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## ODYSSEY OF HOMER

EDITED

WITH MARGINAL REFERENCES, VARIOUS READINGS, NOTES AND APPENDICES

## BY

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VOL. I.
BOOKS I to VI.

Alcidamas apus Aristot. Rhet. iii, $3,4$.

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## PREFACE.

## b' PART I. GENERAL VIEWS.


#### Abstract

Est Homerus Gracorum, seriptorum multo et facillimus et difficillimus: facillimus delectari cupientibus, difficillimus inquirentibus vel in dictionern ejus, vel in res quas commemorat, vel in carminum ipsorum originem et compositionem. Hermann Opusc. III. pi cfat. ad Hom. Il.


I. Whoever believes that "God hath made of one The moral blood all nations of men", will feel that they have in the genius of Homer a common heritage and a perpetual witness. His moral standard is beyond compare the highest with which the poetry of the heathen world supplies us, and it is inseparably connected with the awe ( r ) of God. We find in the poet a moral sense penetrated by the consciousness of responsibility and by the apprehension of retribution, but not benumbed by any overruling agency, coercive from without, to evacuate the will of its freedom. We see in him a pure theistic conception, struggling for the mastery with the grosser genius of mythology and polytheism - the Deus against the Zeus; but as regards humanity, he teems with testimony to what in it is good and true as its proper nature, in contrast with whatever embases and corrupts it. The heroism not only of action but of suffering, and not the

[^0]claims of Homer appeal powerfully to the feeling's and laste of the present age.

PART I

The present essay is limited as regards its scope to cerlain questions only, but they include from the necessity of the case the liad as well as the Odyssey;
sterner virtues only but the gentler ones, are imaged in his verse; and in spite of the light account made of rapine and homicide, there is not an ancient and scarce a modern writer who contains so little to revolt the most refined moral sentiment, and so much to gratify the ideal not only of beauty but of goodness, as this the earliest of all. As regards matters of delicacy, we apologize to modern ears for Shakspeare, on the score of the fault of his age, on a moderate computation five hundred times at least for once that such an apology is needed for Homer. Nor is the intellectual value of Homer of less account than the moral splendour of his song. It is even more cognizable in this age than in any previous one. The older the world grows, the keener is the sense of invigorating freshness with which we recur to the pure simplicity of the hero-dream of its youth; and re-ascend the epic heights as to a patch of primeval forest, still left on some mountain top, towering above the sheep-walks and stubble of civilization and modernism.
II. Among the vast number of questions of first-rate interest, which arise from the study of "the poet", as his earlier commentators loved $x \alpha \tau$ ' $\varepsilon \xi \sigma \chi \eta \geqslant \nu$ to call him, I shall not attempt to discuss any save those connected with the text and its authorship, and with the latter only so far as it is connected with the language and substance of the poem. It is, however, impossible to deal with Homer by halves. Were I less convinced than I am of the unity of authorship (reserving of course questions of particular passages) pervading the Iliad and the Odyssey, still, the extent to which all the greater critical or ethical questions started in either poem tend to run into the other, would require a general survey of the whole Homeric ground. Those who hold the opposite persuasion will at any rate allow that the two poems stand so far on the same ground as regards language and subject matter, that the same enquiry may include them. This consideration may, I hope, have the effect of rendering this volume serviceable for general Homeric study, as well as for the particular portion of the Odyssey which it
contains; and may thus make some amends for the extent to which its bulk has swelled.
III. But the Odyssey has special claims of its own on the student of quaestiones Homericae which have been most recently acknowledged by Mr . Grote ( $\mathbf{2}$ ) and Dr. Friedländer. Its estimate has been generally lowered through the traditional precedence of the Iliad, toan extent not warranted on critical grounds, and probably arising from the bias, naturally powerful with scholars, derived from the judgment of antiquity. But if it were possible for Greek ever to become so current among us as for Homer to appeal to the heart of the people in his native tongue, I am persuaded that this preference would disappear, even if it were not reversed. I will touch on one ground only for this opinion, the perfection, viz. of Homer's female characters, and the balance which in the Odyssey only they are found to maintain. Every woman's ideal of her own sex would be ennobled by the power to trace for herself the character of Penelopê in its original lines. But apart from this, the versatility of the narrative of the Odyssey has enabled it to exercise a perceptible influence over adventurous fiction ever since; and in a wider radius still Penelopê's web, Calypsô's wiles, Scylla and Charybdis, the Sirens' song, the cup of Circê, and the transformations of Proteus, have passed into the imagination of all civilized nations, and won for themsclves a second life in proverbs, while Polyphemus has become the type of a wide family of truculent and witless ogres.

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Greek literature generally took little hold onEngland, save theologically, until Bentley's, or rather Porson's time, as shown by the dearth of native editions of the poet.
IV. To the Middle Ages of the West Homer was known only through the transmissive agency of the Latin, as may be illustrated from the prevalence of the Italian Trojan legend, wherever we catch a glimpse of his subjectmatter (3). Till the age of Bentley, Greek literature, except in its theological uses, had scanty attention paid to it in this country. Such a translation as Chapman's (4) shows how little was known of the poet in the original. Few men of his own or the previous age, including even the divines, were such good Greek scholars as Milton, and Milton smacks far more of the Attic stage than of Ho$\operatorname{mer}(5)$. In the earlier half of the eighteenth century popular scholarship was still Latin, or added a lacquer of Greek as an accomplishment merely, in a style which might entitle it to be called the silver-gilt age. This may be seen at a glance from Addison's criticism upon Milton(6). He seems to have had no consciousness of Bentley's exist-

3 See Grote I. p. 397. In King Alfred's Boëthius ch. xxxviii, and in the appendix thereto in metre, is a version of the story of Odysseus, turning cliefly on his adventure with Circê. The remarkable point in it is that the virtue and vice of the characters are inverted. It is Odysseus who is willing to love and dwell with Circê, forgetful of his return, - nor is this so far wholly untrue to the original and the comrades, literally "his thegnes", who are turned to beasts because they resist and wish for their home.

4 A single ex. may suffiee: in N. ${ }_{560}$ foll. Homer makes Adamas mark Antilochus, Chapman renders it as if Antilochus marked Adamas; and following up the blunder makes Antilochus' spear stick in Adamas' shield instead of vice vers $\hat{n}$, as in the original, and makes Poseidon help the wrong man.

5 Thus the opening of the epilogue to Comus, although traceable to Homer (see note on $\delta .566$ ), seems derived through Eurip. Hippol. 742 foll.

6 The portion of this criticism which bears upon Homer has not a spark of originality or vigour. Addison is chiefly content to follow Aristotle and Longinus; and where he departs from them makes us perhaps wish that he lad stuck to them more closely. The superficiality of his remarks, that Vulcan among the Gods, and Thersites among mortals, are parallel examples of buffoonery (No. $273,3^{\text {rd }}$ paragr.), that "there wants that delicacy in some of Homer's sentiments, which now appears in the works of men of a much inferior genius", and that his "thoughts" are sometimes "low and vulgar" (No. 279, $3^{\text {rd }}$ and $4^{\text {th }}$ paragr.), will strike every one. We may excuse Addison individually, as he does Homer, on the score of "the fault of the age", but it is of the age that I am here speaking. In Lord Macaulay's Essay upon Addison a similar opinion as regards hisGreek scholarship is even more strongly expressed.
ence ( 7 ). Indeed Greek scholarship is first uninterruptedly luminous amongst us from the almost yesterday period of Porson. But, however that be, the history of the diffusion of Homer is to a great extent the history of the progress of Greek literature revived. It shows that not only the fifteenth but the sisteenth and seventeenth centuries had passed by before there appeared even an English reprint of any foreign edition of the Iliad and Odyssey together. Barnes in 1711 has the honours of our first native edition. Bentley is said to have intended to edit Homer. He would, no doubt, have done the work grandly, but how the text would have fared in his hands we may judge from the way in which he handled that of Horace.
V. As the world goes on, every great poet needs illustration in reference to each successive age. The illustrative resources of one period become stale to another, while the poet retains the freshness of perpetual youth. This is the case whether there be or be not any fresh acquisitions to boast of in the province of scholarship. Our social state and manners, and the fuller register of the world's experience, reflect something on the study of every first-rate literary treasure. To furnish this is, as it were, only putting a fresh wick into the lamp which burns from age to age with unquenchable brightness. The time seems more disposed than ever to regard

[^2]part I Homer with affectionate reverence. Homeric literature since Wolf's day has become a library in itself, as it did among the later Alexandrines. The homage of the foremost men of the age waits upon "the poet", and the leaders of our Senate choose the laurel of their leisure from his chaplet.

A hypothesis, although perishable, may yel have its value.
VI. The reaction which has taken place in the last half century from the extreme views of Wolf $(8)$ as to the origin and unity of the Homeric poems, is a warning against any sanguine hopes being cherished in favour of the permanent acceptance of any hypothesis, however sparkling with originality and enriched by learning. still, a hypothesis, however perishable in itself, may have a subjective value as explaining an editor's point of riew. Nor is its incompleteness at once an evidence against it, if it covers only such ground as seems probably secure, and is content to let many questions float.

In Altic:a 700bou B. C. may be rouchly laken as marking the first fommation of a writhentext: fiom that pointonward the pocms fall under the influenceof MSS., and about 300 B. C., of uryanized and
VII. To draw such a rough line as the matter in debate admits of, it seems far more probable than the contrary that the Homeric poems, having originated about $1100-1000$ B. C., remained, at least in Attica, until about $700-600$ B. C. a depositum of oral tradition. They may have assumed a written form later in Attica than elsewhere, for instance in Sparta (9) ; but it is through the Attic line of tradition among philosophers and grammarians that we trace them in writing, and

[^3]9 See below p. xii. n. 14 and p. xxxvi.
during not only these four centuries but for certainly two centuries later they were still most popularly known by oral recitation. During this time, however, they had come under the influence of written texts. It will be seen that between the Pisistratic and the Ptolemæan periods various persons busied themselves with explanations of the poems, on much of which a shadow of obscurity was then beginning to fall; and the text was, of course, recopied perpetually. The preparation of the text of the Iliad for Alexander by Aristotle is the culminating point of these Homeristic efforts before Zenodotus ( 300 B. C.), from whose time criticism is first continuously traceable.
VIII. The question, at what period the Homeric poems were first reduced to writing, has so great influence on any theory as to the history and present state of the text, that I must be pardoned for spending a few paragraphs on a subject so keenly debated by abler antagonists before me. It scems most likely that their written form is of earlier date than Wolf allowed; yet that they existed from the first in writing, as Colonel Mure contends, seems acrainst the balance of evidence. The manner of the port's handling lis machine of language seems to me to confirm its purely unwritten character. The love of iterative phrase, and the perpetual grafting of one set of words on another, the great tenacity for a formulaic cast of diction and of thought, and the apparent determination to dwell in familiar cadences, and to run new matter in the same moulds, all seem to me to mark the purely recitative poet ever trading on his fund of memory. Mere antiquity of written style, if we may judge from the carly books of Holy Scripture, would not produce this characteristic of diction. We find in that majestic cast of vencrable language frequent iterations of expression, it is true, but we do not find that budding of phrase with phrase which we motice in Homer. A few instances will clear my meaning: I will first cite B. 721, where it is said of Philoctetes, suffering from a serpent's bite,


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continuous criticism.

The features of style, which seem to bespeak the original oral cla racter of the text, are such as mero antiquity would nol exhibil;

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especially the cuslont of engrafting ore phrase on another, of which examples are cited.
and in $\varepsilon .13$, with a single change of tense the same line is applied to describe Odysseus pining for his home. Now, compare both these with $\varepsilon .395$, where the hero's delight at first sight of land is compared to that of a child for his sick father's recovery:- but a single word is changed,

(2) In . $_{137}$, where Poscidon has been advising Herê to retire from the conflict, he adds,

$$
\pi \dot{\sigma} \lambda \varepsilon \mu \operatorname{og} \delta^{\prime} \alpha \nu \delta \rho \varepsilon \sigma \sigma \iota \mu \varepsilon \lambda r_{1} \sigma \varepsilon \iota,
$$

in $\alpha \cdot 35^{8-9}$ Telemachus bids his mother resume her female labours, adding
 in $\lambda, 352-3$ Alcinoüs, re-assuring Odysseus in reply to one of his counsellors, says, "let him wait till to-morrow, till I have completed the array of gifts for him" -

$$
\pi o \mu \pi \grave{\eta} \delta^{\prime} \alpha \ddot{\alpha} \nu \varrho \varrho \varepsilon \sigma \sigma \iota \mu \varepsilon \lambda \eta \eta^{\prime} \sigma \varepsilon \iota
$$


(3) In $\vartheta$. 134 Laodamas, admiring the figure of Odysseus, commends his
 in $\chi$. 173 Odysseus bids the trusty hinds seize Melantheus,
 in $E .122 \mathrm{el} \mathrm{al}$. a deity imparts vigour to a hero,

(4) In A. 416 Thetis, bemoaning her son's untimely fate impending, says
 with which comp. N. 573: again in $\chi .413$ describing the death-struggles of the female slaves the poet says,

Nor are these rare instances; on the contrary, there is hardly any feature of the poet's manner more broadly marked. We are so wholly without parallel examples showing how a poet so voluminous, trusting wholly to
memory, would compose, that there is no room for nositiveness on the question; but I think this characteristic commends itself to such a case by all the rules of mental analogy. When thrown side by side, as I have placed them, these have some of the effects of parody, or remind us of the Aristophanic $\lambda \eta x v^{\prime} \vartheta \nmid \circ \nu \dot{\alpha} \pi \omega^{\prime} \lambda \varepsilon \sigma \varepsilon \nu$ tagged on to all sorts of initial penthimemers.
IX. The great number of oversights and smaller inconsistencies, which the poems betray, is a fuither presumption in favour of purely oral composition and publication. If we can venture to approach critically the mental condition of a man carrying memoriter over 20,000 verses of his own composing, this at least may be said:it is absurd to expect the same relations to exime between the mind and its work, as occur where it has the power of projecting the latter symbolized objectively before its view. Flushed with the grander forms of his conception, would the poet be likely to adjust minutely the details? In a sort of mental fresco style, where a great deal must often be done at a study, can we expect the small pottering exactness of a mosaic? Would not flaws in the filling up be mnst likely to occur in those more prosaic elements of time, place, and circumstance, which might be slurred or lost without prejudice to the picture presented by the imagination? But those grander forms would carry his audience with him, and a happy amnesty would cover all. They could not "bring him to book", had their critical astuteness been ever so vigorons. Nor, we may be sure, would they have cared to do so. Nay, Ithink it likely that these parsus existed even in MS. for some time, before such for is in them were noticed. Secure of a sympathetic caroressness in his audience, the poet would probably look very little after such pins as critics have since been picking up with elephantine laboriousuess. A high degree of inaccuracy, in a poem which had no objective existence as a whole, we may be sure, would pass unchallenged. And so far from regarding such tlaws as any objection against the genuineness of the text as we have it, I am disposed to think that but for critical tinkering we should have found them ten. twenty, or fiftyfold.

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Such again are minor incongruities of incident, which would pass unnoticed by the hearers, and might be over. sights,

MART I
or might arise through devia. tions from the original made by the poet himself.
X. I should imagine that the danger, to which a poet so composing would be liable, would be that of having a powerful grasp on the part of the poem immediately before his mind, but retaining a comparatively feeble hold on the entive work; that, the rigid safeguard of the letter being wanting, he would be merely guided by a sense of the pervading spirit of his song; that, if he recited perpetually his own work, it would be morally impossible for him to check the pullulation of fancy, so as to retain identity of phrase. Why indeed should he? Would not novelty have a charm alike for his audience and himself? I should expect then that he would modify and recast, and judge of the relative effects of this or that version on his audience; and that, crossing and diverging lines of thought being thus generated, he might sometimes be at a loss to decipher accurately the mental palimpsest. If there be any approximation to truth in this conjecture, why may not some variants be alike genuine? Nor do I like to attempt to draw the line, as to what magnitude of discrepancies, in a poem seldom if ever recited save in portions, should be deemed to overstrain this licence which I have claimed. Mr. Grote's allegations as regards the Iliad might, I think, were that my present business, be largely answered on this principle. He thinks he detects in it an Achilleïs recast into an Iliad. I think we may admit all the variations in detail which he urges without inferring such a change of design. Such a view, I think, arises from the assumed analogy of a written poem.
XI. Another token of oral recitation is the variety of equivalent forms for the same word. Writing trains down the wild luxuriance of language; it lops some shoots and developes exclusively others. In Homer the healthy vigour of the "gadding vine" is predominant. We find a stage of language in which this profuseness, especially of pronominal and verbal forms, reigns unchecked. We find moreorer a power of shifting the weight of the voice from syllable to syllable at will, so. as that हृ@vंбю effect $\varepsilon$ ios; which again suggests the first freedom of a

Such also are the variety of equivalent gram. matical forms, and certain metrical peculiarities.
muse unbroken as yet to the yoke of written forms. The prevalence of hiatus as an original feature, undeniable, I think, by any who deals candidly with the text as he now finds it, is due to the same oral power of governing in recitation the sound generated (ir).
XII. Colonel Mure, it seems to me, is successful in establishing that a knowledge of writing existed in a great part of Greece far earlier than Wolf allowed; and that it was practised for certain purposes, such as the register of sovereigns or other official personages, the publication of laws, the recording of oracles, and the inscription of monuments ( 12 ). But that it was used for literary purposes is a point of which the proof falls wholly short. A few official persoms and a small class of public scribes might easily keep it to themselves, save that in every community a few chingenial minds would appropriate and master it. Doubtless, the existence of such would leaven the body politic with such a smattering, that a small percentage of the pmblic might spoll out the acts of carly legislators when exposed at Athens on the inscribed turntables for the benefit of ail. They wrould be able to inform public opinion; just as a meeting among ourselves is held

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The use of witit ing in a community often exisls for state purposes, while th. generai and 1 i . terary use of :l is unknewn.

It 1 incline to think that the carliest written enpies of Homer had the $F$, and also such hiatus as could be remedied by the voice in recitation. But the question is hardly a practical one for us. The loss of the $f$ wolld leave in many lines a reslindancy of hiatus, and through this, coupled with the reactionary influence of a written text, which reminds the ear of hiatus through the eye, the corrupt devices by which hiaths is stupped were probably gencrated. As regards the $\mathcal{F}$ itself, it prolably died out very gradually, going through many phases of semipronunciation: and probalily pusseosed from the first a degree of elasticity which could evade lengtheniug a syllable before it by position; ef. the promiscuons use of "a university", "un university", among ourselves, and the varions ways in which the [probalily at first guttural -omgh is evaded, which guttural sound itself soems often to have been the remmant of a stronger consonantal sombl decayed.

12 The list of Olympic victors, from Corablus downwards, was kept at Elis, that of the Carnean victors at Sparta, as also that of the Sipartan kings with the years of their reigus. The pricatesma of fere were similarly registered at sicyon. From theae civergestul or some of them was compiled by Charon of Lampsacus, before Horodotns hat writtell, his worh called the Prgtanes or rulers of Lacedse. mon; whilat Timens drew up from comparisen of them, what may he called Fexh Doricl, in which chronological differences were clomly noted Miller's Dorians, vol. I. P. 149-50).
part i to be public when the reporters are in the roomis. The
 this view, and doubtless descended from the ancient time when writing was very rare. How much older than Solon written testaments were, or whether so old, it is impossible to know, and superfluous to enquire. In their earliest age they would doubtless be drawn by an official scribe. To take a familiar instance, the existence of the "Book of the Law" is no proof that writing, or even reading, was familiar to the Hebrew people. The Levites probably engrossed that knowledge, and doubtless the injunction of a "bill of divorcement" would operate as an impediment rather than a facility in the age when it was given; since it would compel resort to a Levite, which would cause delay, and give passions time to cool(15). It is strange that Colonel Mure should think that Archilochus' allusion to the $\sigma x v \tau \alpha \lambda \eta(16)$ implies that he "was in the habit of writing his works" and "of distributing copies of them". His other arguments, based on the strictures of Herodotus on the ancient and later Greek alphabet, on the ascription to Palamedes of the invention of letters, and on the allusions by the dramatic poets to the art of writing, as practised in the "heroic" age from which their fables were drawn (17), are either satisfied by the acknowledged existence of writing
${ }^{3} 3$ This would answer Colonel Mure's argument that "a clamour for a new code of written laws could hardly have arisen among a people who were themselves unable to read them". (III. iii. vii. \& 17. p. 462.)

14 The Doric thetras include foreign treaties, and some ancient ones are said to have been preserved in writing (Müller ub. sup. p. 153). A good example of a monumental rhetra is preserved among the most ancient Greek inscriptions (Boeckh, vol.I. No.11). It is a treaty for 100 years between the Eleans and Hereans.
${ }_{15}$ This is quite consistent with the New Testament condemnation of its principle.

 the last two words is not wholly clear: ${ }^{\prime} \chi v v \mu \alpha \iota$ is in Homer always passive or neuter, and crvecil $\eta$ should probably be taken in apposition with Kך@vx. The address to some person whom the poet chooses to designate as "messenger's son" - a jocularly fictitious name-is further reinforced by the appellation oxve. = "post-stick", just as from the name of his weapon \&c. a knight is called "a lance", a rower "an oar" Mure takes it as if $\alpha^{\prime} \not \chi \nu v \mu \varepsilon ́ v \eta \nu \quad \sigma v \tau \tau \alpha \dot{\alpha} \eta \nu$ were the reading.

17 ib. p. 447.
for a limited purpose, or nullified by the known licence of poetic fiction. With regard to the arguments gathered from the poems themselves, the famous passage in $Z$. 168 foll. certainly proves that a despatch on a matter of life and death might in the poet's view be transmitted and deciphered. But it may be that this is meant to be regarded as a family secret, obtained through the Asiatic connexion of Pretus rather than generally diffused. The word $\sigma \dot{\eta}_{\mu} \alpha \tau \alpha$ or $\sigma \eta_{\mu} \alpha$, thrice repeated, rather points to some form of hieroglyph than to written characters, as in the coin of Gortys here engraved, whose $\tau \grave{o} \sigma \check{\alpha} \mu c$ is the actual lion. A further argument, based on the expres-
 interpreted by Colonel Mure to mean, in some book containing the written decrees of fate, secms to me inadequately supported. Copious as are the Homeric references to Fate under various terms, there is not one allusion anywhere to a "book" of fate. ciocu spins the lot of suffering at birth, and Zeus has two vases (rivot) of good and evil fate on his threshold: further, the "lines ( $\pi \varepsilon i \rho u \tau \alpha$ ) of victory are held above by the gods" (г9). Such are the images of the poet's own finding, and we must abstain from adding to them. But even allowing ancient oracles, committed to writing, to have been alluded to, this is one of those rare and distinct purposes already allowed for above, to which early writing may have been directed (20). All these arguments fall short of the point at issue, which is the popular use of writing on such a scale as would assist the author of poems consisting of 12,000 lines apicee.
XIII. On the other hand Mr. Grote, I think, takes tor narrow a view in lowering the age of written copies to that of the formation of an early class of readers. It might early be disconered that written copies, used by a prompter, would be a great assistance to rhapsodists

But the first wrillen coplies were probably not for eveneral readely, bue as a mechanical aid to the rhapso

18 P. ${ }_{114}$, T. 435, $\alpha .26$ \%. $400, \pi \cdot 129$.
${ }_{19}$ T. 1 18-9, R. 209-10, 527-8, H. 108-2.
20 The allusions to oracles have breen challenged loy Payne Knight (Pralegg. \$xisi as frosing the later date of the Odyssey, th which they are confined. Without admitting this, it is pertinent to uhserve that neither of them contains any allusion to writing as a modus valicinuadi. See further pome remarks on $p$, i.i inf.

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dists, and Solon's law repii roũj̧ $u$ ข ต. bably sioun fiolluwed.
highly gifted in other respects, but whose memory was treacherous (21); or that, if public feeling was against this use of them, the memory might by their aid be better fortified beforehand (22). MSS would also be very useful in teaching other rhapsodists. In such a way it seems likely that the halit of copying crept in, but it was doubtless for a long while a rá@çrov merely, having no public importance, and carrying no authority. Yet still, as they multiplied indiridually, copies would in time acquire a subsidiary power of giving a consciousness of a text as an objective fact; and, on the whole, it seems more probable that the law of Solon(23), providing that recitation should be $\dot{\xi} \xi \dot{v} \pi \kappa \beta$ o $2 \tilde{\eta} \xi^{\prime}$, i. e. probably, following a given cue, or in orderly succession, was passed after that power had been acquired than before it. Those who approve this view will perhaps be content to regard the havit from which a written text was thus first formed, as having grown up at Athens in the two centuries preceding Solon, viz. the $7^{\text {th }}$ and $8^{\text {th }}$ before Christ (24), and to suppose that by the time of Solon, who closes the $7^{\text {th }}$ century, that text was complete in its constituent elements, although probably these were in great disorder and were charged with much adventitious matter. On this view, however, it is less important to fix precisely an initial period for a first written text than on most others.
 ployed in the law of Solon on recitations, means, "to be recited with a prompter's aid": so Hermann Opusc. p. 311. I take it rather to mean, each rhapsodist in turn giving to ( $\dot{v} \pi o \beta \dot{\alpha} \lambda \lambda \omega \nu$ ) and receiving from ( $\dot{v} \pi \sigma \lambda \alpha \mu \beta \alpha^{\prime} \nu \omega \nu$ ) another his che; cf. Wolf Prolegg. § xxxii, n. 4.
 Del. 172) could not have used a MS., is superficial. He might have been prompted from it in case of need.



24 The many germs of civilization which Solon's time evinces, and which his legislation in regard to property leads us to suppose, make it difficult to think that the application of writing to so obviously useful a resource, as the fortifying the memory for recitation, could be longer delayed; especially as men's wits would be stimulated to the application by the chance of a prize. We are to remember also that for 300 years previonsly the use of convenient writing materials had been within the reach of the Egyptians and Phoenicians.
XIV. If a written Homer thus sprang up per accidens, and in its influence was rather felt than seen, and Solon attempted in this crude state of the text to deal legislatively with recitations; it is quite consistent that difficulties should have revealed themselves which threw Pisistratus back on an endeavour to establish accuracy in the text itself, and to do that advisedly which had been done fortuitously before. And in this sense we may allow that he, in the words of W olf, "carmina Homeri primus" consignavit literis, et in cum ordinem redegit quo nune leguntur" ( 25 ). If incompetent to expel what was extraneous - a question to which I purpose further returning - he would have to arrange what was received, and to familiarize the Athenian mind with the consciousness of a Homeric text as an objective whole. And here we may accept the suggestion of Mr. Grote (26), that the period has now been reached, in which a class of readers may be looked for; and in which, a standard text having been settled, the poet, free before as a bird of the air, was, as it were caged in a litera scripta, although all but a few lettered men would still know him by recitation only; and, this continuing to be his popular life, a good deal of fluctuation might still exist among the readings of the rhapsodists.
XV. On the whole there may be reason to think that too much has been made of the influence of Pisistratus upon Homer. Occupying a position which no man did afterwards - nor indeed before, taking into account literary opportunities - he would be able with peculiar ease to appropriate the results of others' labours. But he also could bring the power of the executive to bear upon designs which might have been attempted by private hands too feebly for success or too obscurely for

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Such a fortuitous rext at Athens was probably by Pisistralus supplemented with an adrised one.

Of whose influence on Homer, huwever, an nver-estimate has perhaps breen formed.

25 Prolegn \& xxaiii. The ancient anthorities, cited by Wolf theme (note 5 ), speak not of the formation of a written text, but of the introduction of order into the matter which had become conflised. The oldest of them is Cie, de Orat. III. 34.

26 Te fixes such a protiod at 6fo-30 B. C., or mearly a contury before Pisistratus (Grote ub. sul) p. 5.31 ): a furtioni therefore, might it lie the case, at Pisistratiss' time.

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The questions here discussed relate to 1 . the word-forms, and 2. the matter of the texl. The question of the origin of the variants, since is runs back to the lime before Aristarchus, is obscure. Several possible sources of them are bere mentioned.
notice (27). He, no doubt, by these means gave a direction and a concentration to Athenian taste, and supplied Athens with the means of gratifying it, and the value of the result must be multiplied by the influence acquired by the Attic school of thought in later times. It will be more convenient, however, to resume consideration of this subject further on.
XVI. In considering the Homeric text as we now have it, the most important questions are those which relate to the genuineness of the forms of words, of their substantial identity with those used by the poet, and of the substance of the text as a whole, or of its main component members, including their arrangement. The question of the origin of the variants is one of great collateral interest, but, subject to the remark made above on p. x., belongs rather to the history of the text in very early days, the materials of which have mostly perished. Weare all but entirely at the mercy of the Alexandrine School. Yet, as will be shown below (p. siii foll.), the predecessors of Aristarchus, and Crates, his opponent and contemporary, exercised a perceptible, although scarcely a significant influence over the judgment of subsequent ages. Some of their readings, which Aristarchus rejected, have been rescued by the Scholl., but the value of most is not so greatas to enhance our regret for the loss of the larger portion (28). In them, how-
${ }_{2 \gamma}$ We call thus justify the couplet of the epigram said to have been inscribed on the monument of Pisistratus at Athens, in which he declares himself as

Villoison e Dionys. Thrac. Anecd. Gr. p. 185.
We may compare the action of Constantine upon the Canon in causing Euscbins to prepare 50 copies of Holy Scripture for the new Churches designed at Constantinople. That that Canon then was not settled - although probably not in such an unsettled state as the text of Homer in the time of Pisistratus - is shown by Mr. Westcott ('Ihe Bible in the Church pp. 155-60), who supposes that this drew further attention to questions of Canonicity, especially the attention of Athanasius, and thus prepared the way for greater definiteness. This of Constantine Mr. Westeott calls "the first complete Greek Bible issued by authority for public use".

28 The Scholl. have preserved many more than are mentioned in the marginal readings of this or probably of any edition. The scope of such a margin is not to be a receptacle for all refuse readings, lont only to invite the reader's judgment to such as seem to possess at any rate plansilility, and generally something more.
ever, we have a bare glimpse of a non-Aristarchean Homer. Since Aristarchus' time there is no trace of any sources which were unknown to him having been even enquired for: but from the Augustan era downwards several critics, among whom Didymus is the leading name, found that time had again brought round the puriod of lustration, and passed all the various streams of learning derived from the first Alexandrines through the filter again. Among the vast variety of readings of which now no trace is left, it is impossible to say how many that were true have perished at each great revise. For such is human fraily that its best judgment has probally let slip on every such occasion something that is true, and established something that is false. As regards the variants themselves, no general theory scems worth advancing. A probable source of a large number of original variants has been suggested above. The practice of recitation would lead to many more. The strongly formulaic character of the phrascology would allow the substitution of one formula for another oi the same metrical value. Even without such distracting influences a reciter, whose wit was readier than his memory; might alter much, and, as will be shown below with regard to interpolations, might, if propular, establish a school of followers, and so garble or disguise the text as to make it difficult for all the resources of subsequent criticism to detect the true reading. Then must be taken into account all the dangers to wnich MSS. are liable. But thase the Homeric poems share in common with all other ancient writinys, although since 200 B . C. they had for about four centuries such a hold on critical attention as prevented further textual errors from accummlating. It must suffice to consider on their individnal merits in the following notes ad loc. such variants as seem worth the trouble, and to omit the rest. There is one other circumstance, which on the whole tells in favour of carefulness in prearrving the Homeric text: it is that from the cerliest times, when education was systematically given, they were used as school-tooks, and were standard classics. It is natural to suppose a greater vigilanee over such a
whilut il also en inged cise mam G110115.
part i text than over one which was less essential to the mental culture of the Greek race.

The argument in favour of the genuineness of the word-forms rests on 1. the metrical struc. ture,
2. the rhapsodists' art, which was traditional and conservalive, and certainly did not begin in Homer.
XVII. As regards the genuineness of the forms of words in Homer, the first broad argument in its favour is based on their fitting into the metrical structure, and on the fact that the later use of language tended mostly to cut them down, which therefore, if yielded to, would often have lamed the line. Even such contractions as would substitute spondees for dactyls, considering the dactylic preponderance which we find surviving, need no wide margin of allowance. It seems indeed likely that Homer's language was slightly archaic in his own time. We cannot suppose him to have reached the artistic level on which he stands without many steps of ascent having been raised by others before him. Many preludes of shorter flight must probably have been essayed, and ruder schools of song have had their day, before he arose to transcend them all, and perhaps tacitly to incorporate the results of some (29). The very enpiousness of his matter suggests this, and still more its complication. Conventionalisms of diction and established formulx of expression, common to him with Hesiod, suggest previous workmen and a handicraft which had become traditional. They can hardly fix themselves as features of manner in one man's lifetime. Now, such schools of song tend to arrest that flux of language to which all that we know of human speech bears witness, and the rhapsodists would doubtless mainlain a familiarity with whatever uncouth or prolix forms were dropping out of the most current vernacular; while the vinculum of the metre, although not without some such elasticity as innovators might improve, would check any wide licence of departure from the primitive standard. If at or before the period of Solon interpolation was, as we shall see reason to think, successful for a

29 The Ambros. and other Scholl. on $\gamma .267$ mention as $\alpha 0 \iota \delta o i$ earlier than Homer, Demodocus the Laconian, Glaucus, Automedes of Mycene, Perimedes of Argos, Lycimnius of Buprasium, Sipis of Doris, Pharidas (or Phalaridas) the Laconian, Probolus of Sparta
time, it could only have been so by keeping to acknowledged old Achæan forms, those which were vernacular once, but have come down to us as "Epic", so called from the works which have preserved them.
XVIII. But before the time of Solon the dialects had been formed, the intluence of which shall be considered presently; and by his time it has been considered likely that a cride written text existed. So long as that text was ancillary to recitation, and had no documentary value, it was not likely to exercise a corrupting influence on the word-forms. Even long afterwards, the fact that recitation continued to be the popular channel of Homeric knowletge would tend to check such corruptions. The rhapsodist would transmit the word-forms probably as he received them, the copyist from MS. to MS. would tend to clip them, to misunderstand, to guess and do mischief. On the other hand, the rhapsodist would perpetrate or admit interpolations freely, but the copyist, if he even incorporated them, would be checked by some other who had them not; and whenever a true critic arose, no matter how late, if he had only an adequate array of material, he would easily precipitate and expel them. It is true, the carliest class of interpolations might possibly baffie all subsequent acnteness (XXXVIIIIX inf.). But the time when the most formidable danger would threaten the word-forms, was the age of criticism itself. The famons Alexandrine school set to work on the assmuption that they knew Greek, and for all except Homeric purposes they perhaps knew it sufficiently well. It was so far unfortumate that they were worst equipped on that very point at which they directed the greatest force of their wits. Their non-recognition of the digamma in Homer, which they knew in Eolic, shows ns how narrow was the basis of their view. It is no arrogance to say that, since no language can be known by itself, and since with all except lireek that school had but the most superticial acrpuaintance, modern scholarship has a collateral apparatus at command which sets it on a ground of conspicuous vantage. If we in the present day knew no Guthic language save

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That art, while it tended to kecp the word forms pure, favoured interpolation,
and those forms were must em perilled in the age of professed criticiam.

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3. The power of a work of genius - a national monument - in checking the flux of word-forms,
our own, how could we edit King Alfred or even Layamon? It has been the work of scholars since Bentley, but more especially since Wolf, to turn that apparatus to account, and to supply, if possible, the omissions, or even correct the mistakes of Aristarchus.
XIX. As regards the preservation of the word-forms till that time, the tenacity of an unlettered populace for their ancient forms of speech is remarkable in an age the upper social surface of which may be over-run with written and even printed literature. Thus most rural nooks of England contain remnants of Chaucerian English. In Greece there were, however, but scanty traces of a national life in rural quietude independent of the cities. It is not likely that antique traits of dialect lingered, unless in Bœotia, with the rustic muse. In Attica especially the assimilation of the people's tongue to that of the capital was probably early accomplished. But the rhapsodists kept the ancient tongue alive, and Homer held his own. The grand master of song had raised a monument of language which became a barrier in itself. Similar has been the influence of Shakspeare and, more uninterruptedly, of the Authorized Version of the Bible among qurselves. Homer would derive a still stronger influence from the fact that he was recited when cities met in festive mirth around the altar of some national deity. The heart of the nation would fix itself with filial reverence upon his words, which fired them with a momentary impulse of patriotism beyond municipal barriers, and reminded various tribes of their original unity, as each retraced its dialectic rill in the parent lake of epos. Our argument does not descend to jot and tittle, but it hardly admits of doubt that the essential forms, familiar in their ring of sound upon the ear, would descend with the true song as its native vehicle, just as they would form the only possible credential for spurious imitations. I do not think that this view need be rejected even by one who were disposed to accept the ingeniously constructed antique text of Payne Knight. Those archaisms only disguise our present text, they cannot be said easentially to alter its forms. As regards the digamma, while
nothing is better established than its Homeric existence, nothing is more uncertain or perhaps less uniform, than its actual force; see p. xi, n. 1f. Fluctuating usage, and the poet's own caprice, might in m?ny words mould this perishable element to a type either prominent or subdued. It is necessary to insist on the great elasticity proper to the yet unwritten Epic tongue, and to caution learners against the prejudices imbibed from the early study of the most highly artificial poetry. If an linglishman would be a sympathetic student of Homeric diction, he should shut up Virgil and open Chaucer. Although even here the influence of writing renders the parallel imperfect in the extreme.

XX . If we assume, on the contrary, the word-forms of the Homeric text to have become corrupted, we know sufficiently the types which they must have followed. The supposed process of corruption could not have escaped the bias which determined contemporary language in the $7^{\text {th }}$ and $6^{\text {th }}$ centuries B. C. That bias was not single, but manifold, and of the resulting dialects we have adequate specimens in the extant remains of Archilochus, Tyrteus, Alcman, Alcæus, Sapphô, Stesichorus, Solon and Mimnermus, who flourished during those centuries at such various places as Paros, Sparta, Lesbos, Himera, Athens and Colophon. It would lead us too far astray to analyse exhaustively the language of these various fragments. But it is clear at a glance that none of them reproduce the language of the Homeric poems, although most of them teem with Homeric quotations more or less direct, showing that those who now talked Ionic, Doric, or £olic, had Homer also on their tongues (30). They
5. The wordforms of Homer, if corrupted, must have folluwed a dialectic direction,










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such as the pocts of the early tyric period show.
exhibit the forms of all the principal dialects, but not intermixed, as we find them in Homer. In each a dialect predominates, although in most not with the sharp exclusiveness which the poets of the following century exhibit. They stand in short, as they might be expected to stand, on the supposition that our present Homeric text is the genuine product of an age considerably earlier, each diverging in a different direction from it and finding its new centre in some point nearer or more remote. Among the nearer may be rated firstly Archilochus, then Stesichorus and Simonides of Amorgos, then Mimnermus, Tyrtæus, and Solon, the last two having a narrower vein of epic language and showing the dialectic principle - that of the Ionico-attic - more fully developed. Alcæus and Sapphô have a greater divergency, and show dialectic features yet more marked. Alcman stands somewhat similarly by himself in relation to Doric, but has a tinge of closer affinity with the first group. Simonides of Ceos I exclude from the list, as having a character too markedly advanced even to close it. He imbeds a good deal of Homeric phrase, but with the air of conscious adoption, even where an express citation is not meant. The Attic terseness of his epigram has nothing in common with the large fulness of measure which Homer yields,


 which every one will recognize. See also III. 32, and cf. $\lambda .602-3$ (perhaps in-
 contain the germ of the idea evolved by a dichotomy of the hero (Herakles) into his $\varepsilon i \delta \delta \omega \lambda o v$ and himself ( $\alpha v \jmath \tau \grave{\varrho}$ ). Col. Mure has also compared VI. (Gaisf. I) 19 foll. with $X$. 71 foll., VII. (Gaisf. II) 10 foll. with E. 529 foll., O. 56 foll., VII. 3 r








while his other pieces approach the form of the dramatic chorus.
XXI. If, now, the Homeric word-forms be genuine, and represent a real stage of the development of the Greek language far earlier than all these, it helps us to account for them all, and by their facies qualis decet esse sororum, they account for it, as their common parent. On any other supposition how is it possible to explain its existence? What poet from 700 to 500 B. C. could possibly have produced it? I speak not of the inner soul of song, but of its mere shell of language. Archilochus comes undoubtedly nearest; so much so, that a high authority (3r) has said, "his dialect is substantially the same as Homer's, with fewer antiquated forms, and otherwise slightly modified, to suit the more familiar tenor of his own composition." The compass of his diction is, however, very much abridged. Where, for instance, is the vast variety in the forms of pronouns? What has become of the - $\eta \varphi \iota-\eta \chi \iota-o \varphi \iota-0 \boldsymbol{\tau} \varepsilon \nu-\varepsilon \boldsymbol{v} \varepsilon \nu$ termination of nouns? What of the triple ending of the pres. infin. act.? What of the melodious open
 ideшóveas, are specimens? Where are the Homeric many particles, especially the characteristic $x \varepsilon$ ? We find the epic pronoun $\ddot{0}, \ddot{\eta}$, $\tau \dot{0}$, sunk in the article. In the word $\ddot{\alpha}^{\prime \prime} \nu \xi \xi$ the digamma is inconstant, while oivos and oixos, occurring each several times, appear to have wholly lost it. One might easily extend the list of missing featares. Yet, as some one must stand next to Homer, however longo proximus intervallo, let us allow, -omitting for the present all consideration of Hesiod - - that place to Archilochins. Now, all these various offshoots of language prove that no poet of those centuries stood at a level where such a command of language as Homer wiflded was possible. And, as we must probably allow at least a century for them to form, this throws us far back into the 8 sth century B. C., and prohably even fur-

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6. Further, since Homer was equally riopular among poets of all the dialects, not one corrupted text only, but sceveral would have arisen, and would have left some taces.

No preet of Archilochus' period or later could have produced such a diction as the Homeric.
ther. That which had been, probably at some time in the $9^{\text {th }}$ century, one, was now manifold. The flattening down of the "epic" into Archilochus shows that epic was vernacular once.
XXII. And, in the case of a poet so broadly popular that the moment we arrive at a literary period it smacks strongly of him, is it likely that we should have one corruption only out of all the dialects? The early writers in all of them are evidently familiar with Homer, many of them borrow directly from him. He must have been in the mouths of Doric, Ionic, and Eolic rhapsodists alike. If recitation engendered corruption, where is the DoricoEpic, the Æolico-Epic etc. text? Pisistratus ought by this theory to have found a text consisting of something like the Solonian Attic. The same process, if it had gone on at all, would have gone on alike in the various diverging dialectic streams. That they should have blended again into oar present text of Homer is against all the analogy of language. All ought, on this supposition, to have had an existence, and there ought somewhere to be a trace of some of them ( $3_{2}$ ). The opposite is the fact. We infer safely that they never had existence, and that Homeric diction was not in them fused down and recast.
XXIII. But if Homer could not have been a genuine product of these centuries, still less could the Iliad and the Odyssey have then arisen by a study of the past. The artificial process of the grammarian poet was wholly foreign to the period (33). On this possibility, however, no moderately well-informed reader will waste a second thought. Nor, if we adopt such an extravagant supposition as that a poet of those centuries might have been equally familiar with all these dialects, could he even then have produced the Homer which we have. For that contains, besides the germs of them all, many other germs of language which did not fructify, but fell away.

[^4]33 See Gladst. I, i. pp. 30-1.

This again is what we might expect; it resenbles the spontaneous redundancy which we trace so frequently where nature has her way.
XXIV. As regards individual forms suspected of spurioneness or alteration, they must stand or fall on their own special grounds, and on the general analogies of grammar (34). A number of apparently abnormal forms have been reduced to syminetry by the digamma alone, although it may be impossible now to assign it its just power in every place to which it seems entitled. That such a key should ever have been applicable to the difficulties of any text not substantially primitive, would have been in itself a paradox. The uncertainty which attaches to its use may probably arise from the fact that it was in the Homeric period an element which had begun to luse its hold upon the language. Some words, in which it was continued in Æolic, may in the poet's use of it have already lost it.
XXV. But the same suspicions which would destroy the credit of the text of Homer would be equally fatal to that of the Hesiodic poems. I, indeed, can hardly accept these three, or any two of them, as belonging to the same author. They offer no scepe whatever to what is to my mind the master-argument for the unity of authorship of the Iliad and Odyssey, the ethical consistency, namely, of characters introduced; whilst their mutual unlikenesses are far more startling. I should be inclined to place the Theogony, allowing for some passages of a probably later origin, in the same century as the Homeric poems; the Works and Days - allowing conversely for

PATT I

Some suspeceled
forms must stani o: fall on theit awn Eronamel, some are elucidated by the di gamma.

Homer is con firmedthyllesud. The probable period of the vart nus llesiontic (ar) called) preems ronsiderad.
 the epic $\begin{aligned} & \text { faio is justified as a mere lengtheued form of the } z \mu \mathrm{c} 0 \text { of Iunic or the }\end{aligned}$ zaio of Doric, the epic rvivy by the Laconian Doric touvr̀, the epic teiv is Doric also, the $\mu i v$ is parallelled by viv of Attic aud Doric tragedy, $\alpha \mu \mu \varepsilon \nu \nu \mu \varepsilon \varepsilon \alpha \mu \mu \iota \nu \mu \mu \iota$ are at once epic and . .oolic, the case-forms of riç and öntç or ötç in Homer are all tracemble in the lonic of Herodotus, the rare $\dot{\alpha} \mu \dot{O} \dot{v} \varepsilon \nu(\alpha .10)$ is explained by his ovंd usós. The extended forms of case-endings, as $\dot{\alpha}$ xovóveroou, are directly in the line of grammatical analogy, and must in many cases lutve been supposed as its necesary links, even had they not occurred. To similar verb furms the same remark will apply.

PART I earlier matter most venerable and primitive which it incorporates - in the following century; and the Shield of Hercules, which has superficially a greater resemblance to the diction of the Theogony, at a considerably later period than either, not however later than the earlier part of the $7^{\text {th }}$ century (35) B. C. Mr. Paley, the most recent editor, has remarked, that "to a considerable extent it is a cento of Homeric phrases and expressions; more so even than of Hesiodic. This is precisely what we should expect from an Ionic rhapsodist" (36).
XXVI. This opinion of the late origin of the Works

Cerlain peculiarities in the Works andDays, and Days, as compared with the Iliad and Odyssey, I found partly on its internal character aind partly on the primâ facie aspect of its diction. Its genius is, as Colonel Mure has observed, in a passage quoted by Mr. Paley (37), "essentially personal or subjective. . . . In the Works not only is the author never out of sight, but it is the author, at least as much as the subject, which imparts interest to the whole. Instead of an inspired being transported beyond self into the regions of heroism and glory, a gifted rustic impelled by his private feelings and necessities, rresses up his own affairs and opinions in that poetical garl which the taste of his age and country enjoined as the best passport to notice and popularity" $\left(3^{8}\right)$. Now, although such a genius is not the creature pernaps of any period, yet that it should find and keep the ear of a people, argues that the facts of its moral and montal nature found theirs more in harmony with it than seems at all probable in the Homeric age. The quaint, terse, and pithy wisdom of its home-saws and rustic maxims would not alone necessarily imply a later origin, for they were probably a heritage from the earliest times. But they are not crudely transmitted, they have a back-

35 "Hercules (on the Chest of Cypselus) appears armed with his bow as in the old Homeric legend, not with the club and lion's skin as in the innovation of the Rhodian Pisander which first acquired popularity in the age of Cypselus him-
self." Mure vol. III. iii. vii, § 7.
${ }_{36}$ Paley's Hesiod p. 108. See also note on Sculum H. 431.
${ }_{37}$ Paley's Hesiod, Pref. VI, note 3 .
$3^{8}$ Mure II. ii. xxi. § 2.
ground in the puet's own character, somewhat as has the Vision of Piers Plowman.
XXVII. The terse and word-stinted style of the purely gnomic passages, which form a considerable part of the work, is utterly alien to the easy affluence of the Homeric muse. And these are of more value for the present argument, since in them any alterations in the forms of the words are far less easy; while the fact of their being proverbs is strongly conservative of their native form, in which they would pass from mouth to mouth quite independently of their being committed to writing (39). The Hesiodic mannerism also, which makes predicative words, mostly compound adjectives. do duty as subject*, ( +0 ) marks reflection as superseding the outspoken first impression of the earlier style. And a still further refinement in the same direction is the way of telling a thing not in itself, but by its results $(+1)$ - the substitution of secondary for primary

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which seem to mark a post-Ho. metic epoch,

39 Of proverbs keeping peculiarities of verbal form we have Einglish exx. In the rebel distich, "When Adam delved and Eve span, Who etc.", the rhyme keeping the old preterite form intart : "nrl Bacon's "When Hempe is spm, England's donne" (Essays XXXV), the final e being needed to express the fact of a fifth sovereign (Elizabeth).

 poóv $\eta$ for the night, vrius $\pi \tau \varepsilon \varrho \dot{\alpha}$ for sails (used in Homer for oars, but as a predi-
 notices that Aschylus "cmm P'ythagura moxime accedit ad hanc inventionem vo-
 aea it, 570 ; and calls this an "oracular language", comparing that used by the Prihia at Ibelphi. We nhserves that the Works containa miny instances of this unage, but the Thengeny few; which cunfirms the view taken above of the greater antiquity of the latter. To the same oracular class he refers the reivos ( 11 orks 202 foll.) of the hawk and nightingale, - the oldest of Greek fables in the Fsopian sense - connecting the term with aivizu人, "i. e. sententia cujns tecta est significatio". All thrse seem to me clear indications of a later school of thought. The might add also the vilification of women, or shall we say, with Mr. Paley on Works 375, the first indication of the courtesan? Either of theso seems non-Homeric, and I think also post-Homeric.


 orippe xaraxpüriov, $4 ; 0-1$, where the bieds seratehing luburionsly for the
part 1 phenomena - which Virgil has, with excellent taste as regards his own time and circumstances, imitated in the Georgics.
especially the richness of its gnomic vein.
XXVIII. But most remarkable is the width and compass of the gnomic range in Hesiod, beyond that of any modern and, omitting Holy Scripture and the Hagiographa, of any ancient too, except the purely gnomic Theognis. One may feel him at times almost rise to the impassioned dignity of prophetic warning, sometimes he muses soberly in the vein of Jacques, sometimes he strikes the sententiously sarcastic vein of Franklin's "poor Richard". In him the world seems to have done and suffered much since its exuberant heroic youth, and to have learned indignant sadness, querulousness and close calculating thrift. That such a genius should have bloomed even in the shade side by side with the Homeric, seems strange, but passing strange that it should so early have found sympathetic admirers.
The diction, atthough less decisive as a test,
XXIX. As regards his diction, the question is more difficult, since, owing to a divergency in the standard of language, differences which seem due to time may be only the result of local influences. Many of those noticed below ( $4^{2}$ ) would taken singly be utterly insignificant; nor,
seed indicate the depth to which it is to be "buried"; and the caution in $496-7$
 $\chi \varepsilon t \rho i ̀ \pi l \varepsilon ́ \varepsilon_{\eta} \eta \mathrm{s}$, this descriptive action is noticed by Victor Hugo in his Nolre Dame, p. 406 ed. 1836 , as characterizing sufferers from cold.

42 We miss in the Works and Days the characteristic class of open-formed verbs in $-0 \omega-\omega \omega$, which are noted above as missing in Archilochus. The Theogony has a fair sprinkling. The Shield of Hercules a due proportion, where it is probably an imitative feature. There is one in the Works and Days in a passage which Goettling (Hes. Opp. not. ad v. 504), and Mr. Paley (Hesiod, Pref. p. ix) concur in regarding as non-Hesiodic. In this poem the table of pronominal inflexions is far more limited than in Homer, even allowing for the small scope which a didactic poem furnishes as compared with one so full of dramatic life as his. In the typical forms - olo gen. sing., and - $\dot{\varepsilon} \mu \varepsilon v \alpha \iota$ pres. infin. act. the preponderance is slight, but it is on Homer's side. There is a great deficiency in the reduplicated Homeric forms of aorist and of future not being paulo-post. As regards some more special classes, the mixed aoristic forms, as $\beta \dot{\eta} \sigma \varepsilon \tau 0 \delta \dot{v} \sigma \varepsilon \tau 0$, are wanting. The forms of $\varepsilon i \mu i$ and $\varepsilon i \tilde{\mu} \mu$ are jejune as opposed to Homeric luxuriance. xím éxıov, frequent in Honer, occurs once only, I believe, in the Works (v. 345). I have ubserved in
as between Homer and Hesiod, would all taken together have perhaps a decisive weight, since analogy would be in favour of the co-existence of a greater and a lesser dialectic richness of inflexional forms in the earliest known stage of the (ireck language (43); that stage, however ancient as regards us, being yet certainly in itsclf both late and transitional. Still, taken together, they amount to something, as confirming the argument derived from the sukject matter of the Works and Days.

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confirms the argument derived from the matler. If there be, further, reason for regarding the passage v. 724 ad fin.(44) as older than the chief part of the poem, the argument gathers strength, since certain forms noted as rare in the previous portion occur frequently in this.
them no nom. mase. of the form înnoro ${ }_{j}^{\prime \prime} \pi v \tau \alpha$, save the conventional epithets of
 ( $v .248,263,611$ ) are opposed to Homeric usage as regards those words, although
 The yersatile aljective $\pi 0 \lambda \dot{v} \varrho \pi o v \lambda \dot{v} s \pi o \lambda \lambda \partial_{s}$ is reduced to fewer varieties. The article in one passage occurs with its full force of contrasting persons or things with $\mu \dot{\varepsilon} v$ and dè in a clause. It is v. 287 - 9
4.3 Thus is the $4^{46}$ century, whilst Chancer inflected the verb 'to love', in the pres. indic., I tove, Thou lovest, He leveth, We, Ie, They loven. Barbour in Scotland wrote uninflexionally I, Thon, He loves, We, Ye, Hi (they) loves, and John de Trevisa, reetor of Berkeley in Ciloucestershire, in the sing. as Chaucer, but in the plur., We loveth, ye loveth, they loveth. Craik's Engl. Lang. pp. 88, 93. For this and some other English illustrations I am indebted to the Revd. T. W. Norwood of Cheltenham.

44 It is likely that such a calendar would have been among the earliest fruits of observation or of superstition, and that the rules of ceremonial propriety, which preede the culendar, are a highly venerable tradition. They will bear comparinon with some of those laid down ly Moses, of to which, already perhaps traditionul, he gave a sanction. The many proverbs aud saws scattered in single lines, couplets and triplets up and down the poem, may possility have even in their pre. sent form a higher antiquity than any single rhapsody of the lliad. They, doubtless, came down in some rude rhython from father to son amid a rustic population, and would hase been ensily gathered by the poet from their lips for the benefit of the "much misguided Perses".

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As also does that of the Homeric (so-called) Hymns.
XXX. But the Homeric word-forms derive some further confirmation from the Hymns, in popular phrase "Homeric", which date however, the bulk of them, as is clear from internal evidence, from a period when the rhapsodists' art had become little else than a handicraft of rules and phrases. We shall not far err in placing most of them with Mure at various intervals in the two centuries which terminate with the ascendancy of Pisistratus. That to Ceres is probably not older than the commencement of Solon's period, that to Pan is probably as late as the year of Marathon. "The blind old man of Scio's rocky isle" had become a conventional ille ego, and the personality which he assumes in the Delian Hymn is strikingly contrasted with the non-personal tone of his genuine works. The occurrence of the name Peloponnesus also marks a postHomeric age. In all, although least in that to Ceres, there is a want of independence of diction, a perpetual tagging of Homeric phrase, sometimes queerly perverted from the Homeric use of it. All show an absence of lofty conception or powerfully marked individuality of character, a striving after petty effects, and an overdevelopment of accessories for the sake of their symbolic or mystical bearing, which marks the day when genius had left the epic vehicle to priestcraft. Owing to the sacro-festive element in the Greek inind, these Hymns were abundantly popular apart from the question of their merits (45); but they are important as belonging to the period to which the first crude shape of a written text of Homer has above been ascribed; and they carry down a living epie strain, however shallowed and dwindled from its original volume, far into historic times. In them may be observed nearly the same retrenchment from the Homeric word-forms which was noticed as prevailing in the Works, whilst they are still more barren in some special forms, as

45 They compare in this respect poorly with the lay of Demodocus in the Ody. 刃. 266 foll., which is in the nature of a Hymn to Hephestus (Mure II. ii. $\mathrm{xx}, \S 2$, , and even with a large portion of the "Shield of Hercules": they are, however, in close keeping with some of the legends in the Theogony, which, indeed, might be viewed as an introduction to them. The Delian Hymn has been ascribed to Cynæthus or some other rhapsodist of Chios (ibid. p. 328 ).
the case-endings in $-\eta \varphi \iota-o \varphi \iota$, in the reduplicated aorist, and in the $3^{\text {ra }}$ plural perf. and pluperf. pass. forms in $-\alpha \tau \alpha \iota-\alpha \tau 0$, save such as are expressly borrowed from Homer. They show a still greater fluctuation of the digamma (46). 'The epic cast of language had become in fact conventionalized, and they rather imitate Homer than create in his style, and rather repeat him, than imitate him. But, as regards our argument on his word-forms, they are highly valuable, because they show, as those word-forms through later speech became altered, what form the alteration took. They seem to exhibit in conjunction with Hesiod how the standard of epic diction gradually declined. If it had been flattened down into conventionalism by perpetual recitation, we should nut trace the differences which now occur. As it is, primitive characteristics are thrown out in relief, and we rest assured that even the decomposing influences of writing, however carly they may be assumed to have begum, have so far spared the archaic features as to allow us to recognise the genuine style. If we continued to believe on other evidence than the language, that Homer, Mesiod and these Hymns belonged to different periods, then uniformity, if found, would imply debasement. The extent to which the Homeric type recedes from the Ifesiodic, and this from that of the Hymms, confirms on the contrary the substantially primitive character of the former; and this must form my excuse for having led the reader so far into matter which is, properly speaking, extraneous to the subject.
XXXI. Mr. Gladstone has remarked on the tendency which the matches and prizes of bards at sulemu public gatherings would have in checking cormptions (47). I have hinted above, and hope further on to show more fully, why

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Reasons why these Hymus are important to the present argument.

The rhapsodiber mould tewd los cherk eachother,

[^5]47 Gladst. 1. i, P. 86.
part i I think that they would not equally check interpolations,
but their influence, wholesome while it lasted. was gradually lost as literature advanced. but they would undoubtedly tend to preserve the wordforms in their purity. Local and dialectical peculiaritics would bear witness against each other, and traditional usage would prevent those forms which were independent of all dialect from being warped in a dialectic direction. If for instance a Dorian rhapsodist had recited with the $\rho$ final instead of the $\sigma$, as in $\pi \alpha i \varrho$, roĩ $\rho$ for $\pi \alpha i s, \tau o i ̆ s(48)$, or if an Attic one had substituted closed for open syllables, there is little doubt that such a liberty would have been resisted by his compeers. Yet it may contrariwise be also supposed that forms not retained in any known dialect would tend to drop out of use, and others to be tacitly substituted for them. Where the bond of the metre allowed such substitution, the tendcncy must be admitted as real; and the influence of a written text, when that came into extensive use, would concur with it. We should set off against this the influence of the thapsodists, who in the time of Plato (49) had grown to be contemned by the cultivated minds of the day, and were probably men of the people holding fast a popular tradition with a class feeling, while their cultivated despisers would have wished to improve them out of it. Whatever influence they could exercise on the copies which were in circulation, would probably be in favour of the early and genuine features of the text(50), and this perhaps is all that can be said. The rhapsodists' art does not seem to bave come down to the Alexandrine period, or if it did, it had sunk so far in esteem as to be set aside in silent contempt. We hear universally of copies, and not of men.

48 Nee the early Peloponnesian Monuments in Boeckh vol. I passim.
49 In Grote's Greece I. i. xxi. p. $5^{2 \tau}$, there is an attempt to show that the rhapsodists were tuduly depreciated by Plato's followers. Still, that estimate of them is probably to be taken as an index of opinion current in the more cultivated Athenian society, and would probably be influential far beyond the limits of Athens. 'The rhapsodists had done good work in their time, and for this probably Plato did not make sufficient allowance; but their apparently complete extiaction within a century from Plato's time seems to show that their work was done, and that they were even then becoming effete.


XXXII. But before the rhapsodist's art had fallen thus low, it had had contributed something more than oral recitation to preserve the text of Homer. On page Lviii foll., among the names of the Ante-Zenodotean commentators, appear those of several from the time of Pisistratus downwards, who wrote in explanation of the pnet. Their labours were doubtless for the most part hermeneutical rather than critical; but as most of those between Theagenes the earliest, and Aristotle, who with two of his disciples edited or revised the Iliad and Odyssey, were themselves probably rhapsodists (51), and as one of them, Antimachus, was a poet, we can hardly doubt that their feeling would have been against the influence of transcribers. At any rate, in their hands the oral and the written text could hardly fail of being turned to some account as useful checks upon each other; and as they flourished over a wide geographical area, from Rhegium in the southwest to Lampsacus in the north-east, a considerable varicty of tradition may be supposed to have been embodied in their works. If any attempted to deal eritically with the text, and we can hardly suppose that
 they probably did so on subjective grounds. At the same time they could hardly fail to accumulate materials for the better informed judgment of a later day. And as Plato, who flourished only a century before Zenodotua, mentions the names of several of them (53), and those not the most eminent of the number, there is little doubt that most of their works reached Aristarchus, who came sixty years later, and

51 Lehrs regards these early Homeric glossographists as rhapsodists (Diss. i. p. 46). They wrote brief elementary explanations of difficult words.

52 lis acuteness conld hardly have failed to motice the fate of existing variations and the importance in some passages of their difference as regards the sense. But the time was not ripe for such investigations. As regards his interpretation Lehrs says (p. so "ad Homerum eaplicaudum attulisse Aristotelem quod doctiori sen alicujus monenti videretur, nee exempla quas ad manum sumt, nee Alexandrinorum silentium credere patitur". As an ox of his emendation Lehrs saya,
 in terris domicilium habet (ibid)".
$53 \mathrm{Im} . \mathrm{p} .530$. 1). (this diningne seems of doubtful genmineness, but was at any rate probably the work of a disciple); ef. Xenoph. Memorat IV. s, 10.

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The influence of slatesmen, of public feeling, and of individual rhapsodists, on The text, and the question as lo the antiquity of the copies which reached Aristarchus.
were included, so far as he cared to include them, in the apparatus criticus which he employed. At this period or earlier, special names, as "the $\dot{\alpha} \rho \iota \sigma \tau \varepsilon \tau \sim \alpha$ of Diomedes" (54), appear to have been already given to distinct portions of the Iliad, and, no doubt, the Odyssey also enjoyed a similar arrangement. Between Pisistratus and Plato Homer was the ruling influence in intellectual Greece. Philosophy then awoke to divide with him the empire of mind. But nowhere is the influence of his poetry more manifest than in Herodotus ( 55 ), unless it be in Plato himself.
XXXIII. It has been mentioned that Homer was a text-book of instruction for boys, and enjoyed in that respect a better chance of careful supervision than most poets. He was also a public care to governments in many cities of Greece, who followed or perhaps anticipated the example set by Pisistratus (56). Statesmen, however, only concentrated and methodized the attention which the irregular but more sweeping influence of national enthusiasm secured to him. Wherever a rhapsodist of considerable fame had flourished, his readings would probably be accepted by his citizens, and adopted as the standard text; and in this way most of the more famous men who had lived by Homer and for him, would probably leave their impress on his works, and contribute positive testimony to be sifted by future grammarians. Those grammarians undoubtedly laboured under a deficiency of what Colonel Mure calls "blackletter scholarship" in the more flourishing period of literature. An anecdote, which Diogenes Laërtius has

54 Herod. II. 116.
55 Murc (IV. App. Q.) has collected the passages in Herodotus which directly reflect the language of Homer, but the subtle penetration of his matter by Homeric thought is not to be measured by so broad a standard.

56 Conversely Clisthenes, the tyrant of Sicyon, is said (Herod. V. 67) to have forbidden the competitive recitation of Homer in that city. Mr. Grote thinks (I. p. 514 note I) that the prohibition related to the Thebairs and the Epigoni ascribed to the poet; Mr. Gladstone argues (I. i. p. 50) that the prominence given to Argos in the Iliad would provoke the jealousy of a despot even more. Certainly the subject matter recited seems to be of less importance than the public concourse and those national sentiments which it would stimulate, save in so far as the most popular lay would tend to produce that effect in the highest degree.
preserved, bears on the point. "How", enquired the poet Aratus, who professed criticism, "could one come by an unvitiated text of Homer?" Timo answered him, "If one could meet with the ancient copies, and not those now-a-days corrected" $(57)$. The tone of irony of this reply seems to indicate the hopelessness of any such quest. Yet, still as a good parchment will easily outlast its century $\left(5^{8}\right)$, and as the expense of copying a work of 12,000 lines would operate to check destruction before it was worn out, it is probable that a fourth or even a third transcript from a Pisistratid archetype of the Iliad or Odyssey may have reached Zenodotus.
XXXIV. We come now to the question of the matter of the text. How far would it have been liable to substitution or to interpolation? Such substitution as would

How far the matter of the lext would have been exposed to substitution or interpolation. alter the facts of the story, would not have been easy even in the earliest days of recitation, since the want of coherence with the rest of the known text would probably have betrayed it. And this holds good to some extent even of an isolated rhapsody recited at an obscure local gathering; but much more so when we take the case of numerous rhapsodies and recitations, kept up perhaps for several days together, and that at the more celebrated centres of population and political life. Yet, within this limit it is by no means improbable that a passage may have been frequently recast; and that thus

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to add polish to the original work may have been during one period, and that no short one, an object of successful ambition to the rhapsodists. Allowing free play for the ordinary tendencies of the human mind, it seems more likely that among a people of lively genius, like the Athenian, applause would have been sought by such originality as was not debarred by the conditions of the work, than by a fidelity to the supposed fixed tradition of a textus non scriptus. Moreover, it takes some time for such tradition to become fixed. Before that time love

Athens would probably admit them in a greater, and Sparta in a less degree. of novelty would almost certainly preponderate, and such attempts at innovation, as did not violate the sequence of the story, would probably carry the popular voice with them. On the other hand, at Sparta and in Peloponnesus generally the tendency would probably be conservative. Of native poets there, save lyric (59), during the period down to Pisistratus, we do not hear. Tradition asserts that the poetry of Homer was introduced by Lycurgus from Crete - a statement which means under that venerable name probably to designate an early act of the Spartan government. The poetry must have come in the person of a rhapsodist. Sparta in her early period freely imported poets ( 60 ), and as the universal vehicle of poetry was song or recitation, a rhapsodist would be necessary. But as Crete had early enjoyment of the sea, and therefore probably of Egyptian intercourse, a MS. may not improbably have accompanied the rhapsodist.

The statements concerning Pisistratus rest on authority of too late a date to be received save in broad generali. ties.
XXXV. If Homer was thus introduced by the government, it is nearly certain that his text would be jealously watched from the popular tampering of reciters. It might be mutilated or interpolated, if the government thought it had any interest in either (61), but such political

59 And of the so-called "Dorian" lyrists the majority were Eolians or Ionians by birth: see Müller's Dorians vol.II. p. 38ı foll. ('Tufnell's and Lewis' transl.)

60 Tyrtæus of Athens and Alcman of Sardis are instances, and but for his objectionable character, Archilochus would probably have been reccived there. Mure speaks (III. p. I44) of Lacedæmon as being at his "period the great mart for poetical commodities".

61 "Ecprepes the Ephor, on observing that the lyre of Phrynis had two strings more than the allowed number, immediately cut them out." Müller's
chicane would be transparent at the first view. Sparta and Athens would probably represent the opposite extremes of fixedness and variation; and this fact at any rate we may suppose Pisistratus would have recognized, if he had had a mind prepared to entertain such questions. The Spartan government may have given him, since his family had hospitable relations with them, the benefit of their copy; for they would almost certaiuly by his time have possessed one, if not in that "of Lycurgus". But whether he would have known what value to attach to it is very doubtful, and not very important. There is great probability that either in their copy obtained from Crete, or in that from Argos, the Alexandrines possessed what might represent the assumed Spartan MS. or ita archetype; and most likely its characteristics would not have been lost by the year 250 B. C., the strong jealousy of independence between city and city operating as a safeguard of textual peculiarities.

As regards the action of Pisistratus on the text, the Attic tradition has probably attached too much weight to it. Later authorities than Cicero insist on finding in the

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Reasons for Pisistratic era the literary activity of the Ptolemæan (62). The absurdity of this would be plain, even if the later form of the tradition did not diverge into an anachronism (63), which makes any reliance on the detail of its allegations impossible. Yet, taken in the most general outline merely, it amounts to this, that Pisistratic research extended to all

Doriuns vol. II. p. 335. F'rom this specimen of imperious preciseness we may calculate how far they would be likely to tolerate corruptious of a text which was government property.

 erloov. Villoison e Dionys. Thra. Anecdota Gr. II. p. 182.

63 The anachronism in question is that out of the 72 or, according to Allatins, 70 grammarians, to whom was committed the rehabilitntion of Homer by lisintratun, were two whose collection and arrangement were allowed by all the rest to have excelled, and that thase two were A ristarchas and Zenodotns! Wolf on the number onentioned remarks, "Aristea. fabulam andis de LXXXII interpretibus Bibliorum"; so Villoinon ub, sup. p. 183 n. I. Gribfentian fiesclichee der Philhtogie sect. $54-64$ vol. I. p. $266-311$ in cited, Grote's Mise. Gr. Vul. I. P. 539 note, as giving a summary of the facts of the cane as regards the recension by l'isintratus.

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The interpola tions of Onomacritus probably resulted in some measurefrom the necessity of the case.
a vailable quarters (64), and offered the most substantial inducement to all persons competent to furnish aid. Cicero's statement regarding Pisistratus shows that that view was accepted in the schools at Athens in his day; but he is too remote from the period of which he testifies to carry weight on more than the most general statement. The notion of our inferring from him whether before Pisistratus a written text existed or not, is strange indeed. Onomacritus has come down to us as the name of Pisistratus' editor, coupled unfortunately with a charge of notorious interpolation (64). This may be taken, as an admission of the Attic school against itself, with less hesitation; whilst it has some value as showing that at that period some one was awake to the question of what was genuine Homer, and what spurious - a value which abides, whatever may become of the charge as against Onomacritus.
XXXVI. In a critical age, newly conscious of becoming so, men are liable to the error of imputing to earlier ages the results of the same accumulated skill and experience, which, in their own day, has originated criticism. The value and criteria of evidence as between different sources of authority, where to look and with what eyes to see, are things which time slowly teaches; but at first critics do not see why these gifts are not for every age. Hence literary gossips of the Alexandrine period heaped upon Pisistratus the gifts of research of a Ptolemy. The evidence of such research being wanting, what we learn of the character of Onomacritus does not commend it to our belief. It is, however, not impossible that, after collecting all that was reputed Homeric, Pisistratus was obliged to find some one who could cement the material together. If the Corpus Homericum had become disjointed, and the separate members had, as it were, sprouted beneath the rhapsodists' hands, they might easily have become estranged from their former relation, and a new law of combination have been required to adjust them, involving the supply of connect-

64 One of the lines alleged as his is $\lambda .604$, see the Harl. Schol. and Nitzsch ad loc.
ing links - the $\sigma x \varepsilon v^{\eta} \eta$ in short implied in the title $\delta(\alpha-$ बx\&vaбrท's( ${ }^{65}$ ). Probably an editor would have been incompetent, according to the standard of those days, who could not furnish haec ipsa ad munera gluten in sufficient quantities. This carries the Pisistratic recension a step farther than what was previously allowed, the enquiry viz. what was the text of Homer: but this next step would almost immediately follow from the answer to that enquiry being given: and if Pisistratus took stock of the existing material, it is not unlikely that his son Hipparchus should have thus followed out the work.
XXXVII. And yet all this while there may have been more perfect texts out of Attica than in it. The literary splendor of Athens in a later day was able to ensure currency to her clain for Pisistratus as the first known re-

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Other written texts, older than the Athenian, may have des cended to the Alexandrines, viser of the text of Homer, and to obscure or obliterate the anticipative efforts of other cities, if any were made: and the genius of Cicero has perpetuated to her the advautage thus gained. But it is very likely, when we consider the long succession at an early age of considerable poets in Greek Asia, whose fragments testify to their love for Homer, that some earlier efforts were made there also to keep or to recover a standard text. The more inevitable does this view become in proportion as we suppose their Asiatic position to have carlier diffused among them the knowledge of the art of writing. In Sparta and perhaps some other Dorian states it is likely that copies would have imbibed a far less amount of corruption, owing, as has been said, to the repression of rhapsodical licence by the state itself. Thus Athens and her Pisistratid diask cuasts may have been after all seri studiorum in their textual efforts; but in the names of several cities from Sinope to Marseilles, which furnished MSS. to the Alexandrines, we probably trace a legacy of the non-Attic traditions of the Homeric

65 Qniennque hoe modo (by interpolation) genuinam carminum Homericorum formam corruperant dicebant Alexandrini dсабxbyográs. Etenim quod nos solemus dicere interpolare vel quceunque modo gennimum textum scriptoris mutare, hoe a
 there cites from the Schol. Venet. many examples of this use of the word.

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all carrying alike their interpolations with them, as in the absence of eriticism, was most to be wished.
text. As regards interpolations or substitutions, there is little doubt that those found by Pisistratus and his diaskeuasts in the text, as well as those in any contemporary non-Attic texts, would mostly remain there; as it was certainly safest that they should, when we consider that criticism as yet was not. From the specimen of critical acumen shown by no less an authority than Thucydides, in reckoning the Hymn to Apollo as a genuine Homeric work, we may rate the Pisistratic discrimination of a century earlier sufficiently low. Those revisers would probably have no suspicions where the passage presented no conflict with any other part of the known text: where they had suspicions, their capacity for applying a critical test is very doubtful; and where no solution occurred to them, they would almost certainly act on the maxim that "retention was safer than exclusion". And thus many passages, which Alexandrine criticism subsequently removed, may have cumbered their rhapsodies, and, through the vulgate which they, as we suppose, originated, may have become for a while currently accepted in Greece (66).

Interpolations in the earliest period were probably least noliced and most numerous,
XXXVIII. Interpolations are likely to have been most frequent in the earliest age, and at no period very rare, while recitation lasted. Cynæthus is distinctly charged with interpolating his own verses in his recitations at Syracuse; Onomacritus, we have seen, may have felt himself compelled by the necessity of his position to interpolate at Athens, and Solon before him was taxed with a similar licence for a political purpose. As regards the ante-Solonian period, if we endeavour to judge the question in the spirit of the primitive age of poetry, we shall see that the fraudulent essence of interpolation vanishes, although its effects remain. The song, I should conceive, was everything, and the poet little or nothing in those days. The poet found his account in the office of reciter; and this, after the song

66 This would help to account for the various passages mentioned or alluded to by Wolf Prolegg. § xi, n. 7, as quoted by Plato, Aristotle and others from the Homer of their day, which are not found in our present text; without supposing that-they mean to quote some other poem than the Iliad or Odyssey as Homeric.
had lost its first freshness, would tend to obliterate distinctions of authorship. The question, whose was the producing mind, was of barren interest and slender practical importance for those who were absorbed in the objective product. Thus the principle of suum cuique would obtain no homage. It was open to all who would, to sing the mighty deeds of ancient men. They were national property; the heir-loom of the Greek mind rather than the trophies of individual genius. All matched - there was no sense of trespass where all was publici juris, no animus decipiendi in the imitator, adaptor or interpolator, no suspicious sagacity in the public. Frauds, forgeries and literary detectives belong alike to a later age. Indeed the only form in which the critical faculty could exercise itself in that period was by allying itself with the creative. If a thonght seemed tame or an expression poor; the reciter who had the power would criticise by devising a new version; and if thus roused to try an original flight, he would decide the question whether or not to incorporate it by his poetical sense how far it matched and relieved the existing lay. If it be improper to say that interpolation and recasting is the oldest form of criticism; yet in this stage of mental progress one and the same germ involves the critical with other faculties, which afterwards are found to shoot different ways. Thus there could have been little in the modes of thought at that early period to prevent the song of one man being taken up with additions by another $\left(6_{i}\right)$. The ferling of profound reverence for Homer was necessarily of far later growth than his own day. A rhapsodist, endowed with poetical gifts, would be warmed prohably by the act of reciting, to unite his own out-flow with the stream which he transmitted; and would not have felt his genius dwarfed and rebuked by the juxtaposition.

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and some of considerable size may have inse. parably adhered.

67 Let us consider how at a later day Virgil borrowed of Ennins and Lucretims, Ovid of Catullun, and all of them impartially of the Greek, nay in our own literature how the legend of King Lear went through the hands of Wace, Layamon, Robert of Gloucaster and others, and was aclually dramatized and fint on the stage by an anonymous author within ten years of its being produced by shakspeare before King Jamen I in 1604 on the argument here and in XXXIX sen Woll Prolegg. \& xxv.
part i Where such additions were in the spirit of the original, and of a date not far removed, it might happen that they would pass undetected into the corpus Homeri. cum, and defy the criticism of later days. It is not likely that any large member of an epic whole, such as an entire rhapsody, could so have been added without having excited suspicion when criticism was finally awakened; but many passages of from 50 to 100 lines may lurk in the text of Homer, which were from a distinct source; and may bave so completely coalesced with it as to have established their position. Those by whom the criticisms of Lachmann and W. Müller are accepted, will of course as readily suspect whole rhapsodics. But I have no confidence in the criteria which they propound, and think they may have often mutilated the body, for once that they have removed an accretion.
XXXIX. With regard to short passages of one or of a few lines, it may be that there are several hundred such due to later authors than the original bard. Such short interpolations would be the readiest way of imparting a finish to whatever seemed left undeveloped before: and for a long period whatever enhanced the fulness of the image presented to the mind, or left on the ear in any close a better-balanced cadence of syllables, would be accepted for its own sake irrespectively of authority. The structure of Homeric sentences is such that the insertion or extension of a supernumerary clause ad libitum is a complement which they often gracefully bear; running, as they do, loosely and at large, like the heroic cha-riot-team with its $\pi \alpha \rho \dot{j} \rho \circ \frac{\iota}{\prime \prime \pi} \pi \sigma$. And in this way even felicitous touches may sometimes have been added by a sympathetic hand. And when this took place, a popular rhapsodist, winning prizes in every city by turns, might easily succeed in establishing his additions as gratifying to the uncritical ear. Itseems at the present day hardly worthwhile to trouble one's self or the reader with conjectures on such questions. One must in a matter of such antiquity be content to a great extent to accept what one finds. On the other hand, additions designed to glorify particular houses or cities, or to favour special institu-

The Homeric structure receives complementary senfences easily, and a sympathetic hand might es cape detection, but interpola. tions with an end to serve would betray themselves.
tions, or which bore the stamp of a given epoch, would betray themselves. There can be little doubt that such fungi yielded a copious crop to the pruning knives of the earlier critics, and to a great extent justified the slashing expurgatorial zeal of Zenodotus. The probability of their existence is the best excuse for his excesses, from which, as we shall further see, the more discerning forbearance of his successors recoiled. But the distinction between disallowing and excising passages shows that strongsuspicions often existed, where a verdict of non liquet was the only safe course; and in a similar decision we in the present day must in the greater number of cases be content to acquiesce. There is indeed one test which, I think, has hardly been hitherto sufficiently recognized - that of the congruity of the debateable passage with the $\hat{\eta}^{j} v o s$ of the speaker, a point in which our feeling of Homeric character is often a safer guide than grammarian scruples; and on this ground I have endeavoured here and there to vindicate - with what success the reader must judge - passages which have laboured under, I think, unjust suspicion hitherto (68).
XL. The ancient critics who believed in the separate authorship of the Iliad and Odyssey obtained the name of $\chi \omega$ ตigoveєя, as "separating" what had by the voice of previous tradition been pronounced one. Among modern critics not only has this view been held, but the substance of each poem has been believed to consist of a patchwork, or cento of epic scraps, which had

Arevent xwoiלoree; and their morlern imitators. The notion of a number of detached poems coalescing into an epic whole, is againsl prubability, accumulated round two great centres of heroie song. Thus Lachmann (69) has divided the Iliad into sixteen such fragments. Minute differences of word-forms, phrases, and grammatical manner, as also of costume, religion, moral tone and sentiment, have been relied on in support of these views, while the grand argument
6.8 See the notes on a. 356 9, 8. 353 and App. F. 8 (3) note **, ס. 511 .

69 In the Proceedings of the Berlin Acmiemy for 1843 an article of his wishes 20. reckon the wounding of Agamemmon, Diomedea and Odyssens as prior to the neading the embasky to Achilles, in the coneeption of the poet of book XIX. He builds shin on the word $\chi^{J}$ ? ${ }^{\circ}$ ov in T. 141, 195, which is precisely one of the inaceuracies referred to $p$. is. sup an characterizing a long unwritlen poem.

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and is refuted by the unity of the greater characlers.
in favour of unity, which arises from the ethical individuality of each character, not only throughout each poem, but wherever the same character appears in the two poems, has been overlooked. Of such critics it may be said that they verborum minutiis rerum frangunt pondera. But before touching on this it may be remarked, that the Iliad and the Odyssey are the sole survivors of a wide circle of poems of which the rest have perished. How late those others survived is in most cases doubtful; but some of those ascribed to Homer came down certainly to the age of Aristotle; one of them, or a large portion of it, to that of Pausanias. In course of time these also perished, but the lliad and the Odyssey survive and seem imperishable. This alone is a strong presumption in favour of their superior merit. Neither the ancient nor the modern world would let them die. But they let everything else of similar pretension die. Surely then it is unlikely that such a robust vitality as these poems exhibit could have been derived from such a fortuitous concurrence of epic atoms as the critics of that persuasion ( 70 ) believe. It is easy to believe in one mind of towering grandeur, and in its creations as permanent, while those of others perished. It is not easy to believe in ten or a dozen such; it is not so easy to believe in two such; although as regards the question of mere duality of authorship, the argument has less weight. Again, it is not easy to believe that ten or a dozen bards could have so sunk all idiosyncrasy as, when united, to appear one ( 71 ).

70 In France the notion that the Odyssey and Iliad were each a congeries of poems was first started circa 1720 by Hedlin and Perrault. They were answered by Boileau and Dacier. Casaubon and Bentley (see above p.V.note 6) favoured the same view, and were alleged by Wolf (Prolegg. §xxvi, note 84) as bis own predecessors in the theory. Vico, as Dr. Friedländer says (I. p. 2), had gone much further than either of these last, but Wolf seems not to have known of him. All these, however, hazarded the assertion merely; to Wolf belongs the merit, whatever it may be, of endeavouring to find a scientific ground for it (ibid. p. 4).
${ }_{71}$ Payne Knight has given from Fabricius, who rests on Suidas and others, a list of over twenty titles of poems, said to have borne Homer's name. They are the Hymns to Apollo and other deities, the Epigrams, the Batrachomyomachia, the Contest (of Humer and Hesiod), the Goat with seven lengths of hair, the

The same character, as drawn by different hands, could not have had the coherency which we see it has. Nor would the work, so compounded, have had as much wholeness of colour and symmetry of movement as we perceive in the Homeric poems. In the first place, the more ample and powerful each such supposed genius is, the more original and self-possessed will its conceptions be, and the wider the range within which divergencies will be manifested. In the next, we must guard ourselves from viewing these poems as the first rough samples of a mere powerful genius wholly untrained. Such fully moulded forms and such versatility of adventure, by the complexity of the notions which they present, show, as has PART I

Still Homer is in all probahility the result of much previous pro. gress. been hinted above (p. xviii), that not a few of those steps forward had already been taken by which an oral literature forms itself. We recognize an age of vast prolific power, and one which, freely imbibing the external stimulants of war, locomotion and commerce, had left very far behind that initial stage of human progress in which uniformity prevails, because minds cannot escape into diversity, until growth, pushing different ways, has developed it. Homer is not then, in my opinion, the symbol for a series of minds; but he may be viewed as the last term in a series, greater than all which had preceded it $\left(7^{2}\right)$. But the longer the period of development

Arachnomachia, the Geranomachia, the Psaromachia, the Cercopes, the Margites, the Epithulamia, the Epicichlides, the Amazons, the Gnomæ, the Iresione, the Capture of Achalia, the Thebaïs, the Epigoni, the Cyprian poem (Herod.III. 1 y ), the Little Iliad, the Nosti, the Cycle (Prulegg. vi). The first three are extant. The Goat and five following were humorous or satirical, and of those the Margites was believed by Plato and Aristutle (Alcib. II. p. 147 c , Eth. Nicon. VI. 7) to be Homers own, and had a high reputation. Suidas ascribes it to ligres of Colophon. The Thebais was by Pausanias esteemed next after the 11. and Ody. (Baot. p. 7 29).
$i^{2}$ It is likely that the lliad from its more highly episodic character contained the result of earlier poets' efforts recast and incorporated. Such are the stories of the earlier generation by Glaucus, Phoenix and Nestor ( $Z .152$ foll., 1. 529 foll., 1. 671 foll.). It is possible also that some of the $\alpha$ pooteiac represent what had been sung in shorter single Hights before, hy cither Homer, or his predecessurs, or both. Some of these have been urged in fasour of the composite theory of the Homeric poems, as if added by a later hand. I believe the opposite to this to be the more correct way of viewing them. In the Odyssey the hoar hunt of Autolycun may be viewed an a nimilar episode introduced at e. 394 .

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The characters of Odysseus, Pallas and Menelaus (App. E. 1. 4. 8) and that of Nestor offer each an identity,
duly modified by the different circumstances of the two poems.
through which poetry had passed, the greater necessarily is the distance which separates the Homeric age from that of first crude poetic endeavour, where monotony of type predominates, where individuality may be supposed nearly colourless, and in which accordingly samples of different minds might match by virtue of indigenous resemblance.
XLI. As regards the argument based on characters contained in the two poems, I must refer the reader to Appendix E, in which most of those so contained have been examined at some length. Those of Odysseus and Pallas, from their complex and multi-lateral type, are the characters most effective for the present argument. That of Menelaus is hardly less valuable for the same purpose, because, although greatly simpler, its traits are in the Iliad subdued and overshadowed, while in the Odyssey they shine out with great prominence and lustre. The conditions are so different, that the identity, if it can be established, is the more decisive. And this indeed is to a less degree observable of nearly all the characters so contained. The analysis does not yield a coincidence of ethical points, nor show us the features at the same angle of vision; but pro re nata foreshortened, dilated, reduced or enhanced; or changed and mellowed, as it were from sunlight to moonlight. The identity which, I think, results is the more cogent, because it is relative to the circumstances and proportioned to their demand upon the actor. There is one character, that of Nestor, whose share in the action of the Odyssey was hardly large enough for the formal notice of an Appendix, bnt which may be more briefly noticed here, as bearing on this point of the argument. The turn given to it in the Odyssey has a felicity and ease, which speak the master's hand. The element selected for development there is the jovial one; which, irrepressible even amidst the alarms of war, blooms out exuberantly in the "piping times of peace". How plainly the old gentleman has a will of his own, and with what emphatic heartiness, and what a flood of overbearing good-humour, it makes itself felt, has been noticed in some of the notes to book $\gamma$. and in some of the remarks
in App. E. 4. Yet this, although in the happiest keeping with the Nestor of the Iliad, is less broadly expressed in it. The character marches with the circumstances, just as in our acquaintance with a real person further experience corrects and completes our tirst impressions of what he is.
XLII. Among the external agencies which modify character as between the two poems, the most powerful is, that in the Iliad we have a number of princes banded under a chief who is primus inter pares. Such interaction of character as thence results is wanting in the Odyssey. Thus Odysseus in the Iliad has Diomedes as an aller egn, his subordinate and executive half. The few lines at the beginning of $K$. in which Nestor is described rousing them in the night to a council give an admirable epitome of character. Odysseus is a light sleeper, and rouses up at the voice (73), comes forth from his hut where he has slept, and, after exchanging a few words, goes in again to fetch his shield (i4). Diomedes is a heavy sleeper, is found sleeping outside his hut with his armour and weapons at his side, is stirred up with a kick (75) and a rousing objurgation from Nestor, and at once takes his spear. So the sequel of the book proceeds; and so also in other passages which contain both these heroes combined, Odyssens is still the shield and Diometes the speur ( $i^{6}$ ) But in the Odyssey the two are separated, and this draws on Odysscus to be both shield and spear. But even thus, his courage is ever cool, his daring kept well

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For instance, Odysscus is seconded by llin. medes in the ll.. but is wilhout him in the Ody.

This rircum stance influchices his character.


74 ib .150 foll.


;6 This is that hero's favourite and distinctive weapon, as may be seen from the many eombats in which he engages. With it he wounds Applirolité, A res, and in the funeral games Ajax. Siee also the characteristic line, $\Theta$. Ist, where he snys,
 i $\dot{\alpha} \mu \eta \sigma i v$, which same phrase Achilles horrows when, enlarging om the crippled condition of the tireek host in the pernoms of certain prime warriors. he says, oit ycep
 des ia wer' kgoxiv the spearman of the host, at ang rate in the alasenee of Achilles.

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in hand, and his enterprise circumspect. The act in which be comes nearest to the dare-devil gallantry of Diomedes, is his attempt to spear the monster Scylla, who, like Ares, is immortal. But would Diomedes have similarly withheld from his comrades his knowledge of the monster's haunt and habits? If not, this rather shows that when the two approach most closely there is a clearly marked zone of character which separates them.
Payne Knight's opinion as to the lower ethical standard of book $\chi$. shown to be ill-founded.
XLIII. Payne Knight thinks the judicial severity of Odysseus upon Melanthius and the handmaids in the Odyssey a trait unworthy of the same character in the Iliad, and founds a "chorizontic" argument on this sup- posed inconsistency (ir). But we have really no situation in the Iliad to furnish a test. The treatment of open enernies can never supply a standard for that of domestic traitors, especially in a servile position. The example of Roman manners as regards the open enemy, the revolted ally and the servile criminal, will occur to every one. Waiving for a moment the question of authorship, let us suppose the two poems recited to the same Greek audience. Would any Greek down to the time of Plato have felt in the execution done in book $\chi$. a lapse below his heroic ideal? He might feel the two poems appealed in a different way to his moral feelings, but would he experience in $\chi$. particularly a shock to his moral sensitiveness? I submit that there is no reason to think so.

77 "In fæedis istis et immanibus suppliciis quæ Ulysses et Telemachus de caprario et miseris aliquot mulierculis sumunt, judicium limatius et liberalius desiderandum est. Bellatores suos atroces, sævos et feroces exhibuit Iliadis auctor; sed a frigida ea ac tarda crudelitate quer odium duntaxat et nauseam pariat omnes abhorrent. Cæde et sanguine hostium non cruciatibus inimicorum gaudent: neque Achillis tantum vel Diomedis, sed Ulyssis etiam, qualis in Iliaco carmine adumbratur, excelsior et generosior est animus quam ut in servos et aucillas sævierit aut tam vili et miserando sanguine ultionem vel iram placaverit" (Payne Knight Prolegg. in Hom. § u.). The mention of Achilles and Diomedes here suggests the remark that the atrocious treatment of the corpse of Hector by Achilles, and the butchery by Diomedes of the sleeping Rhesus and his comrades, although not strictly in pari materiâ with the conduct of Odysseus to his revolted slaves, go far to redeem it from falling below the actual Homeric standard. The former sinks below the ideal of the poet himself, as shown by the interposition of the gods to stay the outrage on humanity, and especially by the line $x \omega \varphi \dot{\eta} \nu \gamma \dot{\alpha} \rho \delta \dot{\eta}$


And if this be true, why are we to tax the poet for a moral standard so far transcending that of his audience, and really borrowed not from the Hiad but from Christianity? I cannot think that such a topic would ever have crossed the mind of any of the $\chi \omega \varrho i \xi 0 \nu \tau \varepsilon g$ of the heathen world. But I believe that the mistake has partly arisen from the objector not observing that the aspect of Odysseus in this scene, long foreseen and prepared for, and allying might at last with right, proceeds in a course of measured and graduated retribution ( $j^{8}$ ). 'The suitors perish as becomes Achæan nobles, the female slaves are denied an honorable ( $\alpha \sim \vartheta \alpha \rho o \grave{s}$ ) end and strangled, the renegade caught in overt treachery is hacked to death. We may surely compare the penalties of the medixval and Elizabethan English law of treason and the studied atrocities of executions in ante-revolutionary France. How long is it since the world grew so ten-der-hearted as to let simple death suffice for the highest penalties, that we should assume the manners of the Iliad to include that degree of clemency?
XLIV. The conduct and bearing of Pallas upon the plot is, I believe, thought by some too widely different in the Iliad and Odsssey. In the former it is said, she appears as the fellow-combatant of the hero whom she befriends, and in the latter as his familiar spirit. This opinion is,

The bearing of the godurss P'allas in the two poetis has nome ather than a circumstantaal dif. ference. I believe, based on the prominence with which every reader recals the magnificent $\dot{\alpha} \ell \sigma \tau \varepsilon \tau \alpha$ of Diomedes and the formidable figure which the Amazon goddess there makes. That is suited to the warlike $\eta^{*} \vartheta 0$ of the poem: at the same time, however, it is an extreme case, and even in the Iliad itself is necessarily exceptional. To have kepther in that degree of predominance would have overwhelmed the life of the battle-pieces in that poem, and robbed them of their human interest by theurgic intervention (99).

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## PREFACE.

part i As regards her other appearances in the Iliad, the mode in which she acts upon Pandarus in $\triangle .86$ foll. is so precisely similar to her repeated interferences under various eidola in the Odyssey, that, assuming the priority of the former poem, it may be said to be the precedent which they follow. Her action upon Odysseus in B. 169 foll., and previously upon Achilles in $A$. 197 foll., is very similar to her confidential communications with Odysseus in $\boldsymbol{v} .288$ foll. and in $\pi$. I 57 foll., in a disguise which she readily abandons, or which he easily penetrates. Her action against Hector in X. 214 foll., complicated as it is with an appearance undisguised to Achilles, and again under an eidolon to Hector, contains at any rate the germ of her operation against the suitors in $\chi$. 205, 256, 273, 297. Her greater familiarity with the hero in the Odyssey may be accounted for by her avowed preference for him, and by his greater isolation there. Nor is it disproportioned to their respective characters, that she should appear to Diomedes as his fellow-combatant, and to Odysseus chiefly as his politic counsellor.

Certain objections are examinde founded partly on the language,
XLV. As regards the variation stated by Payne Knight in the forms of certain words in the Odyssey from the same as found in the Iliad, such as
in Odyssey
$\nu$ ต́vvuos
ๆย์бสเร
àү@óтทร
ท̉oṽs
до́кто
$\left.\begin{array}{l}\text { xío } \\ \text { x@́́ } \alpha\end{array}\right\}$ monosyllables
$\tau \varepsilon \vartheta v \varepsilon \omega \dot{s}, \pi \varepsilon \pi \tau \varepsilon \omega \dot{s}$ etc. $\tau \varepsilon \vartheta v \eta \omega \dot{s}, \pi \varepsilon \pi \tau \eta \omega \dot{s}$ etc.
ү@ $\alpha і \eta, \gamma \varrho \eta \tilde{v}_{s}, \gamma \varrho \eta \ddot{v}_{s}$
in Iliad
$\nu$ ต́vvavos
งะблє́б८๐ร

クóos
боќббкто
it may be noticed that $\nu \boldsymbol{v} \boldsymbol{v} \boldsymbol{\nu} \mu \mathrm{os}$ comes directly from
 that it is the $-\nu 0 g$ of $\nu$ oivvulog, which is accretive rather
 Col. Mure remarks (80), is shown similarly by $\mathfrak{\imath} \varepsilon \sigma \pi \iota \delta \propto \grave{\eta} S$

 $\tau \alpha \iota$ is a noun $\tilde{\alpha} \pi \alpha \xi$ gi९rjuદ́vov in $\pi$. 218. The former word is adjectival, and means rustic or even clownish, as shown
 being always introduced with it ( 81 ), and by the line $\varphi .85$
 three adjectives or adjectival dauses, all bearing a reproachful sense. As regards $x i o u$, the argument depends firstly on the rejection of 1.70, as spurious, secondly on $i \sigma_{j}$, which follows, having the digamma ( $8_{2}$ ). The only passage apparently favourable to $x$ eźc being a monosyllable is 1 . 347 , where the $\alpha$ tinal may probably be lost by hypermetral elision. For its general quantity see note on $\gamma$. 33. $\eta^{\circ} \tilde{v}_{s}\left(8_{3}\right)$ is common to both poems, so are $\tau \varepsilon \vartheta \nu \varepsilon \omega \dot{s}_{s}$ and $\pi \varepsilon \pi \tau \varepsilon \omega \dot{s}, \tau \varepsilon \vartheta v \eta \omega^{\prime}$, and $\pi \varepsilon \pi \tau \eta \omega_{S}^{(84)}$, not to mention $\tau \varepsilon \doteq \nu \varepsilon \epsilon \omega \dot{s}$ and the variation -órog - $\tilde{\tau} \tau \mathrm{c}$ etc. in the case-forms; on dócro see note at $\xi .24^{2}$, where Wolf's reading déa $\tau^{\prime}$, confirmed liy Butmann, Lexil. $3^{8}$, is to be preferred. pociris in $\alpha .43^{8}$ is a $\alpha \pi \kappa \xi$ हi@ $\eta^{\prime} v o v$, but. Гociav in B. 448 occurs as a nom. prop., ront is not peculiarly Odyssean, witness $\Gamma .3^{86}, \gamma$ yeacuis is common to hoth poems $(85)$. He further objeets that $\dot{\varepsilon} \pi \dot{\eta} \nu=\dot{\varepsilon} \pi \varepsilon i \not \approx \nu \nu$ is found not unfrequently followed by indic. in the Odyssey, hut never so in the Iliad. He cites, however,

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especially on the comparative prevalence of open or closed forms,

[^6]part i no instances, and I have not been able to find any such. Crusius notices none such, nor does Jelf or Donaldson. I believe the fact to be, that it is followed several times by optat., and more frequently by subjunct., in either poem. His objection, that Hermes is nowhere the mes-
partly on themythological functions of deities, senger of Olympus in the Iliad, has been abundantly answered by Col. Mure (86) and by Mr. Gladstone (87). His objection, that in the Iliad Poseidon has no trident, is singularly inapposite, for we find no proper function of the sea-god in him there. He is there, as it were, a "fish out of water"; but in the Odyssey he shivers the rock, and rouses the tempest (88). The alleged inconsistency is a nice observance of propriety of costume. He objects that Delos is not mentioned as sacred to Apollo in the lliad, the fact being that it is not mentioned at all, and only once in the Odyssey, and there as part of a traveller's reminiscence. Similarly Cilla is only mentioned as sacred to Apollo once in the Iliad (89), and nowhere in the Odyssey. Equally feeble is the objection that Theseus - is mentioned as a hero in the Odyssey only. This assumes $A .265$ to be an interpolation. Be it so; why may not then $\lambda \cdot 3^{22-5}$ and 63I be likewise interpolations? But the objection assumes that a poet's mythological lore is to be equally exhibited in each of his works, and no god or hero named in one who is not also named in the other. If this principle were applied to Milton's Paradise Lost and Regained ( $9 \circ$ ), what havoc it would make of the

## 86 Mure-II. App. B 3.

87 Gladst. II. iii. 239-4I.
$88 \delta .506-7, \varepsilon .29 \mathrm{I}-2$. It may be asked why has not Poseidon his trident when he shakes earth to her centre in $\Upsilon .54$ foll.? And must we not understand it when he is matched, otherwise weaponless, against Phoebus in $\Phi .436$ foll.? But even in the Ody., e. $g$. in $\nu .163$, where it would seem proper, Poseidon has not always the trident; and perhaps the weapon used familiarly upon tunnies and lampreys would have been ridiculous in a $\mathfrak{\vartheta} \varepsilon \boldsymbol{q}_{\mu} \alpha \chi^{i} \alpha$. In Virgil's time the trident had become as purely conventional as it is to us now; hence he without scruple introduces, in $\boldsymbol{E} \boldsymbol{n}$. II. 6 ro-1, Neptune on shore digging up the walls of Troy with it.

89 In A. 38 the prayer of Chryses, recurring in 452.
90 It is remarkable how Milton, in the first half of his greater poem, inclines to the Ptolemæan, and in the latter half to the Copernican theory in his celestial machinery; which ought on "chorizontic" principles to imply duality of authorship. This was pointed out to me by Mr. H. James, V. F. of the Normal College, Cheltenham.
poet's allusions! As regards another objection, the absence of the oracular terms $\chi \varrho \varepsilon i \omega \nu, \chi \varrho \eta \sigma о ́ \mu \varepsilon \nu 0 \rho$, found in the Odyssey, from the Iliad, it may be answered that in the latter the Greeks are fast bound to one spot and have their soothsayer, Calchas, with them. Their fortunes on the voyage are most brietly alluded to, their previous home-life hardly at all. The same god, however, who in the Odyssey gives oracles, inspires the soothsayer in the Iliad. Surely, under circumstances so different there is no room for the negative argument, even if we may not rather on general grounds claim a confirmation.
XLVI. Payne Knight also traces a development in the Odyssey of the social state and arts of life beyond that of the Iliad. The word $\vartheta \dot{\eta}_{s}, ~ \vartheta \eta \tau \varepsilon v{ }^{\prime} \omega$, is said to indicate a class unknown to the Iliad, and not fitting into the frame of society there. Such objections forget that what we have there is life in a camp with an oceasional glimpse of a palace interior in Troy. Of civic life in Troy there is little or nothing, and even the houses mentioned are all those of princes. How is it possible that a scene so circumscribed should afford scope for all the relations of social life to be stated? Take as an illustration the question of slaves: the word $\delta o \tilde{v} \lambda o g$ does not occur, $\delta \mu \dot{\rho} s$ once only in II. (T. 333), in a line which could well be spared, and which is in fact no statement of events at Troy, but a retrospect of home-life by the bereaved Achilles; the word $\dot{\alpha} \nu \varnothing \varrho \alpha \pi$ odov also once occurs (H. 475) in a passage describing various articles of barter; and here again the line could be detached without being missed, and has been suspected by Thiersch ( 91 ) and others before him for the sake of the word. There remains then but one undoubted passage in the Iliad, in which a slave of the male sex is spoken of, against over 30 times mention of it in the Odyssey. The isolated mention in the homepicture in question supplies exactly the key to the difficulty, and shows that the social state of the Iliad is exceptional, and that therefore it is that $\delta \mu$ فis necurs once only, and Oig not at all. For the same reason there is no

The social state is incompletely shown in the lliad;
and partly on the social state and comparative progress in the arts oflife, shown in either poem.

PART I partly on the mention of oracles or the silence concerning them,




$\qquad$ --
part I $\lambda \varepsilon \sigma \chi \eta$ in the Iliad. As regards the arts of peace what Payne Knight says is very likely to be true; on the contrary, as regards the arts of war, the opposite is the case. We might not, save for the Iliad, have supposed the
whereas all that relates to war appears there lighty developed.

Arguments founded on the mention of certain artistic appliances,
examined in detail. Greeks of the period capable of orderly marshalling a host of men (92), of enclosing and fortifying a camp with a rampart, turrets, a foss and palisades (93), of the curious metallic combinations described in the armour of Agamemnon (94), or of contrivances for keeping a fleet of ships, drawn up on the beach for a long time, ready for instant launching by troughs and props (95). The first two examples of arts which he selects are both trivial and doubtful. He says, the strings of the lyre are in the Iliad of flax, and in the Odyssey of gut. Assuming that to be the meaning of the passage, it is certainly open to question, whether the twisting fibres of flax into a chord be not on the contrary a mark of further civilization than the use of the intestine of an animal. Further, both inventions might have bcen in use at once, as are hempen and chain cables in modern ships. But one cannot but question the whimsical criticism which makes a string twisted of flax, a vegetable fibre, a proof of priority in the Iliad, and the cable ( 96 ) twisted of $\beta \dot{v} \beta \lambda_{0}$, another vegetable fibre, a mark of posteriority in the Odyssey. But the meaning assigned is at best questionable. The words $\lambda i \nu 0 \nu$
 taken to mean something very different (97). As regards the xó $\lambda \lambda 0 \psi(98)$, or peg (?) for tightening the strings, some such
$92 \Delta .297$ foll., 447-9. 93 H. 436-41. 94 A. 19 foll. 95 A. 486, B. 153.
96 As regards this objection, it should be noticed that the word for cable in the same passage ( ${ }^{(\prime \prime \pi} \pi$ lov $\varphi .390-1$ ) is peculiar in this sense - and indeed in the singular in any sense - to the Ody. Obviously this is to be referred to the special scope of the poem. And, indeed, one might make from the details given of the build and rigging of ships, and of the interior of a palace, a long list of Odyssean words.

97 "Haud me effugit viros doctos $\lambda^{i} v o v$ istud pro cantiunculâ quâdam habuisse" (Prolegg. xuvii, note 2). This was Aristarchus' view, Zenodotus preferred that of Payne Knight. 'Two Scholl. on $\Sigma .570$ explain flax as used because, the song being there a hymn to a god, the gut was unsuited to the sacred occasionevidently regarding the use of the two as contemporaneous.

98 Volkmann p. 120 contends for a different sense of xó $\lambda \boldsymbol{\lambda} \boldsymbol{\psi} \psi$, "non est ver-
contrivance must have been in use from a very early period of the lyrist's art, since they would always be liable to stretch. His other instance is that of columns in a palace interior, mentioned only in the Odyssey. But it is there only that such an interior comes in for description, and the spaces assumed as inclosed in the Iliad make it difficult to understand how without columns the mass could have stood. His next objection is founded on
 upon itself", or "circumflnous", alleged as occurring only in the Odyssey, and betokening there a further advance of geography and navigation. But it is surely pucrile to talk of any such advance as would have discovered in fact that the continental mass was really surrounded on all sides by water. The notion must be taken as one of poetical conjecture only. Let us, however, waive this and allow with Payne Knight, 2. 399, in which the word occurs, to be spurious. Yet we have two passages in the same book $\Sigma$. (99) which confirm the notion as in the poet's mind. The one is $485-9$, where "all the constellations which encircle heaven", save the Bear, are mentioned as setting in the occan-strean. How is the conception possible, if that stream be not regarded as ¿qnopoors in fact? The other is $479-80$, cf. $607-8$, in which the ocean-stream is made to run round the rim which eneompasses the shield. The rin runs round ( $\pi$ ह $\rho i)$ the shield, the stream goes along ( $\pi \dot{\alpha} \rho$ ) the rim. The obvious inference is surely that the poet's idea is that of a strean duvepong, and thus the argument against the nord collapses. The next oljection, that certain methods of fowling and fishing(100) are also found men-
ticillum quo churdse intenduntur et remittuntur, sed Jugum, der steg, quod recentiores xód $\alpha<\beta$ os vocant ". Crusius does not support this.

99 It shonld be mentioned that Payne Knight proteats ( $x$ i-xvii) against lley ne's (Eire. $11 /$ ad $\Sigma$.) condemnation, following Zenodotns, of the whole shield passage an poom-Homeric. Surely then the amount of metallurgy involved in it, is such a step in advance, us throws all the art-knowledee of the Odjssey very far into the shade; and this without ansuming that metallurgic skill conld then actually compans such group-canting as the shield implies.

100 As regards fowling, it in pery doubtfal whether the hirds are not rather mentioned as pursuing the chase for themselves; see Mure's remarks (U. Append.


PART I tioned only in the Odyssey, may surely be met by the general reply, that the war-scenes of the larger poem af-
as also those on certain arts menlioned in similes. own inconclusiveness, these objections are overbalanced by the ethical argument; and the ford no scope for such things, and that in similes, in which alone they occur in the Odyssey, a poet's choice to use or to omit any particular image is surely free. On the other hand, we have in similes in the Iliad the method of irrigation alluded to, and the purple-staining of ivory by the Mronian woman, of neither of which the Odyssey yields any trace.
XLVII. These are the arguments of Payne Knight for separate authorship and such answers to them perhaps as can be given. But indeed all special answer is superfluous, when they are weighed in the balance against the grave argument for unity based on the ethical oneness of each character found in the two poems: for all such arguments hang in the fringe of the garment merely, but these figures are indissolubly inwoven in the woof and warp of the fabric itself. With the arguments to a similar purport once urged by Nitzsch it is needless to meddle, since he himself lived to own their insufficiency, and became a convert to the belief in the unity(ror). It must be allowed that a far larger array of examples would be needed than those here reviewed to establish the conclusion aimed at, and that the force of those few which have been advanced, is too far invalidated by others alleged per contra, for us to view it as established. And after all, there is nothing either in the vocabulary ( ${ }^{102 \text { ) used or in the }}$
mile in which the net ( $\dot{\alpha} \psi \iota^{\prime} \sigma \iota \lambda_{i}^{\prime} \nu o v$ ) is spoken of, as interpolated. Why the two similes in $\chi$. 302-6 and 383-9 may not be equally interpolations, I cannot see. In them alone are these methods spoken of. One or two such facts may be found not unfrequently in contemporaries. Thus the ages of Shakspeare and Ben Jonson largely overlap, and yet while the latter mentions the familiar use of tobacco, the former never once alludes to it.
rox See Mure pref. p. vi, who refers to Nitzsch's Sagenpoesie der Griechen.
102 There are some excellent remarks on the words which occur exclusively in either poem in Friedländer (II), who observes that by far the greater part of them are due to the object or person introduced into the one poem, whereas, either by chance or by the nature of the circumstances, occasions for their employment are wanting in the other (pp. 795-6). On p. 812-4 he gives several



things mentioned, even if we allow the objections thefull force which the objector ascribes to them, beyond such a degree of progress as may fall within the life of an individual man. As regards language, our own during the reign of Elizabeth (103) probably underwent a greater change than the closest sifting could discover in the Odyssey as compared with the lliad. As regards things, compare the state of the arts of life in Europe wherever a busy and lively period has succeeded one of standstill, Italy before and during the period of the Medici, our own country during and after the Lancastrian civil wars, and a development, proportionate to any conceivable as belonging to the period between the Iliad and the Odyssey, may readily be found. And certainly, if the unity and personality of Homer be allowed, there can be no reason for assuming the period which produced him to have been in itself a stagnant one.




 $\pi i \eta, \mu \eta \chi^{\alpha} v \alpha \dot{\alpha} \mu \alpha \iota$. He remarks that two of the Iliadic class are certainly striking, viz. those remarked upon by Buttmanu, $\varepsilon \alpha v o s, ~ a n d ~ \chi \varrho \alpha \iota \sigma \mu \varepsilon ́ \omega, ~ a n d ~ t h a t ~ t w o ~ o t h e r s, ~$ iolyos and $\chi \operatorname{ep}^{\eta} \mu \alpha \tau \alpha$, ulthough in his opinion referable to the distinct subject matter treated of, may appear to some critics to present a proof of a distinct usage. As regards x@ $\eta \mu \alpha \tau \alpha$, the promiscuous use of it with the Iliadic $x \tau \eta \dot{\mu} \alpha \tau \alpha$ in Ody. $\left(\boldsymbol{\pi} .384,3^{89}\right)$ goes far to negative any such presumption. But we may surely ask, does not human speech progress in one generation with much more startling increments than these, even if none of those given in the above lists were accounted for by the difference of tenor and subject in the poems? Dr. F. (I, p. vii) has also quoted from Lachmann some striking remarks on the mere casual use or disuse of words highly familiar in everyday style. He adds (1I. 796) that such words as are peculiarly lliadic or Odyssean are mostly nouns and adjectives, rarely verhs, and still more rarely words of other classes, "which alone might suggest that the ground of the peculiarity lay, not in distinctness of vernacular but in that of sub-ject-matter". See on the other hand Volkmann, pp. 121 foll., on words "quae nulla . . rei novitate excusantur, multo majorem igitur noveo originis suspicionem necesmario movent". He allegres as such in the Ody. 7 noms, 18 or 19 adjectives, and 3 verbe. Volkmann views the later origin of the last six books of the Hiad, and of the eighth and eleventh books of the Ody. as established beyond a doubt (p. 120). How the Hiad could ponsibly have ended with the ojtorotion of $\Sigma$. he does not explain. If any book of tho poem leaves us expecting a sequel, $\Sigma$. surely does.

103 see Lathain's English Language I, p. 318 (4 $4^{\text {th }}$ edition).

## PART II.

## ANCIENT EDITORS AND COMMENTATORS.

XLVIII. As regards attention early paid to the study of Homer and works meant to assist it, although their critical pretensions are very doubtful, the following sketch may suffice.

Theagenes of Rhegium was a younger contemporary of Pisistratus, and is mentioned as "the first who wrote concerning Homer"(1). He is said to have had recourse to allegory in explaining the poet. That such a work should have found acceptance so early, seems to forbid the notion that Homer was up to the Pisistratid period only known as a loose collection of ballad pieces. The writings of Theagenes, no doubt, were known to the Alexandrine school; see Mure vol. IV p. 95. Fabric. I. pp. 367 -8. Schol. Aristoph. Av. 823 .

Anaxagoras the philosopher seems first to have unfolded the ethi-
 бv́vク! (Diog. Laert. II. I1).

Euripides, the father of the poet, unless it were some other of the same name, is said to have revised Homer (Fabric. ibid p. 362).

Stesimbrotus of Thasos and Metrodorus of Lampsacus (2) also wrote on Homer. Metrodorus is said by Diog. Laert. (ub. sup.) to have applied to the Homeric mythology explanations of physical phenomena. He also is said to have disbelieved the historical existence of the Homeric personages, and to have viewed them as introduced for the sake of the interest of the story ( $\chi$ ќ口иv oixovouías). With these may be joined Hippias of Thasos, mentioned by Aristotle in the Poetics (cap. xxv. §. 8 ap. Fabric.) as having solved Homeric difficulties, and Glaucon, perhaps an Athenian. All these appear to have been rhapsodists, and to have belonged to about the middle of the $5^{\text {th }}$ century B.C.: the first was a contemporary of Pericles, and was the teacher of

[^7]Antimachus (3) of Colophon, poet and grammarian, whose editions of Homer, or one of them, furnished matter for excerpta to the Scholl. Ven. and L, on A. $423,598, N .59, \Phi .397,607$ et al. Eustathius also cites him as an interpreter of the poet. His age was 404 B. C. (Fabric. ibid. pp. $358,360-1$ ). He and Stesimbrotus are said to have treated "de carmine, genere et tempore Homeri" (Tatian ap. Fabric. II. p. $35^{8}$ ). As Aristotle revised the Iliad for Alexander, so did Callisthenes his disciple, and Anaxarchus, the Odyssey (Fabric. I. p. 357) (4).

Aratus, the poet of the Phcenomena, and Rhianus, an epic poet of note in his day, although later than Zenodotus, yet as external to the Alexandrine School, may find a place here. The former edited the Odyssey, and his $\delta \iota \rho \varrho \vartheta \omega \sigma \iota$ is among the works cited by Suidas. He is said to have attached himself to Antiochus Soter, king of Syria, who urged him to undertake the Iliad also. Wolf thinks that, on his declining it, Rhianus accepted the task (Prolegg. § xLi). This edition ( $\dot{\eta}^{'} P_{\iota} \alpha \nu 0 \tilde{v}$ or $\boldsymbol{\chi \alpha \tau} \dot{\alpha}^{'}{ }^{\top}(\alpha \nu \nu o ̀ \nu)$ is often cited by the Scholl. as an authority for readings in the Ody. also, showing that his labours extended to both poems. Fabric. (ub. sup. p. 357) mentions a tradition that Aratus edited the Iliad also, being led to do so from its having been "corrupted ( $\lambda \varepsilon \lambda v \mu \alpha ́ v \vartheta \tau \iota)$ by many".

Chamæleon of Heraclea was a personal pupil of Aristotle, contemporary with Heraclides Ponticus (5), against whom he charged a literary larceny in purloining (which may perhaps mean plagiarizing from) a work of his on Homer and Hesiod (Fabric. I. p. 508). His name is introduced here for the same reason as that of Aratus, and on the same ground stands the following name.

Chrysippus, the Stoic philosopher, b. 280 B.C.(Smith's Dict. Biogr.),
3 Wolf. Prolegg. \& xl. appears to have at one time supposed that the grammarian was a distiuct person from the poet of this name, but to have hern convinced by the further light thrown hy the Schel. Ven. Yet Fabricius (uh, sup. p. 359) puts it as if Wolf had maintained the affirmative, and Villoison had dumbed. Suidas identifies them.

4 Antimachus' own poetry is said to have shown a vigorous style and much power of expression, but to have been wanting in suavity and ease. Pruclus, commenting on Plato, (Timarus I p. 28) has a statement that Plato preferred his poems to those of Charrilus then highty popular. Some say that the specimen of prolixity censured in Hor. A. P. 136, commencing "reditum Diomedis ab interitu Meleagri", was realiy horrowed from a Thehars which he composed under the influence of Homeric study. Aristotle (Rhel. iii. 6) cites from him an example of purely nogative poctical description. Over a lundred frugments of Antimachus are given in the Seripl. Grave. Biblioth. Paris 1840.
s The elder, not the one mentioned in this list inf.
wrote also on poetry and criticism in which he incidentally illustrated many passages of Homer. He is censured by Plutarch (de audiendis poetis p. 31) as a frigid interpreter. He is cited by the Scholl. Ven. on $N .41$ and on $\Phi .483$, where the remark ascribed to him justifies Plutarch's censure.
XLIX. From Villoison's Anecdota Greeca and his Prolegg. in 11. ad fidem Cod. Ven. the following brief summary of the sources of ancient criticism, chiefly Alexandrine, has been drawn. We find mentioned there the very ancient and now lost editions of Homer obtained from Chian, Cyprian, Cretan, Argolic, Sinopic and Massiliotic sources, the edition of Aristotle (6) of the Iliad only, the two editions of Aristarchus, the two of Antimachus, those of Zenodotus, Aristophanes of Byzantium, Callistratus, Rhianus, Sosigenes, Philemon of Crete, Antiphanes etc. The "Cyclic" ( $x v x \lambda \iota x \dot{\eta})$ is the title of an ed. which embraced the Il. and Ody. as part of the poems known as the xúxios, or viewed them as forming members of that series (Schol. Harl. on $\pi$. 195, Lehrs p. 30). The Æolian (Aiohıxyे or Aiohis), and that known as the "museum" ed. ( $\dot{\eta} \dot{\eta} x$ rov $\mu 0 v \sigma \varepsilon \dot{i} \circ v$ ), i. e. kept in the temple of the Muses adjoining the Alex. library,
 class, named from localities, are included in the class labelled, pro-
 that distinguished as $\alpha i x \alpha \tau^{\prime}{ }^{\prime} \alpha \nu \delta \rho \alpha$. Wolf has denied ( 7 ) that the former

[^8]designation means anything more than that the librarians at Alexandria named them from the places whence they had come, and in particular, that they were in any sense public copies, which the civic authorities had caused to be prepared for the use of their citizens. In spite of Wolf"s denial the fact scems to me highly probable, as well as more agreeable to the variety of phraseology in which the designation is couched: and Colonel Mure has expressed the same opinion. For
 $\delta \iota \alpha \tau \omega ̃ \nu \pi \dot{\prime} \lambda \varepsilon \omega \nu$ and $\alpha \hat{\imath} \pi 0 \lambda \iota \tau \iota x \alpha \hat{i}(8)$. The remarkable blank which we find in place of the name of Athens among these cities, is most easily explained by supposing, with Ritschl and Mr. Gladstone, that the Athenian recension had obtained the authority of a vulgate text, generally received in Grecce central, to the standard of which those of the other outlying cities named might be referred (9).
L. This view has at any rate the advantage of systematizing what little we know. The supposed parallel designation adduced by Wolf, $\tau \dot{\alpha} \dot{\varepsilon} x \pi \lambda 0 \dot{i} \omega \nu$, applied to writings brought by ship to Alexandria and returned in copy to their owners by the same, while the archetypes were deposited in its library, rather makes against his hypothesis;

telligo editiones publice servatas vel publico jussu a quibusdam civitatibus factas. Payne Knight objects to this that he does not see how a city could discharge editorial functions, or how municipal decrees could deal with doubtful readings (§ $8 \times x$ ir). But surely such a budy could appoint a curator and sanction his acts.

8 These phrases seem to imply some action of the $\pi \dot{\delta} \lambda \varepsilon c_{s}$ in reference to them, and some definite relation in which they stood to the $\pi$ didsıs. Nor is it easy to see why they should have been thus named as recensions, as if in contradistinction to those which rested on individual authority, unless some corresponding suthority, on grounds connected with the nólis itself, had been ascribed to them. This probability is further strengthened by the known fact that at Athens and at Sparta the Homeric poems had been cared for by the state as early as the times of Solon, Pisistratus and (in the sense explained XXXIV sup.) Lycurgus; and by the credible statement that Pisistratus used written copies, and by means of them and the aid of the judgment of learned men either added or restured to them order and unity, which amounts to a public editorial care, however crude and tentative. That what was done at Athens and Sparta should have been done at least as early in some of those cities which claimed Homer fur their comntry. man, as Chios, in more likely than not; especially in those which were the seats of poblie rhapsedie eonteats; and that it should have been omitted for the four centuries which clapsed betwren Pisistratne and Zemodotus is molihely.

9 As cited by Grote rol. I. pt. I. ch, 8xi. p. 538 mote. (iladst, vol. I. p. 63. This serms to me to be more likely than the inference of Payme Knight regarding this recension - enjus npud peteres hand magnatil fiime ancemitatem, e gram maticorum silentio colligere licent (Prwormy. \& $x \times x i i$ ).
by ship. Those MSS. ¿̇x $\tau \omega \nu \pi \lambda o i ́ \omega \nu$ were so called, it seems, not because their source could not be ascertained, but because it was not worth-while more specially to distinguish them. The inference is that in the case of those from "cities" it was worth-while. And why should it have been worth-while, unless their character as $\pi 0 \lambda \iota \tau \iota x \alpha \grave{ }$ had entered into the question of their authority? - A view the more likely, since they are not mercly so classed as writings or copies, ( $\beta \iota \beta \lambda i \alpha, \gamma \varrho \alpha ́ \mu \mu \alpha \tau \alpha, \alpha \dot{\alpha} \tau i \gamma \varrho \alpha \varphi \alpha$, ) but (teste Wolf himself l.c.) as dııo૭ต่бєıऽ "revised" or "corrected editions"(เо). At any rate it would have sufficed on the other supposition to have merely classed them as from " cities", whereas we find beyond this the individual cities named. And this is further confirmed from our finding that the copies were rated as of more or less critical value, just as we reckon Aldine or Elzivir editions now. The epithets which show this are $\alpha \hat{\alpha}{ }_{\alpha} \lambda \lambda \lambda \alpha$
 of "higher merit"; ; and again, the threefold classification of $\alpha i$ xotvai the "common, uncorrected" editions(ıi), ai $\mu \varepsilon ́ r \varrho \iota \alpha \iota$, those " of mediocrity", ai $\varepsilon i x \alpha \iota o ́ \tau \varepsilon \rho \alpha \iota ~ t h e ~ " m o r e ~ c o r r e c t " . ~ . ~$
LI. Of the "men" from whom the recensions $x \alpha \tau$ " ${ }^{\alpha} \nu \delta \rho \alpha_{S}(\mathrm{r})$ were designated, many of whom exercised a permanent intluence over the Homeric text, it is worth-while to give a brief account. Those here mentioned may be arranged in three classes (i), (ii), (iii), oné of which numerals is prefixed to each name. (i) consists of those who were editors of revisions of the poems or either of them, or of commentaries upon them. (ii) of those who furnished incidental illustration, or wrote on special points of grammar, or were occupied in departments of Homeric study. (iii) of those who applied themselves to excerption and compilation of the materials contributed by those of (i) and (ii). After the first three or four great names, (i) and (ii) will be found interspersed, while (iii) for our present purpose begins with Porphyry.
 бєıs, quibus vetera exemplaria dignoscuntur, obstare videntur; $\pi \alpha \varrho \alpha ́ \delta o \sigma \iota s$ enim non éx

 postea cum aliis codicibus confercbantur". Villoison Prolegy. in liad. p. xxvi.

12 Those enumerated by Didymis are the eld. of Antimachus, Rhianus, Philetas, Zenodotus, Sosigenes, Philemon, Aristophanes, Callistratus, Crates, those of Aristarchus are of course understood. Lehrs p. 30 ; for a more complete list see XLIX sup.

## (i) 1. ZENODO'IUS of EPHESUS

flourished cirea 300 B . C., was the pupil of Philetas of Cos, who, himself an elegiac poet of some mark, contributed to Homeric criticism (Wolf Prolegg. $\$$ xli). He was the founder of the Alexandrine school of critrics. Ptolemy Philadelphs, likewise a pupil of Philetas, made Zenodotus first curator of the Alexandrine library, and committed to him the revision of the Homeric and the other poems there, except the dramatic. He was a more daring critic than Aristoplianes his pupil and successor, wholly excising passages ( r 3 ) which the latter was content to "obelize" (14), cutting short the frequent repetitions of messages (Schol. Ven. on B. 6070), and not allowing verses once read to recur in a new context. This shows a strange ignorance of Homeric manner (Lehrs p. 357). Colonel Mure has thrown together a list of the discarded passages (15). Some of these are said to have been already onitted by the MSS. which he followed, but "the greater part are eridently disposed of without any pre. text of MS. anthority, merely from not hapuening to square with his own particular theories". Mure further charges him uith "engrafting new matter of his own on the genuine text". This last remark is so far true that he does not seem to have shaken off the old habits of the early $\delta \iota \alpha \sigma \pi \varepsilon v \alpha$ -
 passim. Sumetimes, however, conversely, as in the Schul. Ven. A on ヨ.1ı4, Z $\eta$ vódoros
 remarked on the importance of the distinction befween this "disaltowing" and the excising the line from the test, as regards the right understanding of the method of the Alexandrian critics. Wolf remarks on Zenodotus, " $\alpha \boldsymbol{v} \varepsilon \tau \bar{\eta} \sigma \varepsilon \omega \nu$ autem ejus tanta est multitudo et licentia ut nonmullis visus sit Homermm ex Homero tollere" (Prolegg. § xıiii). Thec $\dot{\alpha} \boldsymbol{\imath}$ \&́r rious, however, was not a "sublatio".

14 The famous ó $\beta$ \& dos, generally named from Aristarchas, was a single horizintal fine thus - - drawn in the margin against the beginning of a verse. By it sprrions and disallowed ( $\alpha \boldsymbol{v} \varepsilon r o v ́ \mu \varepsilon \nu \alpha \iota$ ) lines were noted. Resides this, Villoism, in his Prolegg. in 1/. p. xlvi. gives the following symhols as used by the

 of a bery miscelluneous character, the latter to mark the readings of Zenod. Crates and Aristar. The astorisk $\%$ denoted such verses as were especially admirable and apposite. This combined with the ohelos - - denoted lines which had become displaced from their proper context. The antisigma ) denoted lines which had been altered, and the same dotted $\supset$ marked tautulogy. Villoisungives at the cond of his Prolegg. a treatise of Hephastion arpi onusiov, from which it appeara that in MSS. of other poets too such symbols were familiar. Thas the obel-s was used to mark the end of a paragraph, or liy the lyric poets the end of A atrophe; and the asterisk marked the end of an fociog and the commencement of a new piece in different metre. Hephustion further remarhs that the same signs have not the same meaning in different poets.
is up. sup. p. 173. Another list is giren by Wolf (5 xaiit. n. ;2): the two do not correapond, earh hinving nomewhat which the other omits.

бгкí; see XXXVI sup. He may perhaps be regarded as the last of them and the first of the critics. But he did not, as the above words might seem to imply, wantonly interpelate. He is said in particular to have rejected the $\delta \pi \lambda$ долоtio of $\Sigma$.
LII. The extreme censure of Colonel Mure is tempered by Wolf, who says that some of the readings ascribed to him were not emendations of his, but, monstrous as many of them are, probably belonged to the text, not only as he left but as he found it. The same may apply to some of his alleged interpolations (16). He is said to have written a sort of lexilogus, explaining the more difficult words; and a commentary ( $\dot{\boldsymbol{\pi} \pi} \boldsymbol{\mu} \mu \nu \eta \mu \alpha$ ) is cited under his name; but whether a distinct work, or merely some other grammarian's view of his writings, is doubtful. Among his errors were the endeavouring to foist on Homer the definite article, as by read-
 nominal forms to suit the usage of his own day; the omission of the final $\nu$ in $\alpha \mu \varepsilon i v \omega \nu \gamma \lambda v x i \omega v$; the removing anacoluthia, and others given in the notes $75-78$ to $\S$ xLiii of Wolf's Prolegg. (17); who adds, that some valuable criticisms of his, confirmed by Aristarchus and subsequent writers, and yielding traces of good original authorities, are found; so that from his remains may be formed some estimate of the state of the Homeric text before his time. His study was not profound, and his censure often inconsiderate; as is plain from his readings preserved by the Schol. Ven.
 $x . \tau . \lambda$. is quite a commouplace of the Scholl. in accounting for his read-
 following an opinion eurrent among ancient grammarians. The probability, Lehrs thinks ( $\mathbf{p} .374$ ), is that these, as suggested above, were unfairly credited to him because he let them stand with the authority of his name.
${ }_{17}$ Lehrs remarks (p. 352), "Si nihil aliud præstitisset Zenodotus quam ut hanc meditationem (of detecting spurious lines) ad Homerum attulisset, nunquam ejus memoria perire deberet; quippe a quo omnis criticæ primordia repetenda essent". Lehrs enumerates four reasons for pronouncing a verse spurious: "primum deficiens carminum connexus vel discrepans: deinde, si quid displicet in arte poetre vel in hominum deorumque factis et moribus: tum, si quid in antiquitatibus, denique si quid in sermone a poetæ consuetudine discrepat. Et Zenodotus quidem primo et secundo genere substitisse reperitur, tertium et quartum genus aliis relinquens, qui artem criticam cum arte grammaticâ conjuncturi erant". As an ex. he rejected $\delta \iota \dot{\alpha} \tau \dot{\partial} \alpha \dot{\alpha} \varrho \varepsilon \pi \varepsilon \grave{\varepsilon}$, i. e. as containing something unworthy of the deity mentioned, $\Delta .889, \Gamma .424-5, A .396-406, O .18$; so part of the episode of Thersites, $\delta \iota \dot{\alpha} \tau \grave{o}$ y'́locov; see Schol. Ven. on B. 231, 236. Not a few of his rejections, e. $g$. that of $O .64-\eta \%$, have been adopted by Bekker. Perhaps under the second of these heads would be classed his objections to verses where he himself was at fault in scholarship: - "Zenodoto vocabulorum Homericorum parum gnaro, cum vulgares significationes adhiberet, quædam sensu omnino carere vel ridicula videbantur. Hæe ille non poterat non falsa judicare" (Lehrs p. 364). Lehrs alds (p. 374) that all early criticism is too free and sweeping, as in the revival of it in Italy at the renuissunce.
ings; see scholl. on N. $315,86, \Pi .697$ etc. As an instance of rash exegesis may be noticed his view upon B. 12 ; see Schol.B. there. His writings were edited by Ptolemy surnamed Epithetes (Schol. Ven. on B. III). Wolf remarks that we know his readings in about 400 passages, those of Aristophanes in about 200, those of Aristarchus in more than 1000 (Prolegg. § xxii) and cites Ausonius (18) as a witness to his reputation, conjoined with Aristarchus. His influence on the text is proved by the large number of places in which the Scholl. cite his readings in pointed contrast with the Aristarchean; showing the extent to which subsequent criticism recognized on the whole both his ability and his fidelity. There is no trace of his having allowed variants.

## LIII. (i) 2. ARISTOPHANES of BYZANTIUM,

son of Apelles, pupil of Callimachus, Zenodotus and Eratosthenes, of Dionysius roi lá $\mu \beta$ ov and of Euphronides of Corinth, flourished 264 B. C., founded a school of his own at Alexandria, of the library of which he was curator, and invented, as it is said, the system of written accents (19). Similar irregularities to those of Zenodotus have been alleged against him; but his judgment as a scholar was superior. His studies extended beyond the letter to the spirit and meaning of his author, whose idea or general desigu and æsthetical points he sought to exhibit. Besides revising the text of Homer, he wrote a "commentary" and a "glossary", cited by Schol. Ven. on A. 557. His chief care was directed, however, to the dramatists, and especially to his great namesake. Besides his illustrious pupil Aristarchus, two others of his school, Callistratus and Diodorus, left works on Homer, as did also others whose names have not come down. We know nothing, Wolf remarks, of either his method or his sources; but may be sure that the greater part of any text which could have been called his, would have been some older vulgate common to him with Zenodotus, as shown by some absurdities which appear under both their names. These therefore were not due to him, and he can at most be charged, like Zenodotus, with letting them stand. It should be remembered that he had not the materials which Aristarchus found ready at hand (20); and if he abstained from altering where he could not see his way to amend, this alone is greater praise than can be claimed for many distinguished crities in various ages. It is unfair then both to him and to Zenodotus, to charge these alsurdities upon them, which may have been accumulating for centurics.

## 18 In his Ludus Septem Sapientium,

Mæonio qualem cultum quesivit Homero
Censor Aristarchus normaque Zonodoti.
19 Villoison (Anecd, Gr. II, p. 119) Doter that these originally stood on consecutive syllables, an eiodopos, etódóolog, "sed hunc usum, cujus nulla in nostris codd. vestigia, jam obsolevisse ante Dionysii Thracis atatem, qui Aristarchi grammatici discipulus ete." They seem to have som become cetensively current; since Crates, (p. Lxxii) who had no connexion with Alexandria, and was a younger contemporary of Aristoph, used them Scholl. BL on A. E91).

30 E. 247 is given by Lohrs (p. 35i) as an ex. of a verse not understood by Aristophanes, but rightly explained by Aristarchus.

Wolf further remarks that in sucb readings as can be ascribed to him, more learning and more moderation is shown than in those of Zenodotus, and that a good number of them were confirmed by Aristarchus; while others stuck in the text in spite of his attempt to tarn them out of it, being ratified by the verdict of posterity (Prolegg. § xtiv). From the phrase $\delta_{\iota}$ $\alpha \omega_{S}{ }^{\prime} A \varrho \iota \sigma \tau 0 \varphi \alpha \nu \eta_{\varsigma}$, used by Schol. Ven. on N. 59, it would seem that he recognized variants; and this is perhaps the earliest extant notice of them.

## LIV. <br> (i) 3. ARISTARCHUS,

born in Samothrace, flourished 222 B. C., in the school of Alexandria, and, times having changed for the worse with literature there, taught in his old age at Rome. The son of Ptolemy Philopator (21) and Ptolemy Physcon were educated by him. By the time that he was curator of the Alexandrine library sufficient materials had accumulated there to place him in a highly adv ntageous position for critical labours. There he devoted himself to the correction and explanation of the texts of ancient Greek poets, but especially of Homer. His texts were generally accepted. Those of the Il. and Ody., which he first divided into 24 books each, became themes of commentary to his successors, and were no doubt the vulgate at the Augustan era. His own commentaries also displayed wide research and sagacions judgment. He avoided, however, the snare of allegorizing, which, as we have seen, beset the earliest school of commentators, and which soon after again became popular (22). Wolf's statement, that we have over 1000 passages where his readings are known, relates to those in which some question has been raised; but the present text at large, so far as it has not suffered from subsequent corruption, probably owes its form mainly to him. By the Schol. Venet. his readings are cited most frequently of all. There are some indications that his opinion changed on certain passages (23), but this may have been due only to the accumulation of further MS. evidence (24). Sometimes two readings were left evenly

22 The Stoics were great patrons of Homeric allegory; but besides this, to save the credit at once of the gods and of the poet, they falsified readings and interpolated lines. We have a specimen of such a book of allegories under the name of Heraclides or Heraclitus (Heyne Excurs. in II. Y. 84, p. 236).



 The fluctuation of his opinion in some passages where further reflection, or ailded materials, modified his view, shows that he was not positive or obstinate. So the Schol. on $\Pi .613$ says, the verse did not appear $\dot{\varepsilon} \nu \tau \tilde{y}$ Évé@ç $\tau \tilde{\omega} \nu$ 'A@rot $\alpha \rho \chi \varepsilon i \omega \nu$,


 same, I take it, as $\dot{\eta} \delta \varepsilon v \tau \varepsilon \dot{\varepsilon} \alpha$; see the next note.
balanced by him, when hoth were allowed (25). Traces of deference to his authority are found even where his reasons were not deemed conclusive (26). There were two revises of the text of Homer current under his name. From his pupil and successor Ammonius writing to prove that only one was his ( 27 ), we must suppose that the second was at any rate unauthnrized, being perhaps an incorporation of some of his obiter dicta, or of notes from his lectures in his later years, with the text which he had previously put forth, which those later remarks may have corrected in some places. At any rate $\alpha i^{\prime} A \rho \iota \sigma \tau \alpha \chi^{\varepsilon}$ ıol are cited, sometimes as agreeing, sometimes as differing. One is distinguished as $\dot{\eta} \delta \varepsilon v \tau \varepsilon \dot{\varepsilon} \alpha$ (see n. 24 p. Lxvi). Again the distinction is even more clearly marked in one being called the
 rity in time; but there is no perceptible difference in the authority ascribed to them (28). Occasionally, as in Schol. B on $\Phi .252$, we find

25 As shown by the recurring phrase $\delta i x \tilde{\omega}_{s} \alpha i^{i}$ Apıotќexov. These phrases



 also on $O .320$, which shows that such deference had its limits.
 Didymas ap. Schol. K. 397 ; cf. on T. 365 for a title of a work, also by Ammonius,
 same. Lehrs thinks that by $\mu \dot{r}_{\gamma} \gamma \varepsilon \gamma \circ v \varepsilon \nu \alpha \iota \pi \lambda \varepsilon i ́ o \nu \alpha s$ Ammonius meant "not more than two". This is certainly a strain of the language. I believe Amm. meant that not more than one could properly be reckoned as the genuine work of
 tampered with by disciples, although it was commonly cited as his, and might even contain his ripest and latest views formed after his own genuine ell. had been published. The Schol. I on T . 259 cites $\dot{\eta}$ 'Apiot $\dot{\rho} \mathrm{\rho}$ yov. $\alpha \hat{\imath}$ is more common, or $\dot{\eta}$
 etiam post alleram editionem in publicum emissam in legendo et interpretando Homerum perrexit, hoc demum tempore quadam animadvertit antea nondum observata. Heec sensim hand dubie, cum editiones identidem describerentur, textui addita ; attamen quasdam ques ore tantum propagata vel per commentarios, quos non omnes habebant, disjecta essent, emenda fuisse patet ac sern accessisse. Attamen damus, ut jam antea significavimus, guasdam notas, quas A ristarchus nee posucrat nee indicaverat, ex ejus meute et doctrinâ ab discipulis appositas esse." The balance of evidence seems to me against the words bis and allerom. It may be added (Lehers p. 30) that Aristar, before he prepared a text of his own, had annotated ou the ed. of A ristophanes, perliaps that refered to ly the Schol. A mm

 which perliaps called forth the work of $A \mathrm{~mm}$. as aforesaid. All this shows the heen literary interest which the remains of Arintar. excited in the Alesandrane school.

28 This is nearly the opinion of $W$ olf Pralegg. \& 8 s.vii if. Villoisun (Prolegg. p. xxvii).
the remark ' $A \rho i \sigma \tau \alpha \rho \chi 0 s \dot{\alpha} \gamma v o \varepsilon i$, and so the Schol. A on $X .28$ charges him with an error in accentuation.
LV. It has been urged that his reconstruction of the poet's text, notwithstanding its parade of authorities, was still too ideal and dogmatic; and that, while he collected copies from remote sources, he did so only to ornament the decision which he really arrived at on subjective grounds (29); viz. by considering which of the readings before him was most worthy of the poet or best suited to the passage, instead of rigidly balancing the evidence. As far as we can see, Aristarchus was under two conflicting (30) influences, a scrupulous regard for authorities, and a rigid consistency in the application of principles ascertained by a nalogy. It is not perhaps too much to say that his famous $\dot{\alpha} \vartheta \mathcal{\varepsilon} \dot{\varepsilon} \eta \sigma \iota_{\varrho}$, or disallowance of a verse or passage without going so far as to remove it from the text, represents the practical balance or compromise which these two principles maintained in his mind. I hardly think that Lehrs in his estimate of the great critic has taken due account of the latter of these characteristics, whilst Wolf has, as, I think, Lehrs shows, not recognized the former with due frankness ( $3^{1}$ ). As an apt example of the two prin-

29 "Verum ista omnia sic accipi nolim, quasi bonos et accuratos emendatores negem antiquis et exquisitis codicibus usos esse, iisque comparandis genuinam formam textus quæsivisse. At genuina illis fuit ea, quæ poëtam maxime decere videbatur. In quo, nemo non videt, omnia denique ad Alexandrinorum ingenium et arbitrium redire." Lehrs (364) censures this as inconsistent, "neque enim poterant uıâ operâ genuinam formam quærere comparandis antiquis et exquisitis codicibus suoque abuti arbitrio", and Wolf (§ xuvii) even seems a few pages further on to repent of his dictum, for he in effect admits that we have not the materials to decide how far Arist. used or abused his authorities. - "quid ille in summam carminum novi induxerit, qua religione antiquos libros excusserit quomodo usus sit Zenodoti, Aristophanis et ceterorum, quos supra nominavi, recensionibus, hæc et alia certis aut probabilibus argumentis hodie perspici nequeunt".

30 "Singulares sunt in scholiis loci duo, unus ad c. 222, alter ad $\pi .466$. In priore Aristarcho etiam reverentia veterum recensionum tribuitur et $\pi \varepsilon Q \iota \tau \tau \grave{\eta}$ $\varepsilon v \dot{\jmath} \lambda \dot{\beta} \beta \varepsilon \iota \alpha$ : in posteriore constantia emendationis eorum quæ præceptis suis contraria putasset." Prolegg. § L, note 52.

3i "Minime audax fuit Aristarchus; imo mihi certum est si quid Aristarchus peccavit in contrarium peccasse: nam si totam hominis subtilitatem perspicio, opinor unum et alterum non laturum fuisse in Homero, ut alienum ab ejus consuetudine, nisi quædam religio obstitisset." Lehrs 38 r . Lehrs goes on to say that in Homer are some things which he ventures to affirm have no sense in them: that Aristarchus had no other reading of them than we have, and that he nevertheless did not condemn them (379-80). It is a pity Lehrs has not given one or two examples. Perhaps §. 201-3 may be one such; see note there. See further, as against this, W olf's charge that he "audaciores generosioresque sententias poetæ corrupit non raro, quo eas propius ad naturam et veritatem reduceret", and the note ( $\S$ xuviii, $5^{2}$ ) by which he substantiates it. Opposed to the religio quadam, ascribed above by Lehrs, is his mention that Arist. "indulged his opinion" in rejecting lines $\delta \iota \dot{\alpha} \tau \dot{o} \pi \varepsilon \rho \iota \tau \tau \dot{o} \nu$, i.e. on account of redundancy, the sense being com-
ciples in conflict the following (Lehrs 375) may be cited: Aristarchus had arrived at a canon that póßos is never in Homer an equivalent for dios, and wherever his codices provided him with a subsidiary reading, e. g. qoóuos, he escaped from the difficulty by adopting it, otherwise he sacrificed ( $\eta^{\gamma} \vartheta \varepsilon$ ह́r $\quad \sigma \varepsilon$ ) the line. He would not allow authority to establish a line against his canon, nor allow scope to his canon where authority gave no countenance to its dictum, but set the mark of $\dot{\alpha} \vartheta \dot{\varepsilon} \varepsilon \tau j \sigma \iota \varsigma$ against the line. Where the authority of two readings was balanced he preferred to $\sigma v v_{\eta_{-}}$ $\vartheta \dot{\varepsilon} \varsigma$ to $\tau \dot{o}$ d'́ov, Homeric usage to abstract fitness. (Apollon. Dysc. Synt. p. 77, cited by Villoison and Lehrs.) But he did not allow this to influence him where the verdict of the authorities was clear. Thus he retained $\delta \dot{v} \sigma \alpha \sigma_{0}$ in $\Gamma .262$, where his own judgment would have led him to read
 Homeric (32). Again as an example of a canon allowed or not according to the state of the MSS., he retained in $\Pi .35^{8}$ Aías $\delta^{\prime} \delta \mu \varepsilon ́ \gamma \alpha \varsigma$ where $\delta \dot{\varepsilon} \mu \dot{\varepsilon}$ $\gamma \omega_{\zeta}$ was equally metrical ; but in B. I withstood Zenodotus' error $\tilde{\omega}^{\tilde{z}} \lambda \lambda 0 \iota$, reading «̈ддо८. So in $\Phi .84$ he dropped the augment in ós $\mu \varepsilon \varepsilon^{\prime} \tau 0 \iota \alpha v \tau \iota S \delta \omega \tilde{\varepsilon} \varepsilon$, where the metre would have allowed it; but contrariwise in $0.601 \dot{\varepsilon} x$ $\gamma^{\propto} \rho \delta \dot{\eta} \tau 0 \tilde{v} \varepsilon \nLeftarrow \mu \varepsilon \lambda \lambda \varepsilon$ he kept it against Aristophanes' $\mu \varepsilon \lambda \lambda \varepsilon$. The MSS. in these cases were clear, where they differed he dropped the augment, as
 mining the balance of such doubtful cases, he showed good taste and nice discernment.
LVI. On the whole Wolf's censure of Aristarchus' critical standard as ultimately arbitrary cannot stand. Wolf himself argues like a man who had swept out a conclusion boldly, and was trying back for reasons in support of it. He says that the ancient $\dot{\alpha} 0 \boldsymbol{\delta} \delta \boldsymbol{i}^{\boldsymbol{i}}$ were always viewed as addicted to emendation ad lib., and that this bad habit had descended till it infected "all the critics" (Prolegg. § xlvi, last par.). He forgets the great change from the coodoi to Zenodotus, and from Zenodotns to Aristarchus. In the first criticism was interpolatory, in the second expurgatorial, in the third explorative. The licentionsness of alteration indulged by the rhapsodists reacted in the wholesale excisions of Zenodotus a practice which became moderated as criticism matured itself in Aristarchus. We must pardon in Zenodotus for reasons explained above (p. Lxiv), not only what he cut out, but what he put in-if he did put in. He had to patch up somehow a readable text from the materials which he had left himself, and in defanlt of a due apparatus he had recourse to
plee without them: as also in rejecting lines which by extending only weakened the sense; as after A. 515 the extension, lov'g $\tau$ ' Extó $\mu v \varepsilon \iota \nu$ xal $\eta^{\eta} \pi \iota \alpha$ р $\alpha \dot{\rho} \mu \alpha x \alpha$


33 So in $\Pi .636$ Lehra remarks "noluit una deletâ $\tau$ omnen dubitandi materiem tollere, quid igitur veritns est nisi codicum anctoritatem?". The slightness of the alteration in this and the above cascs tends to euhance his respect for the codd. This cannot be said as regards the Aristarchean suggestion to read \& $\psi$
 that they partook only out of compliment to Achalles, having feasted only just
diaskeuastic resources, such as random conjecture and perhaps downright coining. Conjectural emendation abates in Aristophanes, and in Aristarchus retires within the narrowest margin, being subdued by an abstemious caution, if not guided by a more competent sagacity. This crude resource of early criticism gave way as larger materials enabled Aristarchus to pave a surer path. We have seen that in cases where the MS. evidence was strongly on one side, and yet his canon would have led him to rule contrariwise, he set the canon aside. In doubtful cases he would let the canon operate. What degree of defective evidence would constitute in his eyes a case to be ruled by a canon, is a question impossible to answer, further than that in the general his deference to authority is extreme. His consummate judgment in cases of the different variants is generally attested in strong terms by Wolf himself (33).
LVII. Next to that lack of philology, which, as noticed above on p. xix-xx. narrowed the basis of his verbal criticism, his chief defect seems to have been a want of poetic sympathy for the thoughts of his author For so symmetrical a mind uniformity and system would have an abiding charm, and he would perhaps miss the force of the poet's conception buoying up the epithet, or dilating the image into hyperbole. It is on the whole fortunate that he was so abstemious in conjecture. The few samples which we have contain no very bright specimens, while some are egregiously shallow, frigid and prosaic (34). Of the happy divination which has not rarely marked modern criticism I doubt we possess a single example among his remains. There is reason to think that he himself, so encompassed was he with the power of judgment, and so conscious alike of his forte and of his foible, detected his own want of capacity in this respect, and in general distrusted, if on that account only, such unauthorized emendations as he might have made. The famous reply that "he would not write such verses as he could, and could not such as he would", seems reflected in his careful eschewing of conjecture save in a few rare instances. Owing to the same defect he was offended at some Homeric similes, much as Addison was in the last century. The unhealthy super-refinement of the Ptolemæan age may be partly chargeable with this. Such men, as Lehrs remarks, are often spoilt between the court and the schools (35).
before, and having in fact no $\varepsilon^{\prime \prime} \rho o s$ left. Such a suggestion shows that the notion of "improving" his author was not absolutely without place in the mind of one who could make it.

33 "Videmus eum ex discrepantiâ plurium lectionum eam fere elegisse quæ Homerico ingenio et consuetudini ipsique loco optime convenisset." (Wolf. Prolegg. § xuvii.) See also the $I^{\text {st }}$ par. of the same section.
 in E. 860, 忐. 148 for $\varepsilon v \nu \varepsilon \alpha \chi i \neq v s \eta_{\eta} \delta \varepsilon x \alpha \chi i \lambda o v s$, and in Pind. Pyth. III. $43 \beta \dot{\alpha} \mu \alpha \tau \iota$
 even for a god. Such criticism knocks off natural flowers to substitute cut paper ones. So he took offence at $\nu \dot{\eta} \alpha s$ plur. in $O .41$, and read $\nu \tilde{\eta} c \alpha$ on account of the


35 "Illos vero Alexandrinos et aulæ luxuria affluentes, et philosophorum se-

On the whole his memory has been unjustly treated by Wolf, whose sagacity is overlaid by captiousness, and who overlooks the fact that in regard to other poetry sober canons (36) of criticism had become accepted at Alexandria, and that the presumption lies against Homer having been dealt with arbitrarily. Of course, the Homeric text had difficulties of its own, to solve which the ordinary principles of criticism were inadequate. Still, those principles remained true even where they failed of practical application. They were to be supplemented, not forsaken. Wolf seems to assume that critics who dealt soberly enough with other texts became suddenly crazed with an arbitrary furor when they turned to the Homeric. On the contrary Aristarchus (37) seems to have been in judgment almost a "faultless monster" of sobriety. His mind shows, so far as samples of it have reached us, great power of analysis, method, order and symmetrical combination. It was after all imperfectly stored with materials from without, as has been above stated (p. xix), and in the creative department it was nearly blank - the judgment had so thoroughly tamed down the imagination. The moral temperament, so far as we can indirectly judge of it, was in harmony with the mental. There seems to lave been in him a judicial calmness of temper, an absence of dictatorial presumption (38), a capacity for retracting and a readiness to use either end of
veritate circumstrepentes, in multis offendisse mihi consentaneum videtur", p. 355. So Wolf, se xuviii, "fuerunt olim haud dubie qui putarent in prisco poetâ anomala quædam ferenda esse, nec indigna repetitu, quæ ille ad præcepta sua rigide mutaverat." ${ }^{\prime \prime}$

36 Lehrs charges W olf roundly that he "omnino falsam de illorum grammaticorlam opera conceperit notionem", viz. in Prolegg. §xlvi, contends for the careful study of MSS. among the ancient critics (p. 366), and rejects the notion of their contemning as a "parum digna cura", the minutiæ of subdivisions of texts, as into, books etc. with summaries prefixed, of collating copies, correcting errors, of punctuation and accentuation (p. 373).

37 Perhaps by no one remark can Wolf's unfairness to Aristarchus be better illustrated than by that in which he says that A. treated Homer as Cato treated Lucilius, or as Tucca and Varius would have treated the Æneïd. The falseness of the parallel is obvious at a glance. For there was no doubt, we may fairly presume, in Cato's mind, as to what Lucilius really wrote; only he thought he could improve upon it. 'Tucea and Varius, again, had Virgil's autographs before them, but avowedly left in an unfinished state, and their thought was to do that for the fineid which they conceived its author would have done for it. Where is the resemblance between such cases and that of a student feeling his way up the current of tradition upon the stopping-stones of divergent or contradictory texts?

38 In testimony of this, no naine so surpassingly grent in its own province has ever excited so little of that envious detraction which leaves its mark upon great inen and is the tribute of inferior to loftier minds. He was not only facte princeps, but no one in the ancient world was looked upon as similis aut secundus to him, nor am I aware of any attempt to disparage him till that of Wolf. In deed there is hardly a man who is such a luminaty in his own sphere, of whom as a person wo know ou little, although nowe lay more fully in the sun of anectote
the stile. The name of Aristarchus is a date in itself - a turning point where a long prospect opens. Before him there is none, but after him comes a long line of successors, forming around "the poet" of Greece an undergrowth of parasitic literature unequalled perhaps in exhaustiveness and variety, unless it be by the Patristic commentaries on Holy Writ. Seventeen of his more illistrious personal pupils are known by name besides his two sons, and forty-one are enumerated. He is said to have written 800 books of commentaries, and to have died at the age of 72 .

## LVIII.

## (i) 4. CRATES,

cir. 55 B. C., the adversary of Aristarchus, son of Timocrates, a stoic philosopher, was born at Mallus in Cilicia, and educated at Tarsus, but flourished at Pergamus, where he founded a school or sect (39) of grammarians which continued to enjoy reputation for some time after his death. His favourite principle is named $\dot{\alpha} \nu \omega \mu \alpha \lambda i \alpha$, as opposed to that of Aristarchus, $\dot{\alpha} v \alpha \lambda o y i \alpha ;$ and he is said to have taken it from Chrysippus. He viewed the critic's art as excursive into all the provinces of literature ; and embraced mythology, geography and physical science among his illustrative materials. His chief work, arranged in nine books, was
 б८s is not certain, owing to the scanty traces which are extant. But probably it was a revised edition of the poem, the word for commentaries being $\dot{v} \pi о \mu \nu \eta \dot{\eta} \mu \alpha \tau \alpha$. The key-word, $\dot{\alpha} \nu \omega \mu \alpha \lambda i \alpha$, as opposed to $\alpha v \alpha \lambda o \gamma^{\prime} \alpha$, suggests that he recognized the abnormal element in language, and resisted the dogmatical tendency of the Aristarchean canons. He is cited by Scholl. AB on $0.365, \Phi .55^{8}, \mathrm{MV}$ on $\gamma .293$, by Scholl. HQ on $\delta .260$, by Schol. II on $\delta$. Gir el al. He wrote also on the Theogony of Hesiod, and on the Attic dialect, and enjoyed the distinction of introducing grammatical studies at Rome, whither he was sent as ambassador from King Attalus II. Whilst there he fractured his leg, and while thus laid up, occupied his enforced leisure in lecturing on grammar. Traditions of his views descended there to Varro, who wrote about a century later. His reputation in antiquity was as high perhaps as that of any after Aristarchus, over whose reading's some of his have enjoyed a permanent preference in a few passages.
mongers and literary gossips. He had the rare fortune to flourish when the time was duly ripe for him. Never was a genius better timed to its epoch, or more exactly commensurate with the province which awaited it, and this probably contribated to perpetuate the reputation which he secured. He seemed to step spontaneously into a niche of fame ready made for him, and no serious effort, until Wolf's, has ever been made to depose him from it. This, of course, does not imply that there was no school opposed to him; but the opposition was viewed as heterodox (see on Ptolemy of Ascalon p. Lxxv. inf.), the school had no vitality, and left his preeminence substantially unshaken.

39 A treatise $\pi \varepsilon \rho i \quad \tau \eta \tilde{y}_{S} K \rho \alpha \tau \eta \tau \varepsilon i ́ o v \alpha i \rho \varepsilon ́ \sigma \varepsilon \omega s$ is ascribed to Ptolemy of Ascalou. Pergameni or Crateteï was the name of his disciples, to whom is referred the drawing up of certain lists of writers and catalogues of the titles of works.

## (i) 5. RHIANUS

rose from being a slave to be an epic poet and grammarian, contempurary with Aristarchus and intimate with Eratosthenes at Alexandria. His birthplace is variously described ar Crete or Messené, but the latter is probably a mis-description arising from his work on the Messenian war.
 are extant and evince much simplicity and elegance. His remains are edited in Gaisford's Poelce Minores Graci. His grammatical works included either a revise of or commentary upon Homer, and several of the readings cited from him by the Scholl. are worthy of special remark, $e, g$. those on $\Phi .607, \beta .241,3^{11}, \gamma .24,178$.

## LIX. <br> (ii) 6. CALLISTRATUS,

mentioned above as a disciple of Aristophanes, is probably the same as the author of the work on Heraclea, cited by Stephanus of Byzantium, in seven books or more.

## (ii) 7. DIODORUS,

also a disciple of Aristophanes or a supporter of his views (Villoison Prolegg. P. 29), possibly the same as the one mentioned by Athenrus (XI. p. 479) as the writer of certain $\gamma \lambda \omega \bar{\sigma} \sigma \kappa \iota$ 'I $\tau \alpha \lambda \iota x \alpha i$ etc.

## (ii) 8. PARMENISCUS

addressed a book to Crates (40). Eustath. and the Scholl. cite him several times. Varro (de L. L. x. 10) ascribes to him some grammatical work, probiably on the parts of specch. One interpretation of his of the word $\pi g i \tau \mu \eta \sigma \iota$ in A. $4^{24}$, and a reading of Aristarchus (from the buok aforesaid) are preserved (Fabric. I. p. $5^{18}$ ).

## (ii) 9. APPOLLODORUS,

son of Asclepiades, and pupil of Aristarchus, as also of Panstius the philnopher and of Dingenes the Babylonian, flourished as a grammarian at Athens about $140 \mathrm{~B} . \mathrm{C}$, and was a voluminous writer. He is known as regards Homer only by a work in 12 books, explaining histurically and geographically the catalogue of ships in B., and by a glossary ( $\gamma \lambda$ corrat) (Villoison Prolegg. p. xxix), but several of his other works on
 partly covered Homeric gromad. Of these the $\beta_{1} \beta \lambda_{10}$. has come down to us is an incomplete state, and has been edited by Heyne, Güttingen, 1803 (Smith's Dicl. Biogr. s. n.). Eustath, cites a montion of him from Porphyry (Fabric, ub. sup. p. 504). He wrote also a xoovexí oúvecsıs, being a history of the world continued from the mythical period to his

40 If this were to be understond an an epistle to a contemporary, this would fix his date, but there is some reamon to think that roos Kpríquce wan a mere conventional form of connecting a work on any subject with a ume already famons in connexion with it.
own time, but now lost. He is said to have been the inventor of the "tragiambic." verse, and is cited by the Scholl. Venet. on A. 244, B. 103, N. 301, Il. 95 el al.
(ii) 10. DIONYSIUS,
surnamed the Thracian, pupil of Aristarchus (41), wrote "on quantities", cited by Schol. Ven. on B. III, in which he refuted incidentally some views of Zenodotus, and a $\tau \varepsilon \chi \chi \eta$ or treatise on grammar which was amplified by successive grammarians, and was for several centuries a popular elementary treatise among teachers. He considered "criticism as the complement and crown of grammar". A paraphrase on the Ody. is ascribed to him (Fabric. I. p. 394). He also wrote against Crates, and in this and other works a good deal of Homeric illustration was contained; hence he is cited several times by Eustath., and more frequently by the Schol. Venet. That he had no servile deference for Aristarchus, appears from the Schol. on B. 262.

## LX. (ii) Ir. NICANDER of COLOPHON,

son of Damnæus, poet, flourished at an uncertain date, the doubt lying between the period of Attalus, circa 145 B. C. and the Christian era. He wrote $\vartheta \eta \rho \iota \alpha x \alpha$, "of venomous animals", and $\alpha \kappa \varepsilon \xi \iota \varphi \alpha^{\prime} \rho \mu \alpha x \alpha$, "antidotes";
 VII, p. 288) and others. His $\gamma \lambda \tilde{\omega} \sigma \sigma \alpha \iota$ is probably the work from which the Scholl. quote in citing his authority for certain readings, e. g. Scholl. AL on Z. 506. He is often reckoned amongst the medici, and is said to have done into hexameters part of the works of Hippocrates under the title of $\pi \varrho 0 \gamma \nu \omega \sigma \tau \iota x \alpha \dot{\alpha}$. (Fabric. iv. p. 344.) He is referred to by Strabo, p. 823 , as an authority regarding serpents. It is doubtful whether the Nicander surnamed of Thyatira, cited by Stephanus in his epitome (ibid. 354,655 ), is identical or different.

## (ii) 12. DIONYSIUS,

surnamed "the Sidonian", cited Schol. Ven. on B. 192, 262, X. 29 et al., by Varro (de L. L. IX 10), Apollonius Lex. Homer., and often by Eutath. He is mentioned once as censuring Aristarchus, and also as the author of a work on "the resemblances and differences of words" (Villoison Prolegg p. xxix, Fabric. I. p. 5II, VI. p. 364).
(ii) 13. NICIAS or COS,
B. C. 50 , was fortunate in being a literary friend of Cicero and Atticus, as on the score of merit he would hardly be entitled to much notice. He
$4^{1}$ An article in Dr.W. Smith's Dict. Biogr. gives his period as B. C. 80, about which time he is said to have taught at Rome. This is probably an error, as he is said (Villoison Prolegg. p. xxix ; Anecd. Gr. vol. II. p. 17r) to have been "one of the 40 pupils of Aristarchus", not a later follower of his, It may have arisen from confounding him with some other of the name, perhaps "the Lindian", said (Fabric. VI. p. 364) to have taught at Rome in the time of Pompey. The same confusion appears in Villoison Anecd. Gr. II. IIg.
 $\sigma \alpha \varsigma K \omega^{\prime} \omega \nu$. The mention of him in Cicero's letters (see Smith's Dict. Biogr.) seems to bespeak rather a light esteen of the man. He is cited by Eustath. and 9 times by the Venet. Schol., also by Scholl. EMQ on a. 109 et al.

## (ii) 14. IXION,

surname given to Demetrius of Adramyttium, derived from his committing a sacrilege in the Heræum at Alexandria, or, as others say, from his stealing a play from Philotimus (Fabric. vi. p. 446). He was a follower of Aristarchus and lived at Pergamus in the age of Augustus Cæsar. He wrote of verbs and pronouns, and composed a commentary ( $\varepsilon \xi r_{i} \eta \eta \sigma \iota s$ ) upon Homer and Hesiod (ibid. p. 362). He is cited by Scholl. ALV on A. $5^{1} 3$ and B. 127, 192, by Scholl. AB on E. 31, by Scholl. HP on $\varepsilon$. 490 et al. His ह̇vpuoiojovi $\varepsilon v \alpha$ are mentioned by Athenæus.

## (ii) 15 . APOLLONIUS,

surnamed "the Sophist", son of Archebulus or Archebius, flourished as a grammarian at Alexandria in the Augustan age (42), and wrote a Lexicun to the Il. and Ody. which is preserved, not however entire, and probably with considerable interpolations. It preserves a great number of very valuabie ancient readings, and cites many early fauthorities, and was edited elaborately by Villoison, Paris, 1773. Hesychius took his materials largely from Apollonius, who in turn is supposed by Villoison to have incorporated the more valuable part of a similar work by his pupil Apion. He is cited by the Schol. A on Z. 414 et al.

## LXI. <br> (ii) 16. PTOLEMY of ASCALON,

author of a work concerning the "differences of words" (43), probably the , ine still extant (ap. Fabric. VI. p, 156 foll.), also of Homeric prosody, and of a work on the revision of the Ody. by Aristarchus. He was a teacher at Rome; and is quoted by Herodian (inf. no. 25 ) who lived under M. Antoninus, but referred to also by Didyınus (Lehrs), which fixes an earlier date for him. He seems to have ventured on a more decided difference from the views of Aristarchus than most of the grammarians; see Schol. Ven. A. 396, O. 312.
(i) 17. DIDYMUS or ALEXANDRIA,
lemp. Tib. Cæsar, son of a salt-fish salesman of the same name, and from his devotion to study surnamed $\chi \alpha \lambda x \varepsilon \nu \tau \varepsilon \rho o s$, followed Aristarchus, whose

42 Ruhnken, however, places him about a generation later (simith's Dice. Biogr. s. n.); this is countenanced by Villoison Protegg. p. xxix, who speaks of him "et ejus magister Apion".
4.3 Closoly resembling another mimilar one ascribed to A mimomius, who belongs to the end of the fourth contury (Fabric. loc, cil and noten). Whether either of the ascriptions is just is a very obscure quention.
 He is said to have written 3500 works, including commentaries on most of the more important Greek dramatists and orators (45). The best of the scholia on Pindar and Sophocles are said to be his (Sinith's Dict. Biogr. s.n.). Most of these numerous works were probably compilations, in some of the latter of which he is said to have forgotten what he had writien in the former. His Homeric studies formed the most valuable portion of his labours. In these he collated edd. earlier than Aristarchus, especially those of Zenod. and Aristoph., and often gives his judgment with great impartiality where they differ from Aristarchus' (Lehrs 28-9); cf. Schol. A on Z. 71. The Scholia minora, called also "Didymi", are a compilation partly from him, but including many other and some much later sources (Fabric. I. p. 388, cf. cap. 18). An account of them is given by I)indorf (Preff. ad Scholl. in Odyss. p. xv). Didymus was the teacher of Apollonius, Apion and the Heraclides Ponticus mentioned inf. He was the contemporary and in some sense the rival of Aristonicus. He was, however, a superior commentator to him, and made use of original authorities from which the latter abstained. He often corrects Aristonicus, and shows that readings accepted by him as Aristarchean could not have been so. But, Lehrs thinks, he could not have been in any sense indebted to him (46).

44 "Hunc Didymum ejusque in Aristarcheïs lectionibus exquirendis positam operam Wolfius si cognovisset melias, hanc si tenuisset Didymum esse qui per tota scholia duplicis Aristarcher editionis lectiones apponit, nunquam ille negasset duplicem Aristarchi editionem fuisse" (Lehrs, p. 26-7). As regards the value of his labours, Lehrs says, "fuit igitur aliquot sæculis post perutile, quæ tum Aristarcher ferebantur lectiones ad fidorum monumentorum regulam exigere. Preterea tum accederet, ut non semel Aristarchus sed bis Homerum edidisset, hoc etiam perutile, utriusque editionis lectiones inter se conferre singulisque versibus utriusque editionis vel consensum vel dissensum notare. Sed ne sic quidem omnis in textu Homerico ab Aristarcho posita opera illustrata. Nam cum post alteram editionem emissam multos annos in meditando et interpretando Homero perstitis set, atque etiam commentarios edere pergeret, partim discipulis coram, partim in cormentariis veteres suas lectiones reprobaverat, alias, ut dies diem docuerat, optaverat, defenderat, stabiliverat. Ergo hoc etiam perutile, lectionibus editionum constitntis, variante lectione ex utrâque congestâ, addere ex commentariis et ex traditione (ea vero discipulorum scriptis vel etiam memoria continebatur) lectiones paulatim ab eodem adscitas. Tum demum recte de Aristarcheo textu constabat" (ibid. 19). "Quam artem subtiliter diligenterque tractare docuerat (Aristarchus); eam Didymus tam egregie ad editiones Aristarchi Homericas adhibuit, ut nihil mihi videatur in hoc genere fingi posse perfectius" (ibid. p. 18).

45 "He stands at the close of the period in which a comprehensive and independent study of Greek literature prevailed, and he himself must be regarded as the father of the scholiasts who were satisfied with compiling or abridging the works of their predecessors" (Smith's Dict. Biogr. s. n.). He is here placed in class (i) as having edited the text of Homer.

46 "Didymus ipsos fontes adiens Aristonici breviario carebat facillime" (Lehrs p-3ı). Amongst these "fontes" were the edd. of Antimachus, Rhianus,

His work $\pi \varepsilon \rho i \quad \tau \tilde{\eta}_{s}{ }^{\prime} A \rho \iota \sigma \tau \alpha \rho \chi \varepsilon i 0 v \delta \iota \rho \varrho \vartheta \omega \sigma \varepsilon \omega_{s}$ is recited at the end of every book by the compiler of the scholl. Venet. as having furnished materials for his work; see that on $\boldsymbol{B}$. III.

## (ii) 18. ARISTONICUS,

temp. Tib. Cæsar, was esteemed a grammarian of high merit. Strabo mentions him p. 38 as of his own time, and as having, in what he wrote, concerning the wanderings of Menelaüs, recorded the opinions of many upon the matters therein contained. A schol. on $\Gamma$. 198, ascribed by Lehrs to Herodian, cites him as reading oitwv where Aristarchus read oíco ; see also on $N$. 137, ódooícoz0s. The remarks there adduced as his are supposed by Lehrs to be from his commentary on Homer. He also commented on Pindar (Schol. ad Ol. I. 33, III. 3I, VII. 153). He gave explanations of the marks of Aristarchus, whose name is often to be understood where he uses the $3^{\text {rd }}$ pers. sing. anonymously. So his phrase
 (Lehrs p. 5, §4, p. I5, § 7). See further under Didymus, who with Ariston. is one of the four grammarians out of whose works the scholl. Venet. were compiled.

## LXII.

(i) 19. APION,
surnamed $\mu$ ózơos from his literary toils, son of Plistonicus, or Posidonius, but whether of Egyptian or Cretan origin, is doubted. A revision of the Homeric text with a commentary, the joint production of him and Herodorus, was in high popularity in the time of Caligula, and absolutely ruled the Homeric studies of the age. He is cited by Schol. B on B. 12, BL on A. 457, Q on $\delta .419$ et al. Hesychius mentions his expositions of Homeric $\lambda \varepsilon \xi \varepsilon \iota \varsigma$, and Eustath. often speaks of the commentary. Whether he was the author of a distinct Homeric Lexicon, has been doubted (v. s. Apollonius), but his Homeric works, under whatever title, were compiled with great judgment, and (Valckenaër thinks) became the basis of subsequent Homeric Lexicons (Fabric. I. p. 503-4). He excelled also in oratory, and was politically concerned in the embassy from Alexandria to Caligula against the Jews, whom he also attacked in writing, which called forth Josephus famous reply. He also wrote Egyptiaca, a topographical and descriptive work, an eulogy on Alexander the Great, and other works. His merits were undoubtedly high, but were obscured by his own overweening estimate of them, which outran even the adulation apparently paid to him.
Philetas, Zenolotus, Sosigenes, Philemon, Aristophanes, Callistratus, Crates, the one named $\dot{\eta}$ rodéorioos (perhaps from the number of lines in a column or page), those known as the xotvai, đ $\eta$ ucodeis ctc., the NEolic and the Cyclic; besides the commentaries of Dionysius Thrax, Dionysius Sidonius, Churis, Demetrius Ixion, Diodorus, Ptolcmens Epithetes on the text of Zenolutus ("si modo recte inter. pretamur B. 't:", alds Lehrs), the tract of Ammonius, referred to p. Lxvii n. 37, Dionysius Thrax on Crates nepi nogoryizcov, the writings of Dionysodorus, Parmeniscus, I'tolemmun Oroandes, A pollonius Rhodius on Zenodotus, and a few more (Lehrs p. 30).

## (ii) 20. HERACLIDES PONTICUS,

so called by Fabric. (ub. sup. p. $5^{13}$ ), but pussibly by confusion with the better known one so named and surnamed, who was a pupil of Plato. He is claimed by Ammonius, a grammarian of Alexandria towards the close of the $4^{\text {th }}$ century, as "one of us" ( $\left.\eta \mu \varepsilon ́ \tau \varepsilon \varrho o \nu\right)$, i. e. probably of the Alexandrine school. He wrote "solutions" ( $\lambda v \sigma \varepsilon \iota \varsigma)$ of Homeric questions (4ヶ), and explained Homeric allegories (48). He is said by Fabric. (ub. sup. p. $5^{\mathrm{I}} 3$, ef. VI, p. 369) to have been a pupil of Didymus the younger and to have flourished in the times of Claudius and Nero.

## (ii) 21. SELEUCUS of ALEXANDRIA,

surnamed Homericus, wrote $\bar{\xi} \xi \eta \gamma \eta t \iota \alpha \dot{\alpha}$ on the whole of Homer, and also taught oratory at Rome. He was the author of other works grammatical and mythological. His date is uncertain, but was not later than Suetonius who cites him (Fabric. VI. $37^{8}$ ) A. D. 90.

## (ii) 22. NICANOR

of Alexandria (Suidas) or of Hierapolis (Steph. Byzant.) A. D. I30, was surnamed derisively $\sigma \tau \iota \gamma \mu \alpha \tau i \alpha s$ from his writing on punctuation, especially that of Homer and Callimachus, but also generally ( $\pi \varepsilon \rho_{i} \tau \tilde{\eta}_{S} x \alpha-$ Эólov $\sigma \tau \iota \mu \tilde{\eta} s)$. His work furnished materials to the Schol. Venet. (Fabric. I. $368,5^{17}$, III. 823, VI. 345). He is cited by the Scholl. BL on Z. 445 et al .

## (ii) 23. ALIUS DIONYSIUS,

a Greek rhetorician of Halicarnassus temp. Hadrian, who wrote a lexicon of 'A Acıжо́ óvó $\mu \alpha \tau \alpha$, cited by Eustath., also probably by the Schol. L. on Z. 378. His other works were chiefly upon music. He must be distinguished from the more famous Dionysius, also surnamed "of Halicarnassus", who wrote on Roman archæology and belongs to the century B. C.

## (ii) 24. APOLLONIUS,

surnamed io díбxodos from having his temper soured by poverty, was born at Alexandria, flourished under Hadrian and Antoninus Pius, and wrote on parts of speech, verbs in $\mu \iota$ and "Homeric figures".
(ii) 25. HERODIAN,
son of the last mentioned, also an Alexandrian, but removed to Rome and gained the favour of M. Aurelius, to whom he dedicated a book, ei-

47 This was a favourite form of ancient Homeric criticism on detached ponts; ef. Villoison Anecd. Gr. II. p. 184, "ac præsertim ii qui ex Alexandrinâ scholâ, tanquam ex equo Trojano, prosiluere, et vocabantur of $\lambda v \tau \iota x o i$, et at Eustathii
 ut plurimum Homericis quæstionibus excogitandis et argute solvendis vacarent.' One such $\dot{\alpha} \pi$ opí $\alpha$, ascribed to Aristotle, is mentioned by the Schol. Ven. on B. $九 3$. 48 Unless these were the work of the elder Heraclides Ponticus, already referred to, with whom Fabric. loc. cit. seems to confound him.
 $\pi p o r \omega d i \alpha$ in 20 books. Both are cited by Schol. Ven. on $A .493$; see also on $\Phi .23^{2} \mathrm{et}$ al. He also wrote $\varepsilon \pi \iota \mu \varepsilon \rho \iota \sigma \mu \circ \iota$, in which rare and difficult words and peculiar forms in Homer were discussed ( $5^{\circ}$ ) ; see further in Smith's Dict. Biogr. s. n.

## (iii) 26. ATHEN ÆUS of NAUCRATIS

names as his contemporary the emperor Commodus, and flourished to the time of Alexander (Rom. Emp.). His work is called the $\delta \varepsilon \iota \pi v o \sigma о \varphi \iota \sigma \tau \alpha i$, which might be paraphrased as "learned table-talk"; it is in the form of a dialogue supposed to take place at a banquet, but spun out to the inordinate length of 15 books. It is chiefly on literary and critical points, or on literature as illustrating the art of the bon vivant, but is so illimitably discursive that anything may lead to anything else. The opinions expressed in it are perhaps as often merely whimsical or jocosely exaggerated as sincerely meant; such probably is the statement that Athenocles of Cyzicus understood Homer better than Aristarchus (V. p. 177 e) ; so also the allusion to wa and virecou (cf. Schol. V. on II. I84) and sundry other heavy pedantic jokes. He has rescued from perishing a vast mass of literary fragments, and wrote a lost history of the Kings of Syria. See further in Smith's Dicl. Biogr. s. n.

## LXIII.

(iii) 27. PORPHYRY,
horn probably in Batanea (Bashan) of Trans-Jordanic Palestine, in his youth studied under the Christian Father, Origen, perhaps at Cæsarea, but Hourished as a Neo-Platonic philosopher of the school of Plotinus and an adversary of the Christians, from Gallienus to Diocletian or I'robus. His "riginal name was Malchus = $\beta$ catideus, from which "Porphyry" sprung by an easy association (Smith's Dicl. Biogr. s. n.). IIe was a voluminous writer. Amongst his works were the "Homeric Questions", probably a compilation (Fabric. I. p. 396), see p. Lxxviii n. 47, and an allegorical interpretation of the "Cave of the Nymphs" in Ody. $v$., which were much in favour with the carly editors of Homer down to the $17^{\text {th }}$ century; thus even Barnes retains them; also scholia on the I1., said to resemble closely the scholl. Ven., and (whether distinct from the last named or not, is

49 Herodian's work on prosody furnished materials to the compiler of the scholl. Venet., tugether with the works of Didymus, Aristonicus and Nicanor, and Lehrs thinks that the first compilation took place not much later than Herodiaris age. A few additions were made from other writinga of Herodian, especially any which seemed to conflict with the views stated in his prosody. Canual observations which bore upon the point discussed might, Lehrs thiuhs, have also been added to the commentaries of Didymus and Aristomicus; and as time went on and further materials accumulated, as from l'orphyry, other additions were made (Lehrs 35-6).

50 "Summum magistrum Aristarchum sappissime reapicit, assentiens in pleris. que, raro et verecunde dissentions (c. g. Z. 266, O. 10, 320, T. 228, see schol. there), .... doctissimnm opus est " (Lehirs p. 34 § 11 ).
not quite clear) "annotations on difficult passages in the Il. and Ody." (Fabric. I. p. 394). He was careful in explaining difficulties, as also in adding citations of the passages which illustrate the doubtful word or phrase. He states this principle, as cited by the Schol. B on Z. 201,
 dєixvvov. He was also useful in handing down elder traditions. A MS. of these scholl. cxists at Leyden, and an edition of them was promised by Voss, but he did not live to exceute it. Valckenaër has published those on book XXII of the Il. (Fabric. I., pp. 309-400, cf. VI, p. 519). Such "questions" propounded in the schools of Alexandria formed a favourite test of the students' knowledge of Homer; and scholia often take the form of $\alpha \pi 0 \varrho 1 \alpha$ with its $\lambda \dot{\sim} \sigma \iota s(5$ I) e.g. at X. 147 , 氙. 200, Z. 234, 359, 488 (Schol. B).

## (iii) 28. HESYCHIUS

of Alexandria or of Miletas, a Christian writer of the $3^{\text {rd }}$ and $4^{\text {th }}$ century. Whether the same as the Christian martyr under Diocletian is uncertain (Smith's Dict. Biogr. s. n.). The lexicon which goes under his name is replete with illustration of the Greek classic writers, and for the diction of the poets no one compiler has perhaps done so much by way of elucidation. It is no less useful for the LXX and N. T. It professes to be based on that of Herodian, and has again been added to successively by later hands. The most renowned scholars of Europe since the renaissance have contributed to throw light upon its text. The only known MS. of it is in the Marcian Library Ven. (Fabric. VI. p. 199 foll.).
LXIV.
(iii) 29. TZETZES,
a verbose and voluminous writer, who flourished in the middle of the 12 $2^{\text {th }}$ century, and wrote a poem in three parts: 1. Pro-Homerica, 2. Homerica, and 3. Post Homerica (52), a "paraphrase on Homer", and "Homeric allegories", which he dedicated to the Empress Irenê Augusta. Parts I. and 2. are also called "the little Iliad". He is said to have had no knowledge of the Cyclic poets, but to have drawn his sources wholly from scholia etc. The libraries of Madrid and Vienna, the King's Library London (Brit. Mus.), and the Bodleian Oxford, contain unedited MSS. of various parts of his works. Most of what they contain is, however, probably known from other sources (53).

## LXV

(iii) 30. EUSTATHIUS, archbishop of Thessalonica, born at Constantinople, flourished in the

51 See on p. Lxxviii, note 47 .
52 A fragment of the Post Homerica, and another of the Paraphrase, was edited by Dodwell (Dissert. de vett. Gr. et Rom. Cyclis p. 802), and a fragment of the Pro-Homerica by F. Morell (Il. carmen Gr. poclee cujus nomen ignoratur), and another by G. B. Schirach, Halle, 1770 (Fabric. I, p. 403 foll.).

53 Concerning the Chilfades of Tzetzes, a work of over 12,000 lines mythological and historical, but having no special reference to Homer, see Smith's Dict. Biogr. s. v. Tzetzes, pp. 1200-1.
latter part of the $\left[2^{\text {th }}\right.$ century, and published under the title of $\pi \alpha \varrho \varepsilon x \beta 0 \lambda \alpha i$ (excerpla) a laborious commentary on the Mliad and Odyssey, incorporating all the Homeric learning of his time. It was first printed at Rome under the auspices of Pope Julius III, the Emperor Charles V and King. Henry 1 of France, in 3 voll. fol. I542-9. A notice of other edd. will be found in Fabric I. pp. 391-2. The mere index of writers cited by him occupies forty-five $4^{10}$ pages of Fabric. Bibl. Gr. vol. I, and of these the great majority would be wholly unknown, or known ly name only, but for him. Hence the value of his work may be estimated. It is, as it was inscribed by the author, a veritable $x \varepsilon ́ \rho \alpha \varsigma_{s}^{\prime} A \mu \alpha \lambda v \varepsilon i \alpha s$. Valckenaër's opinion (ap. Frabric. loc. cil.) was that he found no poets extant but such ashave come down to us (54), that all his other citations of poets are secondhand from Athenæus (55) or from scholiasts now lust, that of all these, however, he was a most careful student ( 56 ), that his other chief sources were the commentary of Apion and Herodorus and other scholl. of high antiquity on either poem, the copious lexicons of Elins Dionysius, Pausanias and others, and the works of Heraclides and Herodian. His above mentioned references to oi $\pi \alpha \lambda \alpha \iota o i$ are accordingly derived from this class of writers ( 57 ). But his copies of many surviving poems were superior to any which we now have, and he has thus preserved some readings of high value. It is some testimony to the antiquity of his authorities that his work contains liardly any allusions to the Christian Scriptures, although the phraseology of a Christian writer and Divine is occasionally traccable in it (58).

54 It appears, however, from "the Catalogue of the buoks of the Patriarch of Constantinople' ${ }^{1}{ }_{5} 7^{8}$, that among them were extant probably down to the fall of that city, and therefore in Eustathius' time, 24 plays of Menander and " Ly coplironis omnia". This catalogue is in Sir 'T. Phillipps' library; see page lxxxv note 6.

55 "Beutley has shown by examining nearly a huudred of his references to Athenwus, that his only knowledge of him was through the epitome" (Smith's Dict. Biogr. 8. n. Athenæus).

56 Lehrs charges Einstath. with a careless use of the scholl. which he had at liand, "guem limis oculis quos ad manum sumserat libros percurrisse certum est. (He here adduces instances.) Strictim oculis percurrisse copias shas liustath., hoe etiam proditur illustri documento. Lisus est scholiorim volumine eo, quae hodie codex Venetus A. habet sed praterea tractabat, quem sappissime all partes vorat, librum commentationum Apionis et Herodori nomine inscriptum. Eo vero lilso cadem illa ncholia contineri (quod ita esse excurbu opusculi mei ostendam) longum per iter hoe comitatu utenti non patuit" (p. 40-1).

57 Dr. Leonard Schmitz (ap. Dr. Smith's Diel. Biogr., p. 120) further thinks that "be was peranomally aerguainted with the greatest of the ancient crities, such as Aristuph. of ligz., Aritar., Zenod, and others, whose works were accessible to him in the great libraries of Constantinople".
$5^{8}$ As is occanionally the case in some of the Scholl., c. g. ì xúpts rov̀ Ayiou


## PAR'TIII.

## MSS OF THE ODYSSEY AND TTS SCHOLIA.

LXVI. The list of ancient authorities which has been under review in Part II leads on naturally to the MSS. of the text and of the scholia upon it which we inherit from their labours. Our oldest Homeric codices are in fact a little older than the age of Eustathius, and were mostly imported several centuries later from Constantinople, the last native seat of Greek learning.

The following account of MSS., so far as they are contained in public libraries ( 1 ), is probably not far from complete as regards its

[^9]proper scope, the Odyssey. On one point, however, viz. how far the various codices enumerated have been collated, and in what editions the results of those collations have been embodied, the information which it has been found possible to obtain is in some respects deficient. I commend this branch of the enquiry to the good offices of any scholars who may be travelling on the continent.
LXVII. In the library of the Brit. Mus. among the Harleian MSS. are four of the Odyssey, No. 5658 , vellum, A. D. 1479.

5673 , paper, $X V^{\text {th }}$ century.
$5^{674}$, vellurn, XIII ${ }^{\text {eh }}$ century. This was collated by Porson with Ernesti's ed. of the Ody. 1760, and before him, but cursorily, by Bentley, who, as Porson says, only noticed the various readings of the text, omitting those derivable from the scholl. These Bentley sent to S. Clarke (the son) for his edition of Homer left unfinished by his father. Cramer since collated the scholl. with those edited by Buttmann. Of the four this alone has scholl. In some parts of the earlier books these are very copious. They sometimes fill the entire margin, including the spaces above and at the page-foot, and sometimes have an entire page or more to themselves. Cramer thought he detected a later hand in some of the longer scholl., and traces of erasure of those by the earlier hand to make room for them. On this question of unity of hand Porsun suspends his judgment, adding, "neque id sane multum refert, cum satis constet, unius jussu et consilio totum MS. concinnatum esse". He remarks that it was written at a time when copyists had begun to hesitate between the 1 subscript or written ad latus. The MS. is in beantiful condition and contains 150 leaves (2). The ink is

Enquiries have also been addressed to the Vatican library at Rome, the Pauline library at Leipzig, and to the principal libraries at Strashourg, Augalurg and Basle, also to the Imperial library at At. Petersburg, to that of the Holy Synod at Moseow, and to the Royal library at the Escurial; but no replies have been received from any of them. The notices of the Mss. said to be in their keeping are derived from Fabricius, Heyne, Dindorf and other scholars. As re gards private libraries, it is quite possible that MSS. may exist there whichare generally unknown. I shall of course be thankful for inturmation concorning any such.

2 Heyue (vol. III. iv. de sulsidiis p. xevii note) calls it an ""eximius codex cum Townteiano lliadis codice comparandus". The end of the volume has the
in some places paler than in others, but the ink used by the same writer may not have been always of the same quality. A table of the var. lect. which Porson extracted from it, arranged in the order in which they occur in the poem, is appended to the Oxford Clarendon ed. 1800. This MS. is cited as Harl., and its scholl. as Scholl. H., in the present ed.
No. 6325 , vellum, $\mathrm{XV}^{\text {th }}$ century.
LXVIII. In the Bodleian library at Oxford is a MS. of scholl. on the Ody. without text, in beautiful condition and very legible, ascriled to the $\mathrm{XI}^{\text {th }}$ or $\mathrm{XII}^{\text {th }}$ century (3). They are those known as the scholl. minora, as contrasted with those of Eustath., also as vulgata or scholl. Didymi, but with no due authority for the name; see under Didymus p. uxxvi. 'Their form is that of comments on the individual word or phrase, prefixed as a catch-word, in the order of the text. The books have short arguments prefixed. Dindorf collated this MS. for his ed. of scholl. on the Ody., Oxford Clarendon, 1855, and says (Prcefat. p. xviii) that the scholl., published by Asulanus at the Aldine Press in $\mathrm{I}_{5} 28$ were derived from a MS, closely akin (plane gemellus) to this.
LXIX. In the library of Caius Coll., Cambr., is a MS. no. 76 fol., on vellum, containing an exegesis of the Ody., apparently a fragment of the scholl. Didymi on book I to VII. 54. (Fabric. I. 412, cf. p. 389. and Heyne III. p. Lxx note.) In the margin are some additions in red ink, and the scholl. are occasionally displaced, $e, y$. at $\alpha$. 188 (4). The librarian is not aware that it has ever been collated.

In the library of Corpus Christi Coll., Cambr., is a MS. no. 8 I fol. on paper, probably $\mathrm{XV}^{\text {th }}$ century (5), containing the II., the Post-Homerica of Q. Smyrnæus and the Ody, It was collated by Barnes for his ed. Cambr. 1711.
LXX. In the boys' library, or School library of Eton College is a copy of the Florentine ed. prin. 1488, the ample margins of which contain MS. scholl. "by the hand of Aloysius Alamannus" and precisely dated "the $5^{\text {th }}$ of April 1518, being Easter Day". The scholl. on the II. are said
subscription "Antonii Seripandi et amicorum". Seripandi was a Cardinal (Fabric. I. p. 401) and Archbishop of Salerno, and died 1563 . For this and some other similar infurmation I am indebted to $\mathrm{M}^{\mathrm{r}}$. E. Deutsch of the Brit. Mus. A specimen of this MS., to follow this page, has been copied for the present work, by permission of the authorities of that Museum.

3 A specimen of this MS., to follow that of the Harleian, has been copied for this work.

4 It is bound up in a miscellaneous collection of Greek MSS. principally medical.

5 From its having the name of Theodore in gilt letters on the first page it has been ascribed to the Archbishop of Canterbury of that name in the VII ${ }^{\text {th }}$ century, but erroneously, as shown by the character and appearance, betokeniug a date not much earlier than the invention of printing. (Catal. of MSS. in C.C.C.C.)
to be less copious than those on the Ody. and to cease entrely after about bk. XXI. There are none on the Batrachom. and Hymns. Barnes extracted the Odyssean scholl. (Heyne III, iii, de Scholl. in Hom. LXXI, cf. Barnes proefat. p. vi. and Fabric. I, p. 390), and they also appear to have been previously used for the Camb. ed. of 1689 (Heyne III, i, de edd. Hom. p. xxx).

In the library of Sir Thomas Phillipps, Bart. of Middle Hill, is an $8^{\text {vo }}$ vellum, $X V^{\text {th }}$ or $X V I^{\text {th }}$ century MS, no. 367 , in extremely good preservation and very clearly written, but by a careless scribe, without scholia. It appears from a mem. at the end to have been the property of Matteo Palmieri of Pisa, and passed into the hands of the Jesuits of Clermont at Paris (6).
LXXI. In the Imperial library at Paris are seven MSS. of the Ody., six of them with scholl. Their value is discussed by Villoison Prolegg. in Il. p. xpv. foll. note. On applying to the librarian I have not been able to ascertain which of them have been collated, but one of them is doubtless that meutioned by Dindorf as "Parisimus 2403", the scholl. of which were collated by him and are cited under the letter D. This MS. is said to be on silk, of the XIV ${ }^{\text {th }}$ century, elegantly written in very black ink. Its scholl. on books I to III are copious, those on books IV to X fewer, after which they wholly cease. It is said to retain the name of Porphyry (7) attached to many scholl. where other MSS. had lost it. Another is probably the "Parisinus 2894" of Dindorf, inspected by him, and cited under the letter $S$, same century and material, but square in form, with double columns in each page, and in each column 22 lines of text. The Ody. with scholl. and glosses occupies p. 209)-3.33 of the MS., but these scholl. etc. disappear after v. $3^{8}$ of book III. They are described as good and ancient, but less copious than those of the Harl. Cramer, adds Dindorf, gave some excerpts from this MS. in his Anecdot. Paris, vol. III, but omitted a gnod deal as illegible, and misread some (Proefat. xiv).
LXXII. In the Medicean library at Florence, book-case numbered XXXII, the following MSS. contain the Odyssey in whole or in part: No. 4, fol. vellum, XV ${ }^{\text {th }}$ century, of great beauty, containing also the

6 By the courtesy of the owner, now residing at Thirlestaine House, Cheltenham, I have inspected this MS., and collated, hut too late to be of use for the present volume, books $\alpha$. and $\varepsilon$. and a part of $\delta$. It agrees more frequently with the Harl. s6if than with any other Ms. known to me; yet it differs from it, agrecing incidentally by turns with six or seven other MSS., or with Eustath., often enough togive it an independent, and as it were, eclectic character. Among these variants 1 have found three which 1 do not see noticed as existing in any MS. whatever, although two of thene are recorded by acholl. on the II. or on a later book of the Giy. The third, ópoipet for údciotsuv in z. 60, is, I believe, new There is also a M8. of Eustathius in the Middle Hill Library.
? This does not imply that Porphyry was the uriginal source, he having largely compiled from others; see Porphyry on p. isxix sup.

Via Hom., the Il. and Batrachom.: the books have arguments prefixed, but no scholl.
No. 6 , fol. vellum, $X V^{\text {th }}$ century, of great beauty, the same without the Vita, but having neither arguments nor scholl.
No. 12, large $4^{\text {to }}$ paper, $X^{\text {th }}$ century, containing the Ody. alone, mutilated in several places, with neither arguments nor scholl. except to book I.
No. $23,8^{\text {vo }}$ paper, $X V^{\text {th }}$ century, containing the Ody. with very scanty scholl. by a much later hand, and which commence at book XVI.
No. $24, \delta^{\text {vo }}$ vellum, $X^{\text {th }}$ century, containing the Ody. with interlinear glosses, mutilated towards the end.
No. 30 , large $4^{\text {to }}$ paper, XVI ${ }^{\text {th }}$ century (8), containing the Ody., text only, with arguments to some only of the books.
No. $39,8^{\text {vo }}$ vellum, $X V^{\text {th }}$ century, containing the Ody. with some interlinear glosses and very brief scholl. on the first four pages; no arguments.
Book-case numbered LVII (9).
No. $32,8^{\text {vo }}$ paper, $X V^{\text {th }}$ century, containing ancient scholl. by an uncertain author on books I-IV of the Ody., cited by Dindorf as R., and as Schol. R . in the margin of this edition.
Book-case numbered XCI.
No. 2, large $4^{\text {to }}$ silk, XIII ${ }^{\text {th }}$ century, containing Ody. books I-XIV, no scholl., mutilated at the end.
LXXIII. In the Marcian library at Venice are the following:

No. 460 , fol. vellum, XIl ${ }^{\text {th }}$ century, in 250 leaves contains Eustathius on Il. and Ody., and was used for the ed. Rumana (ro) I 542 ... I550; see Fabric. ub. sup. p. 392.
No. $5^{13}$ (or 613 , as given by Fabric. ub. sup. and Dindorf) (ri), fol. paper,

8 "The trade of the copyist of Greek MSS., instead of sinking at once before the printer, held its ground for nearly a century. Some of the most elegant Greek books we possess in MS. were executed as late as the middle of the $16^{\text {th }}$ century. . . . The public were supplied with cheap Greek books by the Aldine and other presses, but for copies de luxe, sucb as kings and collectors loved - chartor regiop, novi libri - copyist aild miniator still continued in request." Quarterly Rev. No 234, p. 338.

9 Exroneously given as 37 by Dindorf.
10 Cardinal Bembo procured it for the Roman editors, as I am informed by the present librarian of the Marcian; who adds that it was once, through misinterpretation of the superscription, supposed to be an autograph of Eustath. himself. He refers me to Bembo's Lettere, Venezia 1 72g. vol III. p. 125, Dorville Vann. Crit. Amsterdam vol. I. p. 313. Its register will be found in the Marcian Catal. Gr. MSS. II. p. 245 foll.
${ }_{11}$ Registered $3^{1} 3$ in same Catal. p. 315 . Fabric. calls it a $4^{\text {to }}$, and Dindorf describes it as being "formâ quadratâ' This was collated by Cobet, and is of all now extant the most perfeet as regards the scholl. on books I-iV.
in 296 leaves, XIII ${ }^{\text {th }}$ century, the Ody. follows the Batrachom and has scholl. in its margin.
No. 4 of Class IX, $4^{\text {tn }}$ paper, $\mathrm{XII}^{\text {th }}$ to $\mathrm{XV}^{\text {th }}$ century, contains as follows:

1. From the beginning to book VI, v. $190_{j}$. with a preface prefixed, XIV ${ }^{\text {th }}$ century.
2. From book IX, v. 54 I , to the end of the poem, with scholl. of XIII ${ }^{\text {th }}$ century. Dindorf used the scholl. in his ed. of the Scholl. in Odys., aud describes them as short and of little value, mentioning farourahly, however, one long note probably transmitted by Porphyry ( 12 ). He adds that the first portion of the MS. is on silk.
No. $453,8^{\text {vo }}$ ou paper, in 194 leaves, XIV ${ }^{\text {th }}$ century, with interlinear schnll. (13), the books VII and VIII are missing, while VI and IX are fragmentary.
No. $45^{6}$, fol. vellum in $5+1$ leaves, $X V^{\text {th }}$ century, containing also the 11 ., the Hyruns and Batrachom., with the poem of Quintus Smyrnæus.
No. 457 (14), $4^{\text {to }}$ paper, in Igi leaves, XV ${ }^{\text {th }}$ century or thereabonts.
No. 6 ri, fol. paper, in 244 leaves, XV ${ }^{\text {th }}$ century ( $\mathbf{1} 5$ ), has the Vita Hom. prefixed.
No. 29 of Class IX (16), fol. paper, XV ${ }^{\text {th }}$ century, "with interlinear Latin version, which does not agree with auy published up to this day", and accompanied by marginal notes.
No. 34 of Class IX, fol. paper, $X^{\text {th }}$ century, with glosses and scholl. interlinear and marginal, bequeathed by Girolamo Contarıni to the library; the end is missing.
No. Gic ( 17 ), fol. paper, in 590 leaves, about XVI ${ }^{\text {th }}$ century.
Nr. 20 of Class IX, $4^{\text {to }}$ paper, in 279 leaves, XVI $^{\text {th }}$ century ( 18 ), contains among other things "Annutationes grammaticales in Odysseam Homeri", p. 133 foll.

12 On the questiou why Odys. discovered himseif to Telemachus and the servants, and not to Penelope. This is such an $\alpha^{\alpha} \pi o \rho i \alpha$ and $\lambda \dot{v} \sigma \iota s$ as those mentioned on p. Lixuvii note 47. They are as old as Aristotle.

13 This and the next two are on p. 245 of the same catal. This is perhaps the one given as No. 263 by Fabric.

14 Possibly that given by Fahric. (ub. sup. p. 408) as No. $6474^{\text {in. }}$ "Odyssea fine mutila", and by Villoison Anecd. Gr. II. p. 247, as being in the append. to Catal. of Gr. MSS. in the Marcian from the Catal. of Cl. Zanetti, No. dexlyil, $4^{\text {t" }}$, is 194 leaves, XIV ${ }^{\text {ts }}$ century, mutilated at the end.

15 On p. 314 of the same catal.
16 This and the next are in the Appendix to the catal, aforesail. The quotation in the text is from the letter referred to in note 9 .

17 On p. 314 of the same catalogue.
18 This and the two following are in the Appendix aforesaill. This MS., as the Marcian librarian informs me, denives from the library of the Nani family of Cefalonia, and in described by Mingarelli ia the Gruci Cudd, MSS. B. 1;84. Pp. 484-6

No. 21 of Class IX, fol. paper, $\mathrm{XVI}^{\text {th }}$ century (r9), imperfect at the beginning, contains parts of the poem.
No. $3^{66}, 37$ of Class IX. A copy of the Florentine ed. prin. of Hum. opp., 1488, with scholl. written in the margin of the Ody., only dating from the XVI ${ }^{\text {th }}$ century ( ${ }^{(20)}$. Bequeathed by Contarini aforesaid.
The Schol. Ven. on the Il., whence Villoison edited in 1788 Homeri
Ilias ad veteris codicis Veneli fidem recensita, refers to his scholl. on the Ody., which Villoison, however, was nowhere able to find, see ibid. Prolegg. pp. 27 and 44 note.
LXXIV. In the Vatican library at Rome are MSS. scholl. on the Ody. by Georgius Chrysococces, or perhaps copied only by hin (Allatius de Georgiis p. 360 ap. Fabric. I. p. 416).

In the library of the "Congregatio Cassinensis" (21), MS. No. 2, is Ody. fol. vellum.

MSS. of Ody. are mentioned by Montfaucon in his Catal. as existing in the same library (Fabric. ub. sup. p. 412): he does not say how many, nor state particulars. One distinguished as "Reginensis 9r", paper, XV ${ }^{\text {th }}$ century, containing also the Hymni, is mentioned by Baumeister, Hy. Hom. prolegg. p. 94.

In the library of Padua is a (MS.?) translation of the Ody. by Manucl Chrysolores (22).
LXXV. The Ambrosian library at Milan has three MSS. with scholl. and two without, all carefully examined by Maii, who says Proefal. dc Codd. Ambros. Odyss.p. xLi, "novum esse plerumque diversumque ab editis Ambrosianorum scholiorun (23) genus ..... nemo legens non videt". They are:

A fol. MS. on paper, apparently XIV ${ }^{\text {th }}$ century, entire with most valuable and copious scholl. which diminish in number in the later books (24) (Maii, who first edited them at Milan 18r9, Prefat. p. xxxvi). Buttmann,

19 The parts of the poem are said to be stated in Mingarelli, pp. $486-7$; see last note. This also came through the Nani family.

20 The marginal scholl. in MS. are a similar feature to those in the margin of the Etonian copy of the same ed. prin. ascribed to Aloysius Alamannus, see p. Lxxxiv. § LXX.

21 Supposed to be that of the Benedictines on Monte Cassino in Naples.
22 "Vel potius alicujus indocti." Fabric. ub. sup. p. 412.
23 Villoison (Prolegg. ad Il. p. xLi) notes that "in Ambrosianis scholiis semel loquitur Christianus auctor anonymus (6. 2) semel etiam Gregorius theologus ( $\vartheta .409$ )"; adding, "nonne etiam in Venetianis scholiis Christiana vestigia impressa sunt?"

24 E.g. the first twelve books in Maii's ed. of the collated scholl. occupy over 100 pages, the last twelve 30 pages. These MSS, are registered respectively as Q. 38 part. sup., B. 99 part. sup., E. 89 part. sup., A. 77 part. inf., D. 120 part. sup., F. 85 part. sup. The description "part. sup." or "inf." probably refers to the part of book-case etc. The Ambrosian also contains an allegorical interpretation of the fables of the Ody., the work "Johannis Aurati, Gallicani poete", sometime a teacher of Greek at Paris; it is a paper MS., $8^{\text {ro, }}$, registered F. 85 part. sup.

Berlin 182 I , and Dindorf have incorporated them in their respective edd. of scholl. and cited them as Q. (25) :

One of square form on silk paper, $X^{\text {th }}$ century (Maii says $4^{\text {to }}, X I V^{\text {th }}$ century), has scholl., mostly short, as far as the beginning of book XXI; partly identical with other scholl., partly of much later origin; used by Maii and cited as B (Dindorf. ib. p. xii):

Another on silk, same age, contains books I to IX, with copious scholl. partly good and ancient, partly trifling and wortbless. Brought from Scio into Italy. Used by Maii and cited as E (Dindorf ib. p. xiii).

The two without scholl. are, one fol. on paper, containing the whole poem hut with the first book acephalous, heginning' at v. 384 ; this has arguments of the books, is a western MS., and bears date as finished Nov. I468; the other contains not the text, but the comments of Eustath. on the first book and the beginning of the second, and a latin commentary, also derived from Enstath., on bonks I-X. It is curious as being an autograph of Basil. Chalcondyles, younger son of the Demetrius Chalcondyles who edited the ed. prin. of Homer at Florence.
LXXVI. In the Elizabethan library at Breslau are two MSS. of the Ody., both collated by F. Jacolos for Heyne (III. iv. de subsidd. p. xc), and probably also by Clarke or Ernesti before him, since the edition of Finesti, following Clarke, contains frequent references to their readings.

One is $a$., large fol., vellum, in 176 leaves, very carelessly transcribed, but in an elegant hand, contains also Batrachom., the Vita Hom. and Il. I to VI. v. 356 .

Another, A., small folio in 484 leaves, $X V^{\text {th }}$ century; the $2^{\text {nd }}$ vol. contains the Ody. by two hands, one that of Michael Apostoles of Constantinople, driven ly the fall of that city into Candia. It has here and there various readings in the margin.
LXXVII. In the Town library at Hamburgh is a large sized MS. on silk in 228 pages, XIII ${ }^{\text {th }}$ or XIV ${ }^{\text {th }}$ century (26), containing the Oly. as far as v. 67 of book XIV, with scholl., the text carefully written, and with no unusual contractions. Some of the scholl. are interlinear, hut merely of the cliaracter of glosses, the greater part in the margin, difficult to deeipher on account of their contractions and the tattered state of the nilges. These seem also in places to have run away several pages from the text. At p. 15 t a new series of scholl. commeness in a later hand, necupying at first only the spaces left by the older series, which by and by fail, and the newer series appears alone. This is chiefly from Eustath., the older agree chiefly with the Ambrosian and with the Meidelherg MSS., and are diffuse and rhetorical. (Abrilged from Preller's deseription ap. Dindorf Prerat, ad Scholl. in Odyss. pp ix-xi.) Dindorf, however, who incompletely collated it, says it is useful in checking other seholl., and
${ }_{25}$ Fabiric. (uh. sup p. 411) spenks of a MS. of Ody., XIIt entury, in the Ambrosian library, Milan, as mentioned by Montfaneon Diar. IIal. pp. 1j-18. I eannut identify it with any known to the lihrarian there.
${ }^{36}$ Preller indicaten that it had been previnusly assigned to the XIl ${ }^{\text {to }}$ century.
"etiam scholia multa solus servavit ex bonis et antiquis fontibus derivata" (ibid. p. xii). He cites it as T.
LXXVIII. In the University library at Heidelberg is a large $4^{\text {to }}$ MS., vellum, in 468 pages, XIII $^{\text {ih }}$ or at the latest XIV ${ }^{\text {th }}$ century, having scholl. on the margins, which were collated by Buttmann (ed.scholl. Berlin 1828 ) and by Dindorf(27) (ed. sup. citat. prafat. p. xii), who cites it as $P$ and rates it as of less value than the last mentioned, $T$. It contains also the Batrachom., an argument of the Ody. and some other pieces. The scholl. on books IV to VII inclusive are difficult through their small and highly contracted characters, but of greater value (often agreeing with H and Q) than those of the other books, which are by a later hand (Dind. ibid.). In the Public library at Nuremburgh is a MS. in 2 vol . of the Opera Hom., written in 1552 by Charles Stephanus (28). (Fabric. ub. sup. p. 412. ) LXXIX. In the Imperial library at Vienna 27 are the following:

No. 5, large fol., ryr leaves, containing the Il., the Ody, and the poem of Q. Smyrnæus, without scholl., on page 5 of the catal.
No. 50 , containing in 219 leaves the $\Pi$. and the Ody., on page 33.
No. $5^{5}$, containing on 169 leaves the Ody. with scholl. interlinear and margin, on page 36.
No. II7, containing on 25 I leaves the Il. and Ody. with scholl. interlinear and marginal, on page 72 .
No. 133 , containing in 146 leaves scholl. only on the Ody., on page 77. No. 289 , containing fragments of Homer, whether any of the Ody. is not stated, on page 143.
No. 307, containing in 90 leaves a large fragment of the Ody., on page 147.
F. C. Alter edited in 1794 at Vienna the Ody., Batrachom., Hymns and other poems vulgarly ascribed to Homer, giving a "varietas lectionis e codd. Vindobonensibus". Dindorf ( $u b . s u b$. p. xv) has incorporated in his ed. of Scholl. in Odyss. some excerpts given by Alter from Nos. 5, 56 and 133. The librarian refers to Max von Karajan, "Ueber die Handschriften der Schulien der Odyssee", $8^{\mathrm{vo}}$, Vienma 1857 , and to the prefaces of Dindorf, Bekker and others, as further showing to what extent collations of these MSS. have been made. No. 5 is called the "codex Busbequianus", probably brought home by Baron de Busbecq, ambassador from Germany to the Sultan about $5^{\circ} \mathrm{O}$, and is noted by Heyne (de cudd. III. ii. xLiv) as superior to the others. That called by Heyne "Codex Hohendorffianus" (ibid. p. xlv), No. In6, is not a MS., but a copy of the ed. of Libert, Paris 1620, the Il., however, only, with scholl.
LXXX. In the library of the Holy Synod at Moscow, No. 286, is a MS. ascribed to the XII ${ }^{\text {th }}$ century, on vellum, but Heyne (III. iv. de
${ }_{27}$ From an original letter from the Heidelberg University librarian to the present editor, June $20^{\text {th }} 1864$.

28 The librarian refers to "Nessel, Daniel. Catalogus sive recensio specialis omnium codicum manuscriptorum Græcorum .... bibliotheç Cæsareæ Vindobonensis. Vindobonæ et Norimbergæ 1690 foil." The pages on which the M.SS. are mentioned as found are those of this catalogue.
subsidd. p . xcit) on collating it throughout, thought it later. It is not mentioned by Fabricius.

In the library of the Escurial, out of (1) (2) (3) ( + ) Homeric MSS. mentioned in Pluer's index, $(t)$ contains excerpts from the Ody., as veritied by Tyschen (Fabric. I. pp. 40g, 4II).

In the Reyal library at Madrid, No. 27 in the catal. of Gr. MSS. p. I 22, is a MS. on paper, XV ${ }^{\text {lh }}$ century, containing besides the Argonautica of Orpheus $2 c$ books of the ridy., with a few interlinear latin glosses on bks. I, II, and part of III

Another, No. 67 , contains brief annotations on certain buoks of the Il. and Ody. gathered from rarious sources (Eabric. ub. sup. p. 4II).

In the library of Cæsena a MS. of the year I3IT, Ody. with scholl., some in latin being intermixed (Fabric. ibid.).

## PART IV.

## THE PRESENT EDITION.



LXXXI. In the present edition the attempt has been, by means of a margin giving parallel and illustrative passages, to make Homer as far as possible his own scholiast; and to show the remarkable peculiarity of his style, that of never parting from a phrase so long as it was possible to use or adapt it, which has been noticed p. vii sup. For those who lack the leisure or the perseverance to make use of this margin it is hoped the notes may provide a secondary assistance. In compiling it the difficulty lay ten times perhaps in selecting from a multitude of passages for once that it arose from a paucity of choice. To record all the iterations and resemblances of phrase would be cumbrous and impossible. Some are of course too trivial to need even a single citation, and their space has been better bestowed on others that need more copious illustration. Yet after all, many passages must necessarily be of very unequal value, although I hope that to the Homeric investigator all will be of some. Less rigorous students may therefore be counselled to use the margin only when referred to in the notes.
LXXXII. As regards the text adopted, it rests on no collation of MSS.; nor, if I had enjoyed the leisure to collate (1) any one, although general Homeric scholarship might have benefitted, would this edition probably have been perceptibly improved by the labour. The time has long gone by when it was worth while to edit a single codex of Homer as such, or at any rate such a work is wholly distinct in scope from that which I had proposed to myself; which was to give the student a text which, resting on the results of the most advanced collations, would as far as possible eliminate the imperfections and defects of any one MS. It is, further, advantageons in the present day to adopt the economy obtained by dividing the labours of collating and editing - the preparation of the material and the digesting and selecting from it.

[^10]The editions on which the present is based are as follows Bekker's Bonn 1858, Dindorf's Leipzig 1852, Faesi's Leipzig 1849, Löwe's Leipzig 1828, Ernesti's Leipzig 1824, Wolf's Leipzig 1807, the Oxford edition of 1800 , Barnes' Cambridge 17 ri .
LXXXIII. The Oxford edition by Dindorf of the collected scholia on the Odyssey, Eustathius, and Nitzsch's commentary, have been constantly before me both in establishing the text and in furnishing the notes. The Oxford text of 1800 contains at the end the highly valuable results of Porson's collation of the Harleian MS. no. 5674 with the text of Emesti of 1760 , and a less important table of the readings of Clarke as compared with its own. From some of these the various readings of the margin above the footnotes have been mostly derived. Others Lave been taken from the margin of Ernesti or of Barnes. The digammated readings find place by themselves in an interuediate margin. I have already indicated the uncertainties which beset this question (p. xxi, xi.n. II), and regard this portion of the work as tentative merely. From the scholia or from Eustathius is necessarily drawn all that is known of the readings preferred by the ancient critics and grammarians, while the same scholia often show the reading of the text which each scholiast followed. Where the name of such a critic etc. is followed by the designation of a Scholiast with a (,) between them, it is to be understood that the critic etc. is cited on the faith of the Schol.: where this too is followed by the name of any modern editur, it is also separated by a (,); thus on $\beta$. 32 I , "блরंбut' Arist., Sicholl. H. Q. R.(2), Wolf" means that the Harleian, the Ambrosian and the Florentine Scholiasts all assign the reading $\sigma \pi \alpha \dot{\alpha} \alpha \tau^{\prime}$ to Aristarchus, and that Wolf adopted it. Nitzsch's commentary is cited as Ni., Faesi's and Löwe's editions are referred to as Fa. and Löw., the Oxford edition of 1800 as ed. Ox.; and the other naines of editors, critics and authorities, whether ancient or modern, are designated by abbreviations which will, I think, be easily made out; the scholiasts by the letters made use of by Bekker in his edition of them. The sign [] in the margin above the footnotes marks a line or lines as disallowed by some modern critic, the sign $\dagger$ by some ancient one. A frequent abbreviation in the same margin,

2 These letters and the others used in that margis to designate certain MSs. are the name an those uned by Dindori in lis Scholia Cirecta in Odyss.: noe P'raful. to the same. In this ed the letters are used to distinguish the Miss. of the scholia from those of the poem. Thus the Harleian Bls, of the poem is cited as Harl., but its acholia as sehol. H., and so of uthors.
"Wolf et recentt." marks the fact that his reading has been generally adopted by recent editors.
LXXXIV. In the marginal references et al. for et alibi refers to other places in the same book of the poem last referred to; the references to books of the Iliad are made by the capitals of the Greek alphabet, those of the Odyssey by the small letters; and this has been adopted for its compendiousness, not only in the margin but generally.

The abbreviation "mar." appended in the margin to a reference there refers to the marginal references given at the passage indicated.

The Appendices are referred to in the margin under the letter and number which distinguishes them, thus App. A. 20 mar. refers to the Appendix on $\gamma \varepsilon \iota \nu 0 \mu \varepsilon ́ v ต$ on p . XXXI, and to the marginal references to be found there.
The aubreviation "cf." in the margin refers to passages of collateral interest, or introduced to illustrate the subject matter where the primary reference is to the form of the language. Where a parallel is cited with a less obvious bearing on the text, the purpose will generally be found explained in the note ad loc.

The remark et scepius or et scepiss. (scepissime), accompanying a reference, indicates that the passage recurs so frequently, either in the particular book or the whole poem, as to make it inconvenient to enumerate the recurrences, while none have any special prominence. Sometimes, as on $\eta_{\mu} \mu \tau \alpha \pi \alpha \alpha^{\prime} \nu \tau \alpha$. 55 , the first and the last occasion of such recurrence are given.
LXXXV. In the notes and Appendices the proper names which occur frequently have been abbreviated; as Ni. for Nitzsch, Il. for Iliad, Ody. for Odyssey, Odys. for Odysseus, Penel. for Penelopê, Telem. for Telemachus: and generally in the notes any proper names occurring in the text to which they stand subjoined will be found in an abbreviated form. The common abbreviations of grammatical terms as sing., subjunct or subj., adj., demonstr., rel., for singular, subjunctive, adjective, demonstrative, relative, (subj. also for subject where the sense is unmistakeable), proby. for probably, H. for Homer, have been freely employed.

For the sources of the few illustrations introduced, and for information concerning them, I am indebted to the Reved. W. Burgon, Fellow of Oriel College, Oxford (3).

The plans attached to App. F. 2 simply reflect my own notions de-

[^11]rived from a studiy of the passages to which they relate．I have not thought it worthwhile to attempt to harmonize them with the plan given in Kruse（Hellas，Atlas），Gell and Schreiber，of the ruins of the traditional domus Ulyssis in Theaki．Such a minutely rea－ listic spirit would，in my opinion，be utterly misplaced，as regards Homeric poetry．The plans which are given make no pretence there－ fore to represent literal facts，but may enable the eye to guide the mind to a clearer grasp of what the Appendix means，and I hope also of what Homer meant．

LXXXVI．In two instances only have I attempted to amend the text without the authority of a MS．，and in both the amount of al－ teration is the slightest possible．Both depend on the same principle， the easy displacement of a $\tau \varepsilon$ or $\delta \dot{\varepsilon}$ when elided．The places are $\boldsymbol{\gamma} .33$ and $\delta .65_{5}$ ．In the first the common reading before Wolf was xpéa
 $\tau^{\prime}$ ह̇л $\pi \iota \rho \circ v$ ．Wolf，adopting for $\delta^{\prime}$ of the vulg．the second $\tau^{\prime}$ of the

 editor offended at the hiatus，not knowing the length of the $-\alpha$ in x $\rho \dot{\varepsilon} \dot{\alpha}$ inserted $\tau^{\prime}$ after it；the next step probably was that in careless copying the $\tau \tau^{\tilde{j}} \lambda \lambda \alpha$ was corrupted into $\tau^{\prime}{ }^{\prime}{ }^{\alpha} \lambda \lambda \alpha$ ，and that then another editor，finding one $\tau^{\prime}$ too many，struck out the wrong one．The $\delta^{\prime}$ is probably due to an independent corruption．

In $\delta .655$ the common reading，which Wolf fullows，is $\dot{\varepsilon} x ~ \tau o ́ \sigma \sigma \omega v$ $\delta^{\prime}$＇$\dot{\prime} x \eta r t$ ．I have stated in the note $a d$ loc．the reasons against ac－ cepting it．I suppose $\grave{\varepsilon} x ~ d \grave{\varepsilon} \tau \dot{\sigma} \sigma \omega v$ dंध $x \eta \tau \iota$ to have been the true read－ ing．If then the róб $\nu \nu$ acquired a $\delta^{\prime}$ ，as the transition from ró⿱㇒日勺心 to the somewhat stronger $\tau 0 \sigma 0 \sigma^{\sigma} \delta \varepsilon$ is easy，a subsequent error detached the $\delta^{\prime}$ and made it $\tau$ óvøv $\delta \dot{\varepsilon}$ ，and the next editor or copyist finding d $\begin{gathered}\text { twice in one clause，struck out the wrong one．}\end{gathered}$

To each book a＂summary＂or argument is prefixed，and the day of the poem＇s action is printed at the top of every page．I ascribe but little value，however，to any such attempt to reduce the poem to a diary．It seemed worthwile making for the sake of method and con－ nexion of parts，but must be taken as indicating a possibility only．
LXXXVII．The Appendices contain discussions of such points as seemed to require rather fuller treatment than could be extended to them in the footnotes．

Appendix $\Lambda$ ．is chicfly grammatical，or is ocespied with the forms of certain rare and difficult words，but contains also articles on the
meaning of certain words or classes of words, or on the naure of the things for which they stand. They are arranged nearly in the order in which each word first occurs.

Appendix B. treats of the various terms employed by Homer for the sea, with their epithets and compounds;

Appendix C. is mythological;
Appendix D. is geograplical;
Appendix E. relates to the principal characters of the poem, considered in their ethical bearing upon both the II. and the Ody. (4)

4 In the review of the characters of the Homeric poems in App. E., and in the consideration of the subject matter generally, it is convenient to speak on the assumption that the personages and the facts are real. To sustain any such theory in detail is, however, beyond the province of an editor and commentator. Nevertheless 1 am on the whole disposed to view the Iliadic story as enveloping a core of reality, although any attempt to restore by analysis a probable residuum of historical fact would no doubt be valueless. The state of natural conflict betweeu rival and kindred races may probably have culminated in an invasion of the principal neighbouring dominion of Western Asia by a confederacy of the principal nation of South Eastern Europe. Thus a historical source of the many legends which perhaps united to make up the "Tale of Troy" divine" is to my mind more probable than any other. Such individual legends would probably attach themselves from the first to the chief local personages of such a confederacy. If the banded Achæan princes with their forces were absent for even a much shorter period than the traditional ten years, news of them would be eagerly looked for at home. And, as we may reasonably ascribe to the office of the $\alpha 0 i \delta \dot{o}^{\prime}$ an antiquity at least as great as any period when such an united effort could have been possible, the probability of such metrical news bearers wandering homewards from the wars, with their imaginations glowing from the scenes which they had lately left, is sufficient to allow us to as sume many historical points of departure for such legends. All the main personages in Homer are strictly anchored upon localities, to an extent, I believe, unparallelled in any similar mass of legend. The difficulty lies in assuming that where local features come out so clearly, personal traits are purely mythical; and that, in spite of the strong tendency in the human mind to associate real actors with real scenes, while all that we are told about the places, so far as we can test it, is true, all about the persons should be false. At any rate the onus probandi may fairly be left with those who make the assertion. On the other hand, assuming, as antecedently likely, the historical fact of such an expedition as engaged the flower of the Achæan race on the North Lastern shore of the Egæan, we may assume an animus pervading the period somewhat approximating to that of the earlier crusades. That the chief princes of Argos, Mycenê and Sparta may have each had one or more $\dot{\alpha} \circ \delta \delta \dot{L}$ amongst their followers, who would have brought over contemporaneous versions of their exploits and would have become sources of their transmission to posterity, even as Geoffrey Vinsauf sung the deeds of Cœur de Lion, is a supposition containing nothing unreason-

Appendix F. relates to structural details, and is arranged in two parts, . the Homeric Galley, and 2. the Homeric Palace.
able, save to an "over strict incredulity". Even the personality of Achilles has this in favour of it, that he is ascribed to a district comparatively insignificant and locally remote from the centre of the movement assumed in the poem It is difficult to conceive why, if the poet had been in search of a purely fa bulous protagonist to his epos, he should have gone so far north as to Thessaly to find one. In a poem so teeming with marks of local interest, a prime warrior of pure fiction would probably have adorned some great centre of the Achæan name. It is clear from the Catalogue in B. 68I foll. that the poet knew locally but little of Thessaly as compared with many other regions whish furnished his contingents. He names only three cities there, and each of those without a single descriptive epithet. The other names in this passage are those of regions and of races. It is easy to account for prominence of locality being here overpowered by that of individuality, if we assume the latter based upon a personal fact. I do not see how it is so easy to account for it othervise. Homer's veracity has been impugned in various times for different reasons. We know from Chaucer that he was in the middle-age looked upon as a fabulist hecause he extolled the valour of the Greeks:

> One said that Omer made lies, Feyning in his poetries, And was to the Greekes favourable, Therefore held he it but fable. (House of Fame iii. 387-90.) in short the empire of the West was then Virgil's; bat, as between Greek and Greek, the selection of Phthiê for his hero's home throws upon the "fable" the suspicion of a truth; and the same may be said as regards Odysseus and Ithaca. At the same time it is a remarkable accident that the names of Hellas and Hellenes, destined in after time to such undying fame, should in this pre-historic period of their olscurity be thas closely associated with the grand typical hero of the Hellenic name and race.

$$
\begin{aligned}
& \text { Mvpuidoves } \delta^{\prime} \text { हหа }
\end{aligned}
$$

$$
\begin{aligned}
& \text { B. } 683-5 .
\end{aligned}
$$

As regards the Odyssey, its beginning and its end may possibly embody historical facts - the state of anarchy in Odyssens' palace, his return, and the massacro of the intriguing nobles, - whilat all the intermediate portion may be such a train of romance and floating legend, as a great name in a dark age, once become traditioual, is found to draw to and weavo about itself. We may compare the Iliad in some of the foregoing respects with the romance of Charlemagne, and the Odyssey with that of Arthur, as suggested in the Essay on Carlovingian Komance, Oxford Essays, vol. 2. p. 277. The enrly English metrical romances of Richard Cour de Lion and of Guy of Warwick, or Bevis of Hamptoun, might offer other parallels. I think the Homeric puems may in the same sense as these be viewed as Chansons de Geste, or the Hiad perhaps as incorporating many such. To examine, however, the analogies offered by these or by the Niebelungentied would require a wide and careful survey of ground lying entirely begond my present compans, and might well be mado the subject of an indopendent work.
LXXXVIII. Four of the above A. C. D. and E. are divided into numerous articles, and for all the following table is subjoined:

Appendix A.
PAGE I. I. ${ }^{z} v \nu \varepsilon \pi \varepsilon$.
II. 2. Epic forms in $-0 \omega-\omega \omega$ for $-\alpha \omega$.





VII. 5. $\pi \varepsilon \sigma \sigma 0$.

 ทंסovท'.



xiII. 9. On the use of moods by Homer.
xxiv. 10. $\tilde{\omega}^{*} \delta \varepsilon$.

 $\ldots \varepsilon i^{\prime} \tau \varepsilon$. (9) $\varepsilon \ell^{2} \ldots \eta^{\prime}$.

13. ג̀ $\nu$ óлаиц.

xxviI. 15. $x \lambda \eta i{ }^{\circ} \mathrm{s}$.
16. $\alpha x \eta \dot{\nu} \nu, \alpha \alpha^{\alpha} \dot{\varepsilon} \omega \nu$.




र. 170-1.

ххх. 19. $\nu \alpha ́ \sigma \sigma \alpha(\nu \alpha i \omega, \nu \alpha, f \omega)$.


XXXII. 22. $\lambda \varepsilon ́ \gamma \omega$, $\lambda \varepsilon ́ x \tau 0$.

Appendix B.
 Appendix C.
xxxvi. r. The legend of the oxen and sheep of the sun.

## page xxxvi. 2. Hermes.

xxxvir. 3. Atlas.
xxxix. 4. Phorcys.
5. T@ıгоує́vยィ

xLII. 7. Proteus and Eidotheê.
xuiv. 8. Inô, Leucotheê, Cadmus.
Appendix D.
xlvi. r. The Ethiopians.
xlviI. 2. Ogygiê.
xlviil. 3. Sparta.
xlix. 4. Pylus.
5. The Taphians.
L. 6. Temesê.
7. Dulichium.
li. 8. Ephyrê.
LiI. 9. Argos.
liil. io. Cyprus.
iI. Phœenicê, Sidoniê.
liv. 12. The Erembi.
13. Libya.
14. The Styx.
LV. 15. Scheriê. Appendix E.
lvii, I. Odysseus.
Lxv 2. Penelopê.
I.XX. 3. Telemachus

Lxixi. 4. Pallas Athenê.
Lxxxiv. 5. Egisthus.
Lxxxv. 6. Antinoüs.

LXXXXII. 7. Eurymachus
lxxxviii. 8. Menelaüs
c. 9. Helen.

Appendix F. r
cvi. The Homeric Gatley.

Appendix F. 2.
c:xxi. The Homeric Palace.
LXXXIX. The following are the principal works referred to in the preface, notes and Appendices. Grammatical.

Donaldson, Greek Grammar. New Cratylus.
Jelf, Greek Grammar. Buttmann, Lexilogus (Fishlake's translation). Buttm. Lexil. or Lex.
__ Irregular Greek Verbs (do). Buttm. Gr. Verbs, or Gr. $V$., or Irreg. Verbs.
Spitzner, Versuch einer kurzen Anweisung Spitzner, Gr. Pros. zur griechischen Prosodik.
__ De versu heroico.
....... Adverbiorum quæ in $\mathfrak{\vartheta} \varepsilon \nu$ desinunt Spitzner adverb.in $\boldsymbol{\vartheta} \varepsilon \boldsymbol{v}$. usus Homericus.
Thiersch, B., Uebersicht der Homer. Formen. Thiersch Hom. Form.
Thiersch, F., Griechisehe Grammatik. Thiersch Gr. Gr. Ahrens, Griechische Formenlehre.

De hiatus legitimis quibusdam gene- Ahrens de hiatu. ribus.
La Roche, über den Hiatus und die Elision. La Roche de hiatu.
Crusius, Wörterbuch über die Gedichte des Crusius.
Homeros etc.
Curtius, Grundzüge der Griech. Etymologie. Curtius.
Liddell and Scott, Lexicon. Liddell and S.
Doederlein, Homerisches Glossarium.
Doed. or Doederl.
Apollonius, Homeric Lexicon. Apollonius or Apol-
Hesychius, do. do. Hesychius. [lon. Lex.
Etymologicon Magnum.
Volkmann, Commentationes Epicæ.
Hermann, Opuscula.

- de legibus quibusdam subtilioribus Hermann etc.verbatim. sermonis Homerici.
Werner, de conditionalium enunciationum Werner decondit.enun. apud Homerum formis.
ap. Hom. formis.
Dindorf, Scholia Græca in Homeri Odysseam. Schol. on $\alpha$., $\beta$., etc.
Bekker, Scholia in Homeri Iliadem. Schol. on A., R., etc.


## Mythological.

von Nägelsbach, Homerische Theologie.

Nägelsbach or
Nägelsb.

Welcker, Griechische Götterlehre. Cited as Welcker Gr. Gött. Buttmann, Mythologus.

## Geographical.

Völcker, Homerische Gengraphie.
Schreiber, Ithaka.
Kruse, Hellas.
Gell, Sir W., Itinerary of the Morea.
Dodwell, Classical and Topographical Tour Dodwell. through Greece.
Leake, Topography of the Morea.
Spruner, Atlas.
Rawlinson, Herodotus.
Wheeler, Geography of Herodotus.
Leake.
Spruner Atlas.
Rawlinson Herod.
Wheeler Geogr. of Herod.

## Miscellaneous.

Nitzsch, Erklärende Anmerkungen zu Ho-
mer's Odyssee.

Ni .
Heync Exc.aill.A. etc.
Gladst.
Bek. Homer, Blätt.
Wolf Prolegg.
Payne Knight Prolegg.
Villoison Prolegg.
Villoison Anecd. Gr.
Spohn de extr. Odys. par.
Schmitt, Jo. Car., de secundo in Odysseâ deo- Schmitt, Jo. Car. de rum concilio.
Lehrs, de studiis Aristarchi. Buffon, Histoire Naturelle générale et parti- Buffon Transl. 1791 . culière, Translation 1791.
Heyne, Excursus in Homerum.
Gladstone, Homeric Studies. (s)
Bekker, Homerische Blätter.
Wolf, Prolegomena in Homerum.
Payne Knight, Prolegomena in Homerum.
Villoison, Prolegomena in Iliadem.
Anecdota Græca.
Spohn, de extremâ Odysseæ parte.

5 I have been intchted to this work in some passages, chielly in the appendices, where the references have not benn made; such are Gladst. vol. II. 86; comp. App. E. 4. (14) p. 87, comp, ibid. p. IXXXII note ewn; p. 113 comp. ilid. p. LXXIII 1. 7 from hott. ; pp. $331-7$ ead 341. comp. thid. 1. 11-16 from
 4 from top, and App. E. 9, p. CI, 1. 16 from top; vol. III, p. 85 , comp. noto on B. I There may possibly be uthers which have escaped ine, for which I hope this general acknowledgement may suffice.

Mure, History of the literature of Ancient Greece.
Grote, History of Greece.
Cited as Mure.
Grote.
Lewis, Sir G. C., Astronomy of the Ancients. Lewis Anct. Astron.
Millin, Minéralogie Homérique (German trans- Millin Hom. Mineral. lation by Rink).
Voss, Anmerkungen und Randglossen zu Grie- Voss Anmerk. Gr. und chen und Roemern. Rom.
Friedländer, die Homerische Kritik von Wolf Friedländer I." bis Grote.
_ Zwei Homerische Wörterver- Friedländer II. zeichnisse.
Seber, Index Homericus.
Seber's Index.
Kiesel, Ulixis ingenium quale et Homerus finxerit et tragici Græcorum poetæ. (6)
Houben, Qualem Homerus in Odysseâ finxerit, Ulixem. (6)
Grashof, Das Schiff bei Homer und Hesiod. Grashof.
Rumpf, I. de ædibus Homericis. Rumpf I.
II. de ædibus Homericis altera pars. Rumpf II.
III. de interioribus ædium Homerica- Rumpf III. rum partibus.
Eggers, de ædium Homericarum partibus. Eggers.
Müller's Dorians, translated by Lewis Müller's Dorians. and Tufnell.
Hymni Homerici ed. Baumeister.
Hy. Apoll. Del., Merc. Cer. etc.
Dictionary of Greek and Roman Biography Smith's Biogr. Dict. and Mythology, edited by $\mathrm{D}^{\mathrm{r}}$. W. Smith.
Fabricius, Bibliotheca Greca.
Fabricius or Fabric.
Gaisford, Poetr Greci minores, not cited by name, but referred to Giles, Scriptores Greci minores $\}$ under the name of the poet. Gaisford's ed. has been used; but for poets not contained in it recourse has been had to that of Giles.

6 These have not been cited, but I wish to acknowledge a general use made of them with regard to references on the subjects of which they treat.

## ON VOL. I.

XC. The present volume contains the first six books of the Odyssey; and my intention is, if life and leisure are allowed me, to complete the poem in two volumes more. I am aware that this division is possibly open to objection; and if I had been able to devote myself more entirely to the task, I should have preferred making the entire work one of two volumes. With the reasons why this course was not open to me, as they are purely personal, I need not trouble the reader. A first volume must needs bear the weight of many questions which relate to subjects spread over the whole poem, and which, when settled once, are settled once for all. The necessity of thus considering them has thrown upon the first volume a quantity of general discussion disproportionate to the nucleus of text which it contains. This, however, if the work be usefully done, will hardly be an objection to it; and I have even some hope that students of the Iliad may find in it a good deal of assistance. As regards minor imperfections it may be some extenuation, that the publisher's office is in London and the printer's at Leipzig, whilst I myself, except in vacations, have been engaged at Cheltenham. To any who undertakes the censure of these or of graver faults I may say in the words of Porson, "leniter an acerbe faciat, nihil prorsus mea refert, modo vere; aliquid forsan ipsius referat, si modo mavult cæteris lectoribus videri hoc onus suscepisse studio literas juvandi potius quam æmulum deprimendi."

## ERRATA.

p. xxxiii 1. 2 omit "had".
p. xciv 1. 4 omit "same" before book.
p. xcvi l. I for "naure" read "nature".
p. 20 note on $\alpha$. 268-9 for "Buttman's" read "Buttmann's" and so in a few other places.
P. XXII footnote * for "there" read "the".
p. XXV, iz l. 7 for epicene read ,"epice com.", i. e. common.
p. XXVIII footnote. ${ }^{*}$ for "scens" read ,seems".
p. LII l. 21 for "caplains" read "explains".
p. LV 1. 32 for "Top." read "Geogr.".
p. LXVI l. 5 from bott. for (i) read (2).
p. LXIX 1. 4 from bott. of text omit. "to" before "her".
p. LXXIX 1. 12 from bott. of text for "bad" read "had".
p. LXXXIII note * for "from" read "form".
p. LXXXIV 1. 16 from bott. for "become" read "became".
p. LXXXV L. 6 from bott. after "withont" omit the (,).
p. XCIII 1. 6 for "alliegance" read "allegiance".
p. XCIV 1. 14 at end omit "to".

p. CXX 1. 13 for "trambles" read "brambles".

Notice omitted on p. xciv, at end of § LXXXIII of preface:
.. The words in spaced YYp in the Greek Text are the ärug eion $\mu \dot{v} \nu \alpha$ A lise of such is found in Friedlainder II., with which liekker's annotatio at the end of his ollyssey, and the words marked in Crusins Lexicon have been compared".
$0 \Delta \Upsilon \Sigma \Sigma E I A \Sigma A$.

## SUMMARY OF BOOK 1 .

The invocation and statement of the general subject, commencing from the moment when the hero is about to leave Calypso's island ( $\mathrm{I}-\mathrm{io}$ ).
In Poseidon's absence, it is resolved in the council of Olympus, at the instance of Pallas, that the home return of Odysseus be no longer delayed on account of Poseidon's wrath by the wiles of Calypso (ir-95).
Pallas hastens to descend to Ithaca, in order to further this resolve. There the suitors, a numerous body, are found besetting the palace, and wasting its substance in daily revels ( $96-$ ri2 $)$.

Among them Telemachus sitting, as he broods over the thought of his father's return, is surprised by the arrival of a guest, professing to be Mentes, prince of the neighbouring Taphians, but really Pallas under that disguise. He receives her in the spirit of heroic hospitality. She animates his hopes of his father's return, and suggests projects for the overthrow of the suitors' faction; as a first step to which, he is to call a council of state ( $\dot{\alpha} \gamma o \rho \dot{\eta}$ ) and denounce their outrages, and then to depart to visit Nestor and Menelaus with the view of gaining news of his father ( $\mathrm{H}_{3}-3{ }^{18}$ ).
The goddess departs, with a token of her true personality, and the scene of revel is pursued, the minstrel Phemius singing the hapless return of the Achæans from Troy. Penelopê overhears the strain and descends, wounded in her feelings, to bespeak a change of theme. Telemachus, emboldened by the goddess' visit, reproves her interference, and rebukes the suitors, giving natice of the $\dot{\alpha} \gamma 0 \rho \eta$ for the morrow, with an intimation of his purpose in calling it (319-419).

The first day closes with the break-up of the revel and the retirement of Telemachus, attended by Euryclea, to rest (420-44).

#  




B. 761 ; cf. ס. 331 642.
h $x .335$ e e. 165
:1 cf. 4 4! 4 - 520 . $x$. 230
o. $4^{142}, \pi, 1 ; 3,2$.
$150,7120 \%$.
3. $\mathcal{F i \delta} \varepsilon \mathcal{F} \dot{\sim} \sigma \tau \varepsilon \alpha$.

1. pro $\pi o \lambda \lambda \dot{\alpha}$ Harl. $\pi \dot{\alpha} \nu \tau \omega \nu$.
2. vó $\mu$ оv。

In this exordium the hero is singled out characteristically; comp. that of the lliad, where Achilles, the hero of gloomy wrath and fearful prowess, is in contrast with Odyssens, the hero of ensiuraure and wide adventure. The latter lost all his comrades (5-9), and was still roaming and pining when his brother chiefs had ended their toils (11-12). Hence he stands per se, cf. còvo' oiov, 13 .
 leading a line, stamp the man and his wanderiugs as the general subject. EVvere, see App. A. 1. Mov̈бe, the epic liard conceived himself the recipient of aivine teaching, in an age when such inimremurse with mon, once frequent, hat otherwise ceasm!. The muses whose rumber, nine, first appears Hes. Theog. $52-60)$ had knowledge of all themes of - ug, is being dis imm iy ever presimt, $B$. 45 4 6; of men the bard says, jueig de
 … al liv bard know more, unless tanght if the ruse. Hence Odys, thinkn, a rense or Apollon must have langlut ifdi fags, bemodocns in 0.488 . Hence alno ...1 : explanation of $x \alpha l \eta \dot{\eta}$ iv, $v, 10$, inf. is,
 4.." In H. the sung is the specialty oftio : mases, the Ivre, that of A p.lli, a ino: t. The notion of their teaching eciencem c.ane with those aciences - Inter. In 11. Abul Ifesion they teach only facts.
rodvire., some take this as explained by ős $\mu . \pi$. $\pi \lambda \alpha \gamma \gamma \vartheta \eta$, just as $\pi \alpha-$七ৎ०ৎоข Enc following. Nor is this un-Homeric, cf. I. 124. Thus it would be $=\pi 0 \lambda v$ $\pi \lambda \alpha \gamma u \tau 0 s, \rho .511$. It would then be from
 @os. But some epithet of distinct meaning suits the exordium better: render "versatile", showing, as says a Schol.,
 sense Hermes is rolvíc., h. Merc. 439. Eustathius takes it passively, ó $\delta \iota \dot{\alpha} \pi 0 \lambda-$
 in men and things, but this hardly differs enough from roideov $\delta^{\prime} \ldots$ E'yvem in 3. *.xepore, cf. the epithet $\pi$ rodimo(). Dos, given only to Achilles as in prowess, and to Odys. as in counsel first; on which Cicero erroneonsly (see O. $7 \%$. Ф. 550 foll.) says, "Homerus non $\Lambda$ iacem, non Achillem, sed Clixem appellavit $\pi \tau 0-$ $2 \ell \pi$." Cic. ad Fiam. X. 13 . Horace renders 1 - 3 (de A. P. 141-3) with no equivaleat for $\pi o \lambda v t e_{0}$ his other renilering (Kipist. 1. ii. 19) gives, loosoly, providus for it.

3-4; vóvv, ïge, "loarned all they knew." ö $\gamma^{\prime}$; by $\gamma \varepsilon$, an emphasis is laid on the wholo action, as related to the further action of P .6 . C. 1. Nitgelabach in \& monograph on the Homeric ys bayn, "positur in montentiin cau-

a ะ． $444, v .59, \psi$ ． $345, \boldsymbol{\Psi}$ ． 769.
b B．23，e．324， 379.
c 4.409 ；cf．$x .27$ ， $\chi .416, \psi .67$.
d $(\leftrightarrow)$ 177，O．104， P．497，$\gamma .146$. e $\mu$ ． 261 foll．
f ©． $480, \mu .133$ el al．
g $\alpha$ ． 168,354 ；cf． Z． 455, II． 836.
h $\alpha$ ． 33 ， 47.
i cf．$\gamma \cdot 180-92, \delta$ ． 585－6．
k $\ell .286, \mu .287,446$.
$1 \cong .507,0.47$ et al． m 182.
n ${ }^{5}$ ．124，v． 378.
－8． 78 et al．，l． 29－30，$\psi .334-5$.
p ס．403，e．155，114，廿． 335 ．
q e． 32.
${ }_{\text {r }}$ र． 248 ，บs． 833 ， B．551，©．404， 418.
s $\Omega .525, ~ \lambda .139$, J． 208 ；cf．$\eta$ ． 197－8．
t B．290，354， $\boldsymbol{C}$ ． B．290，${ }^{2}$ ， 324 ． 229 ．














the action of $\gamma \varepsilon$ should have been a cause，but failed of its effect－＂much ＇tis true，he suftered，etc．，but not even so did he rescue his comrades＂．лóvt $\varphi$ ， the great expanse of sea，see App．B．
5－6．$\dot{\alpha} \varrho v \dot{v} \mu$ ．，the notion is $\dot{\alpha} \nu \tau \iota x-$ $\tau \alpha \lambda \lambda \alpha \sigma \sigma \omega \nu$ ，Schol．，＂staking his suffer－ ings to win the safety of self and com－ rades＂；«́ $\rho v v \mu \alpha \iota, \alpha i ้ \nu v \mu \alpha \iota, \alpha i \rho о \mu \alpha \iota$ ， are akin，this verb denetes，however， rather effort than result．$\pi \varepsilon \varrho$ and rai with participles mark the concessive notion with a certain emphasis；see Donalds．Gr．Gr． 548 （32）；Jelf，§ 697．d．； so with nouns，as $9 \varepsilon o l$＇$\pi \varepsilon \varrho$＂the very gods＂．

7－8． $\boldsymbol{\alpha t c o v}$ ．，in H ．always plur．，is ascribed especially to Egisthus，to the suitors，and，as here，to the comrades （mar．）．Bovg，for the legend in ques－ tion see App．C．r．Some take＇ $\boldsymbol{r} \boldsymbol{\pi} \varepsilon-$
 and so patronymic；so in $\mu$ ． $176{ }^{\circ} \Upsilon \pi \varepsilon$－ poovidoo is found，but the line is sus－ pected；others better as a patronym－


 the epith．had become a cognomen．

10．This line is probably spurious： $\dot{\alpha} \mu \dot{o}^{\prime} \vartheta \varepsilon \nu$ is unknown to epic usage，and $\varepsilon i \pi \varepsilon$ should have the $\mathcal{F}$（see，however， ס． $28 ; A$ ．106），which violates the quan－ tity of $\Delta \iota o ́ s$ ：besides，the invocation of line 1 is feebly repeated；and the $\alpha \alpha i$ is weak，in spite of the explanation given above on $\mu$ oṽ $\sigma$ ．Perhaps，as Ni．suggests，the line was due to some rhapsodist，who，by xol $\dot{\eta} \mu i v y$ meant himself in contra－distinction with the poet．$\tau \omega ̃ \nu$ depends on $\dot{\alpha} \mu \dot{\sigma}^{\boldsymbol{v}} \varepsilon \boldsymbol{v}$ ．$\dot{\alpha} \mu \dot{o}^{-}$ $\boldsymbol{\vartheta} \varepsilon \boldsymbol{v}$ ，or $\dot{\alpha} \mu \dot{\prime} \boldsymbol{v} \dot{\boldsymbol{v}}$ ，has the same root as ov่ $\delta-\alpha \mu \tilde{\varrho} \varsigma, \mu \eta \delta-\alpha \mu \omega ̃ s$.

11－3．ö́voc 甲úzov．See mar．for who these were，as mentioned in the poem．גixv่v，the notion of high， deep，steep，precipitous，sudden（i．e． of a fall），overwhelming，are transi－ tionally connected；thus $\alpha \hat{i} \psi \alpha$ ，＂sud－ denly＂；cf．$\Theta .369$ ，$\alpha i \pi \dot{\alpha}$ £ $\varepsilon \varepsilon \vartheta \varrho \rho \alpha$ ．$\pi \varepsilon$－ $\varphi \varepsilon v \gamma$ ．see on 18，$\pi \varepsilon \varphi v \gamma \mu \varepsilon ์ v o l . ~ x \varepsilon-~$ $\chi \varrho \eta \mu$ ．＂yearning for＂．

16．$\delta \dot{\eta}$ combined with $\dot{\alpha} \lambda \lambda$ ’ ő on $\tau$ ，as， with $\alpha \dot{v} \tau \dot{\alpha} \varrho$ ह́ $\pi \dot{\eta} \nu \quad 293$ ，marks that a narrative has reached a critical point， when some thing of special interest occurs．हैँ epith．$\eta$ ．261．§．287）seems specially




 Aivion $\alpha g^{\mathrm{h}}$ гoì $\delta \iota \chi \vartheta \dot{\alpha} \delta \varepsilon \delta \alpha i \alpha \tau \alpha \iota$ ，$ั \sigma \chi \alpha \tau 0 \iota \dot{\alpha} \nu \delta \varrho \omega \nu$ ，







19．Foīбィ．21．Fท゙v．
22．$\mu \varepsilon \tau \varepsilon x \varepsilon i ́ \alpha$ v̂ $\begin{gathered}\text { nonnulli metri giatiâ，Schol．}\end{gathered}$
23．Al才
nsed in H．of a year at the end of a series，and hence in sing．only．$\pi \varepsilon \rho \iota \pi \lambda$ ． render，＂completing their course＂．
$17-8$ ．ex xezd．the action of spinn－ ing，expressed by this and by érıvéc， is often applied to Zeus or Deity， （i）as breaking off，or continuing at will the＂thread of life＂；（z）of bring－ ing to pass，as here，particular events in it गeழpy $\mu$ ．only here occurs with gen．，elsewhere an acc．follows it（mar．）， as $\pi \varepsilon \varphi \varepsilon v$ óres $^{\text {in } 12 \text { ，which means ac－}}$ tively＂having escaped＂；this rather， passively，＂rid or quit of＂，passing into a merely adjectival sense．Such Do－ nalds．Gr．Gr． 425 （cc），calls a perf．of
 are his contests with the suitors and rebellious Ithacans in books $\chi$ and $\omega$ ．
 parenthesis relating to events after his return．The apodosis of $\alpha^{\prime} \lambda \lambda^{\circ}$ ôze $\delta \eta^{\eta}$ in 16 is nhown by $\delta^{\prime}$ in ő $\delta^{\prime} \dot{\alpha} \sigma \pi \varepsilon$ exè $\varepsilon, 30$ ； ＂when the year came．．．，and all the gods were feeling for him save Posei－ don，the latter（ $\delta \delta^{\prime}$ ）cherished wrath， et．．＂xal is＝＂although＂．
21－4．eivety．，an epithet applied to heroes and their compades，to the kind－ red of the Gods，Otus，the Cyclops and the suitors（mar．），comp．avztavetpat applied to the Amazons，reigoc，an －pie eqnivalent for $\pi$ oiv，but always followed by the iofin，Jelf．Gr．Gr． $\mathrm{S}_{8} 88$ 1，is．\％．In sense of pilusquam both roly


Aiviox．，the epanalepsis keeps the word before the mind，while adding to it impressiveness，see mar．For the Athiopians see App．D．r． $\boldsymbol{\mu \varepsilon \varepsilon \varepsilon -}$ xíaधध some read－xยiavi metri causû，
 i．e．the distance was great even for a god．Homeric deities are for the most part under human limitations of time and space，only with a wider range， cf．E．770－2，and＂their faculties are no more than an improvement and ex－ tension of the human＂．Gladst．II，v． 349．Poseidon is got out of the way that the hero may have a fair start in book 8．on his raft．He knows nothing of what goes on，even on the sea，in his absence． $\boldsymbol{\delta} \boldsymbol{v} \boldsymbol{\sigma} \boldsymbol{\mu} \boldsymbol{\mu}{ }^{\text {＇} \boldsymbol{X} \boldsymbol{\pi} \varepsilon \rho ., \text { gen，of }}$ place（mar．）；see on 8．The participle belongs to a mixed form of aor．，$\delta \dot{v}$－ бєго，$\beta$ ． 388.
25－6．àvecócev，a real future，$\sigma$ being dropped Donalds．Gr．Gr． 331 （d）． Like $\quad$ xoput and the like，this verb takes gen．of contact，but also accus．， as including motion，in sense of going to meet．$\alpha v \tau \dot{\alpha} \omega$ ，the prose form，has sometimes dat．$\delta \dot{\eta}$ continues empha－ tically the clause introduced by of $\delta \dot{\varepsilon}$ ， as in 49 that by ofs．
29．The story of the return of Agam． is given $\gamma .255-75$ ；and allusions to it recur so offon that it forms as it were a tragie brek－ground to the action of the Ody，，perlaps implying a warning to the aradicudicet of the suiturs．cepes．
a N. 633, e. 183,
E 601, ת. 376.
b a. 7 mar.
c a. $\{36$ mar.
d Z. 246, I. 393.
e d. 534.
f $\alpha$. 11 mar.
$g$ see App. C. 2. mar.
h cf. 4. 28.
12. 162 .
k X. 271.
1 阝. 356.
m cf. $\gamma .210$.
n $\alpha$. 81, e0. 173,
©. 31 ; ef. $E$.
756.

- \%. 203 , 1. $4 \pi$,

2. 151, \%. 393.
p cf. J. 371, ข.
3. 

тóv @' 'A
















31. F' $\pi \varepsilon^{\prime}$.


 35. vлغ́@uо@оv Arist. 38. $\pi \dot{\varepsilon} \mu \psi \alpha \nu \tau \varepsilon$ Aristoph. et Zen.: $\dot{\eta} M \alpha \sigma \sigma \iota \lambda \iota \propto \tau \iota \varkappa \dot{\eta}$, " $\pi \varepsilon \mu$ -
 ¿ $\pi \iota \beta$ ク́б $\varepsilon \tau \alpha t$.
$\mu \omega \nu$ was at first an epithet of distinctive excellence (mar.), but had become a purely conventional style as applied to a class, like our "honourable and gallant", or "learned, gentleman".
32. oíov $\boldsymbol{\delta} \dot{\eta} \nu v$, "only see how!" oios $\delta \dot{\eta}$ is used scornfully, as here, indignantly, and admiringly (mar.). vv marks urgency, inf. 59-62.
34-5. The double sense in the words vixe póoy shows that a moral element was involved in Homer's view of the "lot" of man. Men incur woes gratuitously (vijغे@ u.) e. g. Agisthus did so by acting unwarrantably (vixغ̀e $\mu$.); see on $\varepsilon, 43^{6}$.

36-7. $\gamma \tilde{\eta} \mu \mu^{\prime}$. We should of course say, he did not marry her, for she was the wife of another man. As in Paris' case, so in Egisthus', the wrong lay, in Homer's view, in the primary abduction ( $\dot{\alpha} \rho \pi \alpha y \dot{\eta}$ ) of Helen, or of Clytæmn., also of course in the murder of Agam., which the guilty pair shared. See further App. E. 9, (3). Paris is called the husband ( $\pi \dot{0} \sigma \iota \mathrm{~s}$ ) of

Helen, Г. 427 ; so Hor. Carm. I. xv. 7 "tuas rumpere nuptias". عid $\omega$, $i$. ò $\lambda . \varepsilon i \delta \dot{\omega}{ }^{s}$ with neut. pl. adj. following is said of one whose mind and thoughts are bent in one direction; so $\eta^{\prime \prime} \pi \iota \alpha$, ${ }^{\circ} \lambda o-$
 $\alpha .428$; here it means "having a sight or clear knowlelge of awful ruin";whose? The éxei $\varkappa . \tau . \quad \lambda$. following points to his own: he was forewarned, but reckiess; $\varepsilon$ ह́ $\pi \varepsilon i$ might, but harshly, be thrown back to 34 for its connexion. It shows why the case of Agisthus, 35, illustrates the maxim about 'men's own presumption" in 34. So, $\delta .534$, ov̉
 no knowledge of his doom".
39. $\mu \nu \dot{\alpha} \boldsymbol{\sim} \sigma 9$. $\alpha t$, see App. A. 2.
$40-1$. $\ddot{\sigma} \sigma \sigma \varepsilon \tau \alpha \ell$, the reason is here added in the oratio recta, the previous statement might be viewed as in the same by taking the infin. xieiveıv, $\mu \nu \alpha ́ \alpha \sigma \vartheta \alpha l$, as put for imper. 'Ar@eíd. depends as object on $\tau i \sigma$ s. For Hermes and his epithets see App. C. 2. iurié$\tau \alpha \iota$ for $-\eta \tau \alpha \iota$ subjunct. shortened epice.











a X．315，Y． 494
b f．657，そ． 256 o．356，A． $432, x$ ． 115 etiol．$\Omega$ ．．． 25
c e． $113, \zeta$ ． 40,0 517．d E．8s6． e $\alpha$ ．198．$\mu .293$ ，$\delta$ 55＇，
f 4 ． 525, A． 34 ． ת． 273.
g cf．$x .308$.
h ̧．340，e． 60
i f． 811,517 ，s． 50 l． 18.
k see App．A． 3 mar
1 B．181，5．10ヶ，x ：305－6，ג． 537䒑． $90-1, N .733$ －4，0． 275 $\mathrm{m} \boldsymbol{\gamma}$ ． 486 ，O．709， छ． $352, \boldsymbol{\Gamma} .11 \mathrm{~s}$, H． 342.
n cf．E． 49.
o d．109，A．14，P． 144，a．270， 295 $-1)$
p v．85，e．324； cf．$\alpha$ ．6．5．

53．Foĩ $\varepsilon v$ ．
 Schol．ex conjecturá．

46．xai $\lambda i$. ，this phrase，only found in conversation，conveys a tinge of in－ dignation or even irony，comp．the Engl． ＂and serves him quite right＂．$\lambda i \eta v$ ， though here long in thes．，is said to occur 10 times with $\mathscr{y}$ in II．， 30 times with $\bar{\imath}_{0}$

48．Buttm．Lex． 37 ，says fecíp＠．is used of a woman，o．356；better refer it thers to Laertes．He contrasts $\delta \alpha t \varphi p$ ．
 $\mu \dot{\eta} r \eta v$ of Ody．；but the last occurs of Odys，in both（mar．）．In Hes．Scut． 119 it may as well mean＂skilful＂as any roore properly warlike quality，as it refers to managing a horse．This is probably its primary meaning，and its application to martial persons，as skilled in their special province，mer ly secondary；comp．＂notable＂，as ap－ plied to a woman whom H．would call ६ャッ sใ8vĩ．

49．$\delta v \sigma \mu_{0}$ ，observe what omphasis ant adj．gains when standung first of o verse，nest before a pause，its subst． having procemed；Bo ufte：n vifuns，
 3n 75.
$\therefore 0-4.00 \theta_{t} x$ ，the $\varepsilon$ gives a relative word a apecial and emphatic value，thus ＂f 80 is＂the particular pernon who＂ （1）ounids．Gr．Ur． 245 b）．This is firr－
ther illustrated by the Attic use of $\mathscr{\omega} \sigma \tau \varepsilon$ ， oiós $\tau \varepsilon$ ；the latter $=$＂just such a per－ son as to＂．v $\boldsymbol{\eta} \sigma 0$ ，epanalepsis，see on 23，with case varied by attraction of
 App．C．3．Hesiod．Theog． 359 makes her the danghter of Oceanus and Tethys． $\beta \varepsilon \dot{v} \vartheta \varepsilon \in \varepsilon$ is akin to $\beta \alpha^{\prime}$ vos as $\pi \varepsilon \dot{\varepsilon} v$ vos to $\pi \alpha \dot{\mathcal{V}} \circ \mathrm{s}$ ．$\delta \dot{\varepsilon}$ and $\boldsymbol{\tau \varepsilon}$ conjoined make a clause appear at once contrasted and coordinated with another，here with ög $\tau \varepsilon . . .0$ oid $\varepsilon v$ previous．（mar．）．ćfeøpis， this prep．signifies（ 1 ）＂on either side＂， （2）＂asunder，or away from＂，（3）＂be－ tween＂；$(3)$ is the converse of（I），being the relation of a mean to extremes，（I） that of extremes to a mean；sue mar．
 vơv，M．254－5＂was sapping their coll． rage＂．For a specimen of the diuvilıo 2óyou see Calypso＇s words e．206－10， where the tone is that of wheelling a strong mind to weak compliance．Exci． Ni．says，not subjunct．shortened epice －a doubtful statement，as that moor with öros，to express an effect，is more frequent than the fut．Yet a clear exam－ ple of fut．is A． 136 人́pouvreg xore ovv－
 lir，Vir． 18 82，1．2，and ll．ane E．mur．



а $x .99,149$ ；cf． 30. b B． $\mathbf{B O}_{10}$ ，І． 748. e cf．$\eta .224$.
d $\alpha$ ．347，$\Omega .33-4$ ．
c ${ }^{\circ}$ 201－3．
f $\Pi .272$ ．
g $\gamma .5, \delta .473$ ，ع． $102,7.191$ ；cf． $\alpha .66$.
h A． 111.
i $\tau .407, \Sigma, 292$.
k ع．22，т．492，$\psi$ ．
70．$\gamma^{2} 230, \varphi \cdot 168$ ，
二．
$1 \% .328$, I． 409.
m K． 243.
n \＆．97，$\lambda$ 554， ง． 93 ．
－P．279，©． 190, อ． 388, т． 326.
p ค． $88,116, \boldsymbol{\vartheta} .44$ ， ૬． 433.
q．ゆ． 267
r \＄． $378,479, \boldsymbol{\eta}$ ．
$\therefore 09,2.133, \mu$ ． $344, \psi$ 2 $2>0$.
s $9.322, ~ N .43$ ， $\boldsymbol{Y} .31$.
1 ס．543，T． 68.
u N． 660, II．546， A． 429 ．
v є． 516, ๆ． 64.
w cf．$\delta, 11_{\mathrm{k}}, \Gamma .12 \mathrm{i}$ -4 ．
x B． 325 ， П． 208.
у $\Omega, 311$ ．
$z$ cf．0． 227.
aa cf：$\xi .87$ ．
bb．a． 15 mar．
ce $\varepsilon$ ． 366, ク． 56 ， $271, \vartheta .354$, 七 $283^{\circ}$, ス． $252, v$. $146,159$.
dd cf．ק．212，252， $\boldsymbol{\gamma} .332,475$.





 ＂حध́x











 סоv $\iota \iota$ Aristoph．76．${ }^{\tau} \delta \varepsilon$ ．
 pares Ov．E ponto I．iii， 33 optat Fu － mum de patriis posse videre focis，doubt－ less an imitation of this．
59．$\pi \varepsilon \varrho$ implies that，＂although an－ other＇s heart would relent at such woe， thine does not＂；so $\delta .729$ ，where see note．
60－5．Hermann considers $\tau^{\prime}$ in ov $\nu \dot{v} \tau$ ，as $\tau 0 \iota$ ．$\dot{\omega} \delta \dot{v} \sigma$ ．playing on the
 odo $\boldsymbol{v} \tau$ ．The image is that of the pali－ sades（ $\sigma \tau \alpha v \varrho 0 i, \xi$. ． 1 ），by driving in which a fence（Éoxos）was made，and to which the teeth are likened．Others， not so well，think the lips，as an outer fence round the teeth（óoovz．gen．ob－ jective），intended by éexog．$\lambda \propto \boldsymbol{T}$ oí $\boldsymbol{\mu}$ ． This verb，when mid，takes gen．，ef． $\begin{aligned} & \text { ert－}\end{aligned}$
$\lambda \eta \dot{\sigma} \varepsilon \tau \alpha!$ 57，when act．，accus．（mar．）； so $\mu \nu \omega \dot{o} \mu \alpha \ell$ ，epic for $\mu v \alpha \dot{\beta} \mu \alpha \iota, \delta$ ．го6， in sense its opposite，takes gen．，rarely accus．，as $\xi$ ．168－9．

69－77．Kvंx ${ }^{2}$ ．，gen of source whence wrath proceeds，Donalds．Gr．Gr． 447. Ho $\begin{aligned} & \\ & \varphi \text { is by inverse attraction drawn }\end{aligned}$ to the rel．clause，Jelf Gr．Gr．824．ii．4； see mar．$\pi \tilde{\alpha} \sigma e v, "$ amongst all＂．$\delta \dot{\varepsilon}$ $\mu \iota \nu x . \tau . \lambda$ ．this clause apparently in－ volves a $\pi \rho \omega 才$ v́at $\varrho 0 v$ ，but $\delta \varepsilon$ is em－ phatic and nearly $=\gamma \dot{\alpha} \rho$ ；it was not so much his prowess as his being the god＇s own son，which infuriated the latter，as shown by $\tilde{\varepsilon} x$ zo $\tilde{v}$ following， ＂in consequence of this＂．A var．lect． $\mu \varepsilon ́ \delta o v \tau \iota$ refers this word，not so well，to Побधย $\alpha^{\alpha} \omega v /$ in 7，3．$\pi \lambda \alpha^{\prime} \zeta \varepsilon \iota \delta^{\prime} \alpha^{\prime} \pi \dot{o}$ in tmesis（mar．）．E2vnす८，the old form in $\mu \iota,-\omega \mu \iota,-\eta \sigma \vartheta \alpha,-\eta \sigma \iota(\boldsymbol{v})$ ，is prevalent













 $\pi \tilde{\alpha} \sigma \iota \mu \nu \eta \sigma \tau \eta{ }^{\rho} \varrho \sigma \sigma \iota \nu \dot{\alpha} \pi \varepsilon \iota \pi \dot{\varepsilon} \mu \varepsilon v,{ }^{\eta}$ ồ $\tau \varepsilon$ oí $\alpha \dot{\varepsilon} \dot{\imath}$





a a．87，8． 470.
b ef．$\varphi \cdot 377,12 \hbar$
c A．230，o． 377
d M．8，O． 720.
e c． 45 mar．
f d． 831 ．
g ce． 48 mar．
h $\Pi .445$.
i see App．C．2．mar．
k see App．D．2．mar．
1＊．29－30．
m 久．84，A． 466 ； cf．N． 300
11 e． 52.
－Cb． 145.
1 A．54，T． 34.
q．A． 515 ，I．309，
431，$\pi .340$.
r d，320， $321, \eta$
$2 i 4, x .413, \pi$. 216，т． $516, y, 326$ B．87． 4199, I． $4 \times 1$.
s \＆．46，I．462， $\boldsymbol{Y}$ ． 166.
t $\beta$ ．214－5， $\boldsymbol{\alpha} .284$ － 5
u i．257，B．77．$\beta$ ．
30Q，A． 252.
v $\beta .264, \alpha .281$.
w I． 415 ．
x e． $44-6, \Omega .340$
-2 ．


 89．Əŋ்бш．9．クu
 95．pro ${ }^{2} \lambda \eta \sigma \iota \nu$ Rhian．$\lambda \alpha \dot{\alpha} \beta \eta \sigma \iota \nu$ ．
in the subj．mood sing．，Donalds．Gr． Gr．331．3．F．Ahrens Griech．Formenl． 849. D．Anm． 2.
$7^{8-8}$ ．One thought is here en－ grafted on another；＂he will not be able（1）to strive alone against all＂ and（2）＂to strive invitis dis＂xave Towv，like «̌2lenv 132，is inclnsive，where the thought is really exclusive，＝＂nll the other＂；see also e．40：－2．
$82-7 . v \tilde{v} v$ emphatic，as showing that what before was doubtful now was fix－ ed：to this efrectes，ef．84，is retro－ spective，＂that boing settled＂．＂Eou． see App．C．3．diesx．，Buttm．Lex． 40 ，regards＂runner＂as the original sense，tracing it fr．dio，dı心́n if．q．
 －ixos，féroye fウ́yvvut，\＆ce．）and re－
jecting $\delta \iota \dot{\alpha} \gamma \omega$ ．The later view of Her－ mes as $\psi v \chi o ́ \pi o u \pi o$ suggested the ety－ mol．from סióyw meaning transveho． ＇$\Omega$ yvy．，see Арр．D．2．ór＠úvo．，еріс for－wu\＆v，as $4 \mathrm{I}, q$ ．v．vóotog and v́ouat are specially used of returning home（mar．）．recicoiq．，another form is $\tau \alpha \lambda \alpha \dot{\varphi} \varphi \boldsymbol{\nu}$（mar．）．

88－98．oi Odys．，88，and of Telem．， 89，are both datives of special re－ ference；so is oi in 91．Refer xetid－ बcyver in 90 to vโov in 88 ．玟elx．， ＂warn off＂，from acting as in 92 ；else－ where（mar．）＝＂refuse，renounce＂；alst ＂report（a messagu）in answer＂．ridive． see Арр．А．6，，（2）．इжќ（．ช．т．2．，веи App．D．3．ท่нat．，Beق App．A． 12. ofeov，imperi．，of her habitual move－ ment；her actual flight begins in 103.
a d．709，K．27，

H． 446.
e $3.148, j$ ， $5: 39$ ， $\boldsymbol{2} 1$. 207，II．149．
1 K． $135=12$
$0.4>2,1.338$.
e $(3) 390-1$ ．
i $\gamma \cdot 1,3 \%$ ．
（8）（1）．4i7．A． 71.
H．19，X．1ヶ7，
ת．121，A． 41.
11 阝． 239 ， 9.555.
isce Alp．K．2．（E）
mar．

| $k$ | 3 |  |
| :--- | :--- | :--- |
| 1 | 10 | 10. |

m a．181， $419, \xi$ 452 ，o． 427 ；ef． a． 417.
$n$ I． 189.
－A．321， 334.
i）$\delta, 35,23$ ；cf．$i$ ．














105．Feıסоиє́vך．

vgonv，＂watery＂，i．e．surface；so
 as nouns；so Cowper，Time piece，55－6， ＂When did the waves so haughtily o＇erleap Their ancient barriers，delug－ ing the dry？＂＂epro，simul，i．e．＂as swiftly as＂．

97－101．These verses are wrongly inserted here by some copyist from the II．（mar．）．There they suit the sequel， which relates Pallas＇taking the field in propriâ personâ；not so here．Fur－ ther，the ${ }^{\prime \prime} \gamma \chi \operatorname{los}$ recurs in 104，as part of the disguise suited to the $\varepsilon \imath^{\prime} \delta \omega \lambda o v$ adopted by Pallas．

101－5．os＠trox．On this epithet see App．E．4，（I4）．$\beta \varrho \ell$－，of arbitrary length，is probably the root of o＂$\beta \varrho \mu \mu$ os；
 called ${ }^{3}$ Oßoıa＠sv．s in Hes．Theog．734． ઈ ńru means（mar．）（i）region，as here， （2）soil，（3）people．For agosv́goıs and ov́doṽ cừriov，see App．F．z．
（5）．Taфiowv，see App．D． 5.
106．In عٌオモยta a transition takes place from the progress of Pallas， to the course of events in the pa－ lace．

107．$\pi \varepsilon \sigma \sigma .$, a game resembling our draughts or chess；see App．A．5．

109．zท́ovxeş in $\tau$ ． 135 are reckoned Snucoseyoi，$i, e$ ．persons who had func－ tions to discharge in which the people were interested，a class which also includes in e． $383-5$ the seer，the sur－
geon，the artisan，and the minstrel． The bulk of the people found their E＇ovo in agriculture，each tilling his own field，but the above pursuits were useful to all．The $x \tilde{\eta} \varrho v \xi$ seems to have been personally attached to the man of high rank．To a king they were ＂his only immediate agents．They con－ veyed his orders；they assisted him in the assembly，in sacrifice，and in ban－ quets．They appear to be the only executive officers that are found in Ho － mer．＂Gladst．III．I．69．But of course their functions were limited by the sta－ tion of their immediate chief．In the Ody．they are not，except Medon（see $\pi .252, \chi \cdot 357-8$ ），of the household of Odys．The office of $\vartheta$ عeá $\pi \omega v$ ，a sort of lower comrade，with a mixture of inferiority with equality which may be compared to the Scottish＂Henchman＂， was one of high honour．Patroclus is the great embodiment of the idea．In the II．we trace in Eurybates，B．183－4， a $\mathfrak{\vartheta} \varrho$. to Odys．He himself，in the Ody．， in disguise，speaks of $x \tilde{\eta} \varrho v \xi \tilde{\xi}$ Evpvß．， ＂whom he regarded above all his com－ rades，as his sentiments were in unison with his own＂（. 244－8）．And indeed the $x \tilde{\eta} \varrho v \xi$ and $\vartheta \varepsilon \varrho$ ．might be united in the same person．In a borrowed sense kings and warriors are ve＠ó $\pi 0 \nu \tau \varepsilon \varsigma$ ＇A＠ク̃os， $\mathrm{dios}, \& \mathrm{c}$ ．
ro9－12．While this was going on within the palace（comp．126，144）；














the suitors were without．The Homeric narrative does not carry on two sets of actions as contemporaneous．．Thins here the parts which describe the ban－ quet are divorced from their real sequel by the reception of Mentes（Pallas）by Telem．The real continnation of 112 is 144．This is betrayed by हैหนטテั\＆v
 that the suitors were then coming or come in．Each guest ordinarily had a talile to himself，but in 8． 54 two shitro a table；so in 0． 334 Eumxus takes his place and eats at Telemachus＇ table．The division of the viands（ $\partial \alpha$－ rev̀ro）was the last thing done before the feast，as in 146，commenced；see 0．140，e．3．31．We may compare with



115．宀́бо́uevog．．．e่vi 甲̧．，＂men－ tally regarding，wishfully broorling over＂；comp．the Lat．opto akin to õo－ souct．Fixedness of regard，seems the mont general idea of ócoó $\mu_{0}$ ，especially when compounded with $\pi \rho \circ$ s；the mind realizing the image by dwolling on it． Thus with naxov，oldefpoy，\＆ec．，＂fore－ boding＂is the senso．Hamet＇s words， ＂In my mind＇s oye，Horntio＂，Ace I， Sce． 11 ，are an ohvious parallal．

116．$\mu v \eta \sigma \varepsilon$ ，ring $\mu k \boldsymbol{v}$ ，tho pronoun． emphatically repeating the mon（seo mar．），takes the latter＇s place in con－ atruction，introducing the coatrant witb

人v́ròs in 117．The noun far more com－ monly follows the pronoun，as in 125 and in $A .488-9, \alpha \dot{v} \tau \dot{\alpha} \rho o ̋ \mu \eta \dot{\nu} \varepsilon \varepsilon \ldots \delta 10-$ үعvìs Miŋléos vios，until，when it fol－ lows immediately，the pronoun lapses into the force of the article，as in $\dot{0}$


117－23．тiцクї，＂his due＂，including the $\gamma$ ह́ocs，or substantial part of roy－ alty．So Achilles，in the Shades，en－ quires about Peleus，$\eta^{\prime \prime} \varepsilon^{\prime \prime} \tau^{\prime} \xi^{\prime} \chi \varepsilon \iota \tau \iota \mu \eta^{\prime} \nu$
 $\mu \varepsilon \sigma \sigma i \theta \eta$ ，＂felt ashaned＂，because he represented the host；the feeling is sometimes expressed by $\alpha i \delta \bar{\omega}$ nal

 （mar．）．غंg殳vधt，here of place，is also used（mar．）of time，und takes eithor gon．or dat．，as doos $\begin{gathered}\text { yyviver }\end{gathered}$ pedriosece，with pass force，＂shalt he well treated＂，used specially of hospi－ table entertainment．So Menel．，N． 627, upbraids the Trojans；＂ye carried off
 and so the active，ôs Ke థid $\bar{\sigma} \sigma \eta$ ，＂who inay eutertain＂，8．39．Observe the Lospitable rule，to supply the gnest＇s wants first，and then enquire his ur－ rand．So Nentor，$\gamma .69-70$ ，when his guonts are natod，sayn，＂now it is more secmly to enquire who our ghents hre＂． Comp．also the reception of Tolem．hy Menel．，nod subsequent convermation， 8． $60-4,117-39$.
a 0.281.
b．A．464，W．76， $\Omega .642$ ．
c $\beta .159, ~ \lambda .507$ ， ${ }_{\nu}{ }^{\beta}$ ．191，$P_{2}{ }_{200}$
d o．29，O． 126.
e थ．90；cf．9．66， 473
f cl．$N$ ．260－1．
；$\alpha .87$.
h．$\delta .51$ ；cf．$\alpha .145$.子． 389.
i K．353，©．441， $\Sigma .352, \Psi$ S． 254.
k $\quad$ ． $315,367, \Sigma$ ． 300.

1 X． $314, \cong 240$ ， E． 390 ．
m＠．430，A．536， $\approx 238, \Omega .597$ ， ＠．86，ふ． 136 ，
n $\mu .281, \boldsymbol{I}$ ．489， $\boldsymbol{T}$ ． 307，$\Sigma$ ． 281 Ф． 70，E．203，N．315， T． 423, ₹． 240.
－ס． $52-8, \eta$ ． 172 － $6, \%$ 368－72， －．135－9，o． 91 -5 ；cl．$\gamma .440-1$ ． p I． 123, 世．259， 267，u．237，v．13， Ф 362 ．
ч＠．333，447， $\boldsymbol{\chi}$ ． 74.
re． 259
s $\beta .345, \gamma .479$ ， ๆ．166，Э．449， ＠． 495.


















125．Feıा兀ต́v．134．F $\alpha \delta \eta^{\eta} \sigma \varepsilon \iota \varepsilon v$.


124．$\pi \alpha \sigma \sigma \alpha \dot{\alpha}$ ．，only this aor．and the pluperf．$\pi \varepsilon \pi \alpha \sigma \mu \eta \nu$ are found in H． The verb also takes an accus．
 $\mu \dot{\varepsilon} \boldsymbol{\nu} \dot{e}$ ．．．．avivìv $\boldsymbol{\delta}^{\prime}$ ，with this train of conjunctions and particles comp．
 $\ldots$ ．．$\tau \circ \nu \delta^{\prime} \omega \varsigma$ ，where $\rho \alpha$ alone is want－ ing to complete the parallel．xiova， fem．，but also masc．（mar．）．For dov＠o－ fóxy and גïta see App．F．2．（21），（17）． The drapery spread under the seat（since the floor was native earth），was $\lambda i$ is， ＂smooth＂，not embroidered；$\lambda i$ is in this sense becomes a noun．On the seat was laid a dyed fleece（mar．）．Lid－ dell \＆S．explain both as being on the seat．

131－2．radiò $\delta \boldsymbol{\sigma} \iota \delta .$, refer these to Toovov（mar．）．z $\lambda c \sigma \mu \dot{\rho} \nu$ ，having set a ปौoóvos for the guest，he sets a $x^{2}$ iouos for himself；so Helen in her palace sits on a $x \lambda$ ．，and so Herê and 1＇allas in Olympus ©．436，while Zeus on a ve．A．536．Probably the ve． was the seat of dignity，＂throne＂． Herê promises to give a＂throne＂，as
a reward to the Sleep－god，鸟．238，and has herself the epithet qevбóvoovos． Women or younger persons use a $x \lambda t-$ Guos，but the distinction，especially in the camp－life of the 11．，is not ri－ gidly observed．Either might be used with a Э ๆŋ̃vvs．Athenæus says（V．4．）， the $\vartheta \rho$ ．was for mere sitting，the $x \lambda$ ． for reclining；but of reclining，save in bed，H．has no trace；nay，xג८б $\mu \tilde{\omega}$ иє－ $x \lambda \iota \mu \varepsilon \dot{\nu} \eta$ is used，e． $96-7$ ，to further describe the attitude of $\hat{i} \xi \varepsilon$ ．＂c $\lambda \lambda \omega \nu$ ， like $\pi \alpha \dot{\alpha} \nu \tau \omega \nu, 79$ ，where see note；comp．
 ผ $\lambda \lambda \alpha \iota$ ．

134．$\dot{\alpha} \boldsymbol{\delta} \dot{\eta} \boldsymbol{\sigma} \varepsilon \iota \varepsilon \boldsymbol{v}$ ，see App．A．6，（2）．
137－9．גદ́ß $\eta \tau$ ．，＂wash－basin＂．The utensil was also used to heat water．It appears thus in simile to illustrate Cha－ rybdis boiling with surge，and the wa－ ters of Xanthus bubbling in the flames of Hephrestus．In an enumeration of presents it often occurs in conjunction with the＂tripod＂，which was not，how－ ever，a mere stand for the $\lambda \dot{\varepsilon} \beta \eta_{S}$ ，but included a containing vessel；see $\Psi$ ． 264．For the $\tau \alpha \mu i \eta$ see App．A．F（4）．















155 ї то८ ö 甲о＠ui\}
a c． $84, \mu, 252$ ；cf．
E． 369.
b o． 331.
c х．357，Г． 248.
d d．677，$\pi .252$.
e $\alpha .132$ mar．
§ $\gamma, 339-\mathbf{4 0}, \varphi \cdot 270$
－1，I．174－5．
g ס．213，I． 270.
h A． 470 ．
i $\Theta .232$.
k J． 67,218, s． 200. Э．71，484， $\boldsymbol{\xi} .453$. －． $142 . \pi .54, \rho$ ． 95，v．256，I． 91 $-2,221-2, \Omega$ ． 627－8．
$1 \varphi .430$ ；cf．$\varrho .271$ ， ง． 99.
m 9．67－9，105－7， 256－7．
n $\chi \cdot 330-1,356$ ， a． 337.


## 141．Foıvoxozv์ตv．

 140 delet Nitzschius probante Herm．142．тiv $\eta$ ．Nubium ex $\kappa$ ． 355 an legen－ dlum sit xóveıa；tum fortasse 141 cum 142 permutandus，post 146 nonnulli codd． Harlej．illi $\nu \omega \dot{\mu} \mu \sigma \alpha \nu$－，pust 148 posito，subjungit 147 et 149.

She had general charge of the bread （oiros），and the eatables（ $\varepsilon$ ĩ $\delta \tau \alpha$ ）ge－ nerally except fleshmeat．Each guest had a table laid（ $\varepsilon \tau \alpha \dot{y} \nu v \sigma \sigma \varepsilon$ ）for him．
$140-3$ ．Verse 140 is probably borrow－ ed from $\eta$ ．176，where it belongs pro－ perly：see note there．عidaree is also used for＂bait＂of fish，and sing．$\varepsilon i \delta \alpha \rho$ （mar．）for＂fodder＂for horses．It is objected to vv．141－2（rejected by Bek． here and at $\delta .57$ ）that the Hesh（112） appears to have been already distri－ buted；but see on 109－12．It does not，at any rate，appear that the guest had been served，and his table was only just set．The darpos has no besiness wilh the xข́m\＆ila．This，how－ ever，need condemn 141 onls；but see the emendation suggested in the lower margin．For zúxをjえa see App．A． 8. Tho rijueg is Medon（mar．）．

146－8．víf．éx Xeigag，a phrase of Holy Writ in here parallelled， 2 Kings 112．11．Exeat $\boldsymbol{\psi}_{0}$ ，＂crowned＂，$i$ ．e． ＂filled brime full＂of wine．Tho vina caronant of Virg．\＄in．I． 724 （comp． 111．525），as meaning crowning with it
chaplet，perhaps arose from a mistake in the sense here．Butt．Lex． 50.
152．$\varepsilon \boldsymbol{v} \alpha \vartheta \eta_{\mu} \mu ., ~ " e m b e l l i s h m e n t s "$, properly used of offerings to deck a shrine．Comp．Hor．Od．III．xI．6，of the lyre，divitum mensis et amica templis．（Ni．）
 He is spared in the $\mu \nu \eta \sigma \tau \eta \rho o \varphi o v i a$ on this plea of having acted＂under con－ straint＇．The namo，like Phronius， Noemon $\beta$ ．386，also Aglaia and Cha－ rops，B． 672 ，belong to the class of names sade up to suit character or circumstances．Similar are the Phsa－ cian princes＇names， $9.111-9$ ，and Ni． on $\boldsymbol{\beta} .386$ ，says that Hermann con－ tended for an extension of the same principle to first－class personages． There is no doubt of its being general with snlmordinate ones．
155．ข้ toc，in discourse these par ticles add strong asseveration，emphatic statement，or hearty assent；$\mu i v, v v$ ， or $\gamma \dot{\alpha} \mathrm{Q}$ in sometimes put between them． ¿veßet2д．，soundod or＂struck up＂a prelude；this was done by touching a few notes first on the $\varphi \dot{\rho} \mu\langle\xi$ ，whence
a d． 70, ○． 592.
b $9.248, \Gamma .54$
c ब．281，そ． 377 ， 417，๔． 377, 队． 142.
d 2．22\}, ©. 72, 76, II．347，世．253， న． 793.
－ひ．328，A．174； cf．A． 395.
f $\xi .135-6$ ，ம． 230 －2．
g ex．235， $3.351, \delta$. $832, \xi .70,90$.
h 2． 361.
i ८． 303 ，Ф． 133.
F．Z． 412 ．
1 «．188，201，e． 221, $\mu .348-9$ ；cf．$\varepsilon$ ． 471，ท．201，$\xi, 374$, \％． 98,116 ．
m J．135，X．414， A． 45.
n a． 9 mar．
－a．206， 221 et al．
p छ． $187-90$ Ф． 150 ；cf．$\gamma .71, \delta$ 138, Э． 550 ．















甲९оíцov，Lat．procmium．Löwe com－ pares Ov．Metann．V．339．pretertat pol－ tice chordas．In later Greek $\dot{\alpha}^{2} \nu \alpha \beta 0 \lambda \alpha \downarrow$ properly signifies a prelude，Pind．Pyth． I．$\gamma, \pi$ ， Av． 1385 foll．，Pac． 830 ，comp．${ }^{1267}$ -70 ．
 provoked at what $I$ am going to say＂； for the force of this subjunct．see on 316．The gen．$\alpha \boldsymbol{\alpha} \boldsymbol{v}$ éeog is evolved from the possessive $\dot{\alpha} \lambda \lambda \dot{0}$ oroloy．
$162-5$ ．The obj．of $\chi v \lambda i v \delta \varepsilon \varepsilon$ is the same as the subj．of $\pi \dot{v} \hat{v} \varepsilon \tau \alpha t$ ．The
 órego，is used of two qualities con－ trasted in the same object；Donalds． Gr．Gr． 415 （ce）；so Herod．III． 65 ，

甲ютźe人，Jelf Gr．Gr．§ 782 ．f．In xeĩvov， 163 ，we may notice an in－ stance of the tacitly emphatic way of speaking of the hero without men－ tioning his name，as though it were sacredly cherished，used by his wife son，and attached servitor Eumæus （mar．）．
166．vūv $\delta^{\prime}$ ，contrasts an actual with a supposed or a past state．$\dot{\alpha} \pi \dot{\partial} \lambda \omega \lambda \varepsilon$ ，
 conversely followed by ö $\lambda \omega \lambda \varepsilon \nu$ ；＂the perfect representing the state conse－ quent on an action＂，easily becomes in usage passive（Donalds．Gr．Gr．347， obs．）＂he is lost＂；the aor．suggests how he reached that state．
167．Э $\asymp \lambda \pi \omega \varrho \grave{\eta}$ ，for form comp． $\bar{\varepsilon} \lambda-$ $\tau \omega \rho,{ }^{2} \lambda \varepsilon \omega \rho \eta$ ．Comp．the Coronach in The Larty of the Lake，＂To us comes no cheering，to Duncan no morrow＂． This despondent dwelling on the worst view is characteristic of Telem．；see App．E． 3 ．
168．$\varphi$ ที่ $\sigma \nu$ ，so Bek．，following the Schol．；$\varepsilon l$ with subjunct，is common in Epic Greek，Jelf Gr．Gr．§ 854，obs．I． For examples of $\varepsilon i$ with subj．pres．and aor．in Ody．see mar．In lliad are given by Jul．Werner de condit．enun． ap．Hom．formis，subj．pr．A．261，M． ${ }^{245}$ ，aor．A．81，340，E．${ }_{5} 8$ 8，K．${ }^{225}$ ， A．116，M．223，П．263，Ф．${ }^{56},{ }^{2},{ }^{2}$ ． 86， 191.
170．Tiş $\pi \dot{\theta} \boldsymbol{\theta} \boldsymbol{v}$ ，see Donalds．Gr．Gr． 413 （bb）＂who and whence are thou？＂


 contrarily to the most recent gram－ marians．




 छॄєัน











a $\pi \cdot 57-9,222-4$
b d． 645 mar ．
c er．268，408，8．29． 30，32，317， 326 －. \％．72，J． $63 ?$ 5．120－1，ג．1！？ A．20：
d a．1～T，e．5？？ Z．215， 231
－$\sigma .191$ ；cf．$\pi .335$.
（cf．e． $4 \times 6$ ．
－d．3－3 ct al．， $\bar{K}$ 413， 427.
It $\alpha$ ． $418-9$ ．
it ce． 48 miar
k $3.386,9.96,2$ 349，v． 36.
1 see App．A． 10 mar．
m $\beta$ ．421，\％． 256
f． $474,319$.
（1）$\gamma 3032,4,43,0$ 453：cl．A 437 －ь，В．417 D．f．i），H．4；3， Y． 372
p w．309，212，$\pi$ 3ธ3：c！o．503， 553.

1 $\gamma$ ．${ }^{1} 1$

183．Foivo $\pi \alpha$ ．
171．$\delta^{\prime}: \tau$＇Arist．$\sigma \varepsilon: \tau \varepsilon$ ． $171-3$ omittebant nonnulli，Schol． ，：$\tau$ Arist．$\sigma \varepsilon: \tau \varepsilon, \quad, 71-3$ omittebant nonnull，Schol．， 1,72 ；$\varepsilon$ vixe


17\％．oxdoing，here the interrog． changes from the direct to the indirect form，and again conversely；in $406-7$ the ofr $\pi 0 \vartheta \varepsilon v$ of the indirect is followed by $\pi 0$ ins and $\pi 0$ ．

172．Ev̉とEt．，self－assertion is usually expressed by this verb，sometimes also the act of prayer，as in $\mu, 356$ ．

173．A quaint proverbial truism，be－ ing probably the islander＇s customary address to the voyager．Telem．repeats what he had perhaps heard his elders say to a stranger newly landed．Mure Literat．of A．G．XIII．\＆7，ranks this as a specimen of Homeric burlesque．But the poet＇s thonght has the maïrcte of child－ hoon，which is not comic to the child， only to ns in the old age of the world． Such a truism is t． 163 ，ov yáp aro


175－82．v6ov $\mu$－．．，＂nrt newly， i．$e$ ．for the first time，our visitor＂． For ウंe．．．ท̀，see App．A．11．Fior the ＂Taphians＂see Apt．1＂．5．Ouly to them and to the Mhanacians is the equi－ thet pedingerpeot applimel by II．Fur ace．after isev without a preposition ace mar．Eлtoregu．occurs Nisch． Agam．397．For éde，vec App．A． 10.
 tongue＂，used of Egyptians，and fo－ reigners generally（mar．），comp．$\beta<c \beta \alpha-$ ＠ópcovou and ćyocó povou．（mar．）Homer＇s
 any interpreter to Greeks in the Greek tongue．He is conscious of the＂strange speech＂existing as an objective fact only．Cf．Aesch．Sept c．Th．170，हл Epo－
 भモ்．．，see App．D． 6.

185－6．These lines are not founil in some copios，and were rejected by Arist．（8chol．）．They seem，however， genvine．ク̈ס́, here，pointing to it． eifgoü，the harlomer named is a litth． E．N．E．of the town，but perhaps the spot where the ship laty was visihle thence．The town was accessible from the sea（mar．）；but ono landing from the Epirus side would first reach Rhei－ thron．From Nyio！is derived tho epith．v̇ovícos，applierl to Ithaw （mar．）．2epivi，before tho liquid and sometimes $\delta$（vomp．203）\＆lise this
 －Peito（p）．．．N $\eta(q)$ ，a large gulf indont－ ing Ithaen ou tho N．E．sidn nearly di vides it into two parts，a lsoed，the B．F．
a $\alpha .175$ mar.
b $\alpha .167$ mar.
c $\beta .238, \lambda .176$.
d $\alpha$. 49 mar.
e 丂. 209, 246, 248,
ข. 72.
f A. 230.
g 2. $193,323, \Sigma$ 57, 438.
h \%. 160 , ת. 280 ,
छ. 282.
i $\alpha .233$, $\Omega$. 262 ;
cf. I. 64 .
k v. 34, H. 271, 4. 461 .

1 J. 498, 552, 377.
$\mathrm{m} \alpha .50, \mu .283$.
n o. 172-3, $\gamma .226$.
0 cf. o. $531-2, M$. 237-43.
p cf. $\beta$. 163-6.
q $\beta .36,285, \chi .473$,
4. 416 .
r B. 162,178 .
e a. 167 mar. (l).
t $\alpha$. 169 mar.
u т. 86,88 .
v Г. 158, K. 547 , य's. 66 ; cf. ${ }^{\text {J. }} 143$, 149-50.



















 - 208. Fह́Four $\alpha$ s.
190. $\stackrel{\alpha}{2} \lambda \gamma \varepsilon \alpha$.
 margini $\dot{\alpha} \lambda \lambda ’$ inseruit. 208. $\mu \check{v} \nu$ Arist. et Aristoph.; $\gamma \dot{\alpha} \varrho$ Dind. e Schol. Г. 156.
extremity, and a body running Northwesterly. The former contains Neios, a still woody mountain, now Stephano; and at its foot, being a smaller bay of the same gulf, is a harbour called Bathmoi, with a stream of fresh water running into it, prob. the @\&iv@ov which gave the name. Schreiber, Gell, Dodwell. 188-91. ع̇̈ $\pi \varepsilon$ e, see on 168 for subjunct. with $\varepsilon i$. The reading $\alpha \not \lambda y \varepsilon \alpha$ in 190 for $\pi \eta \mu \alpha \tau \alpha$ may stand, hiatus being admissible after the $4^{\text {th }}$ foot; see App. A. p. III. note, $\gamma \varrho \eta \dot{\imath} . . . \alpha \dot{\alpha} \mu \varphi<\pi$., she is said in $\omega .366$ to be a "Sicilian". 193. youvòv $\dot{\alpha} \lambda \omega \tilde{\varsigma} \varsigma$, Doed. 1011 takes this from yóvv, and understands elevation as the leading idea; comp. xunuos for the slope of a mountain. This seems better than $\gamma o ́ v o s, \gamma \varepsilon v-$, in
sense of "seed", whence others derive it. A hill position certainly suits the vineyard; "Bacchus amat colles", Virg. Georg.II.II3. The threshing floor, too, for which yovvos $\dot{\alpha} \lambda \omega \tilde{\eta} s$ also stands, would be higher than the ground about it.
 means "to hinder" (mar.), comp.

 ع̌' $\chi$ Ova., see_on 162 . Bek. rejects v. 199; yet it adds a more precise character to the detention supposed.
203. For ëví ón@óv see on 186. The $\iota$ seems long before $\delta$ by arsis only, we may comp. $\mu \dot{\alpha} \lambda \bar{\alpha} \delta \dot{\eta} \nu v$.

20\%. tóvog implies admiration; as does zoios in 223, 371, inf. ; so Virg. Etn. I. 606, qui tanti talem genuere parentes?


















a $\gamma .321, \delta .776$ ， 7．30，o．451，v $302,4.246, \delta$ 37！．
b $\Omega$ ． 90 ．
c $\gamma .20, \%$ 430，$\sigma$ ．
2：30－2，世．440，
ת． 377, T．159，
d $\Omega .442$.
e $\beta .183$ mar．
f cf． $\boldsymbol{\Omega} .255$.
g Y．220， 233.
h o．128，ゆ． 159 ； cf．d． 387.
icc． 231.
kv．239，૬． 182.
1 cf $\alpha .207$ mar．
m A．280，E．800， ๆ．61，9．312； App．A．20，mar． ก $\alpha .169$.
J．707，I．75， 197,
K．85，ᄂ． $136, \boldsymbol{I}$
$607-s$, A．409，606， あ． 322 cf． 9. 28 ，ס．312，634， ع． 189 ，૬． 136 ， A． 341 ，K．118， 172.

P B． $57,2.415, K$ 217，玉．491，यs 201，0．466－7． $1 \delta 3$.




209．Э «นथ่ то⿱̃ov，lit．＂often，so very＂， the qualifying word following the qua－ lified with ellipse of the relative clause which should supply some measure of the degree，which by this very indefinite－ ness is enhanced．Jelf．Gr．Gir．823，abs．2， explains this by＂the fact that the de－ monstrative originally performed the functions of the relative＂，but $\gamma \cdot 32 y$
 olcovol av̌óeres ol＇xvevvral，rather sug－ gents the explanation by ellipse；comp． also olov，as used in 410 without roĩov， －the converse usage．

310－2．Jply，Jelf．Gr．Gir．§ 848 b lavn down a rule for $\pi$ giv with the infin． Which would exclude this instance and many more，as，8． 668, ท． 83, 0．301， 8． 65 ．In Homer＇s use the infin．after xpiv does not differ from the indic． its sense，ouly $\pi p i v$ becomes guasi． prepositional；here $=\pi \rho \grave{~ \varepsilon о v ~} \dot{\alpha} \alpha \beta$ rj－ pevar．In बvaßalv．utserve，the no． ligen of going up in involved in that of going on buard ship，comp．\＆． 473.

313－23．H．uses ォeлv．（comp．zt－
MUM．OD． 1 ．
vviós，229），for having knowledge，pre－ sence of mind，\＆c．，vóo（supplied S．377） being understood；$\pi v \varepsilon \dot{v} \sigma \eta$ ，$ॄ \pi v \varepsilon v \sigma \varepsilon$ ，for inspiring $\mu \dot{\varepsilon} v o s$ or like qualities；and $\pi v \varepsilon i \omega$ for mere breathing．For हy $\boldsymbol{i} i$－ $\nu \alpha \tau 0$ see App．A． 20 （mar．）．

225．Before $\ddot{\theta} \mu \boldsymbol{\mu}$ Zoç obs，hiatus，more common in $2^{\text {nd }}$ than in $y^{s t}$ foot（Spitz－
 preferential rule of $H$ ．is to use रeEm as with a verbal force（rarely with tov ）
 द $\mu$ x nal $\sigma \ell, K .43$ ；but $\chi \varrho \varepsilon เ \omega$ with a verb expressed，ixaver or the like（mar．）．

226．Eiגaxiv $\eta \mathrm{\eta} e$ ，the $-\eta \eta_{-}$，must be read in synizesis．Observe ró $\mu$ ōs， by pause and ictus．The eilar．was sumptuous，perhaps sacrificial；cf．Hes． Frag．CXXXII．2－4，who says the song of Linns was always aung ty eilocit－ vees zo zopoig ve，whish pleraso nug－ gests religion；so ${ }^{1}$＇ind．Nem．V． 38 हv－甲poves lict ．．．veov dixavect；Dunald－ son＇s note there sayn，an silut．was ＂a feast of the gods wat＇ilus＂；of the épuvog wo have a hint in vuč
a cf. $\pi .108-9, v$. 318-9.
b d. 211 .
c a. 213 mar.
d $\eta 243,9,390$, $402, \tau, 171, \psi$. 99, $\boldsymbol{C} .177$
e e. $175-7,2.553$, v. 293, $\sigma .138, B$. 39 , X. 356,4 54.
f $\alpha$. 163 mar.
g a. 194 mar .
h cf. $\pi .163,179$, $\underset{x}{x} 17,=18$.
i $\boldsymbol{\pi}$. 387, A. 319.
k $\alpha .163$ mar.
1 a. 242, ت. 258; cf. $x .259$, v. 79. m A. 417 .
n $\psi 360$.

- है. 367-71, w. $31-4$.
p $\delta .490, \cong .86, \tau$. 137, S2. 7.
q B. 404 ; cf.B.530. г J. 727-8.
s II. 150.
t §. 371, v. 77.
u д. 675 . е. 127.


















 ita Schol. B.
 novs $\beta$. 140 , and in a scene in $\delta .620$ -4 where Menelaus' guests bring their own provisions. In $\lambda .415$ the efocvos is said to be a "rich man's", being "his" in whose house it took place. The banquets given by a king to his र'£oขtes (referred to by Ni.) in A. 250,
 doubtless out of his receipts in kiad, are $\delta \alpha \tilde{\tau} \tau \varepsilon$ g limited by the relation of the guests, who are said $\delta \dot{\eta} \mu c \alpha \pi i v \varepsilon \iota \nu, P$. 250; cf. A. 185-6.
${ }^{23} 2-5 . \mu \dot{\varepsilon} \lambda \lambda \varepsilon \nu$. . . $\operatorname{\pi o\tau \varepsilon }$, "there was a time when 1 thought this house would be"; this subjectivity of statement often marks the Homeric use of $\mu \varepsilon ́ \lambda \lambda \omega$ (mar.). $\dot{\alpha} \mu \dot{\jmath} \mu \omega \nu$, applied sometimes, as here, to things, keeps up the sense of distinction in its own class:
 Ni., after Eustath. prefers है $\beta$ ćdovio; Spitz. de vers. her. 97, reads ह́चध́œюш ${ }^{\circ}$ éßcंhovro, in alteram pariem se verle-
 $\lambda o v \tau o$ see Buttm. Lexil. s. v. Bó $\lambda \lambda \varepsilon \iota v$. đ̌í̈rov, out of sight or knowledge, so that. I cannot love him if living, nor pay the honour due to him if dead.

236-7. Favóvxt, a dat. which may be referred to the general notion of bestowing our sorrow or joy (so ékvóvit кєдќоого, $\beta$. 249) on the object which excites it. $\boldsymbol{\pi \varepsilon \varrho , \text { , see on 6. For the }}$ sense of $\delta \dot{\eta} \boldsymbol{\mu} \boldsymbol{\omega}$ see on 103.
238. тodurev., Penel. in $\tau$. 137, says दृभஸ் ḋ̀ dórovs zolvatvín, as we speak of "spinning a thing out", i. e. protracting. Here the notion of finishing predominates, as given more precisely

241. $\dot{c} \varepsilon \varepsilon \lambda \varepsilon \epsilon \omega \varsigma$, "silently", leaving no
 further expanded in 242 , फ้๊ $\varepsilon \tau \ldots \alpha \pi v-$ бtos. "A@лvece are impersonations of hurricanes, as Ev̌eos, Zéqveos, \&c. of ordinary winds; one of the "A$\pi \pi$. is named Podargê in $\Pi$. ${ }^{\text {r }}$. Hesiod. Theog. 267 , names two, Aellô and Ocypetê. $\vartheta v \dot{v} \lambda \lambda \alpha \iota$ sometimes appear $=$ " $A \rho \pi$. (mar.). Elemental deities often are interchanged in poetic idea with the powers of nature which they rulc and involve. This is most common with the various winds Eurus, \&c., and fire "Hpolotos, the physical function and the personal action blending in one image.

















 јо ఱٌથย

| a $\pi .122-5, \pi .247$ |
| :---: |
| $-51, ~ г . ~$ |

K. 214.
b 5. 335, 兀. 292,
B. 625 .
c cf. 8. 21
d $\boldsymbol{v}, 377, E .332$
e $\pi .84, \varrho .387$.
f $\sigma .272$, ช. 157
\% 2. 159, 534 .
h M. 163, 021
i P. 112, $\boldsymbol{y}$. 481
$k$ cf. $\boldsymbol{\sigma}$. 384-b.
1 X. 250, X. 66
in $\mu .228, \pi .245$
б. $377, \chi .101$
n d. $342-6,2.4 y 9$
-501, (1. 133-7, ш. $376-9,1$

262-3.
o $\boldsymbol{\Gamma} .233$

1) App. D. 8 niar

248, 25I. Foix0v. 258. Foixw.

 259. I Ioov Scholl, H. M. "Ikev Rec.

[^12]scruple. See Asch. Pers. 355, Eumen. 227, Soph. Aj. 374, Antig. 974.
254. dev́n, 2. sing. pres. mid.; the var. lect. of Aristophanes, $\delta \varepsilon v \varepsilon \iota$, is a verb impersonal $=$ גहiлध , schol. sepziy, Herm. reads épeín subj., conaparing

255. \&i $\gamma \dot{\beta} \rho$ (or as some read $\alpha i \gamma^{\alpha} \rho$ ), is said by Ni, ad !oc. to ditfer in sense from $\varepsilon l^{\prime \prime} \boldsymbol{\varepsilon}$ (or $\alpha \boldsymbol{l}^{\prime \prime} \boldsymbol{v} \boldsymbol{\varepsilon}$, , us expressing, not a simple wish, hut one combined with a conditiunal froposition, or with a consequence following from the thing wished for, if obtained. The passages adduced, however, do not berr out this docirine;

 cisely the same notion. Also d. 180 をi yóp di ouras sïi is surely a simple
 11. 157 , is followed by puecisely surli a statrment of a consequance. Ni. almita alno, what in effect mullities the distinction, that the prop. Aforestid bay at times loot be explused. Now nitrely in E. $468, .1 .313^{-6}$, it is as eany fo supply it suppossed pop, after
a $\beta .329$, 8. 219, 230, 2. 236, 287, 326-7, ci. A. 741 .
b $\beta .138,239$, $\Theta$. 407, B. 296-7.
c $\boldsymbol{\alpha} .378$ mar.
d $\alpha .208$.
e A. 417, $\chi .75$.
f $\pi .129, P, 514$, Y. $435^{\prime}$ cf. $\underset{X}{ }$. 238, 345, ү. 92,久.481, ร. 147, 310 , $\lambda 66, \delta .433, \mathcal{A}$. 608.
\& ס. 632, 2. 493, B. $238,300,349$, K. 445 , ef. O. 137.
h $\alpha$. 295, ס. 545, P. 144 .
i $\alpha .305, \Pi$. 50 ; cf. $\pi .422$
k T. 34 ; cf. $\beta$. 7.
1 H. 75, $\xi^{394}$; cf. $\beta .66,143$.
m $\beta$. 252.
n ef. B. 681.
o $\beta .52-3,196-7$.




 $\pi \alpha ́ v \tau \varepsilon \varsigma \varkappa^{\prime}$ ต̉x












275. uท́tク@ Schol. H. et Barnes.
 $\alpha i \quad \gamma \dot{\alpha} \rho$ (or $\varepsilon i \gamma \dot{\alpha} \rho$ ). See further on $\delta$. 341 . 259-62. 'Eчv́e., see App. D. 8. ס̈ $\mu \varepsilon े v, i, e$. Ilus. The restraining motive in his case was the fear of the gods, but this, it seems, was overpowered in the other by love for Odys. - a token of the intense affection which Odys. inspired. $\varphi \dot{\varrho} \varrho \mu$. includes wholesome as well as baneful drugs (mar.), here the latter are meant. The feeling against poisoned weapons is a remarkable anticipation of civilized warfure.
263. ve $\mu \varepsilon \sigma i \zeta .$, here has acc., but in the same sense, "to feel an awe of", it has also a gen. (mar.). In the sense of "be angry with" it has dat., or acc. followed by infin.
265. $\boldsymbol{\tau}$ oĩog $\dot{\varepsilon} \omega \dot{\nu}$, the sentence interrupted starts anew in its leading word roĩog. The same form of wish for the return of Odys. recurs elsewhere, similarly interrupted by an anecdote and resumed (mar.).

266-7. فrv $\mu_{\text {. }}$ is also found active, "swiftly slaying". With Jex@óy, comp. Eurip. Med. 400, $\pi \iota x \varrho \circ \dot{\mathrm{v}} \delta^{\circ}$ हैต́...
 cause suppliants grasped the knees; thus
not merely "at the god's disposal", but "to be suppliantly sought" is intended. The sanctity of the knees appears from adjurations, as $\lambda i \sigma \sigma o \mu$ ' $v \pi \varepsilon \varrho(\psi v$ $\chi \tilde{\eta} s$ иаi yoúv $\omega \nu$, mar., and $\mu \dot{\eta} \pi \varrho o ̀ s$ бغ yoúvwv Eurip. Med. 325;

268-9. join $x$ غ̀v with voov $\boldsymbol{v} \sigma \alpha$. Donalds. Gr. Gr. 505 , p. 543 says, "the apodotic use of the participle with $\nsim \nu$ is generally found in objective, relative, and causal sentences". Here the protasis, "if he return at all", may be understood. ${ }_{0}^{2} v \omega \gamma \alpha$, Buttm. Lexil. s. v. $\dot{\alpha} \nu \eta \eta^{2} v o v i s v(26)$ supposes a radical form $\alpha \nu \eta \gamma \gamma \omega$, or, $\eta$ being non-essential, ${ }_{\alpha}^{\alpha} \gamma \gamma \omega$.
 §oxa \&c. requires a tetrasyllable with a short vowel in $3^{\text {rd }}$ syllable. He seems to imply that $\dot{\alpha} \nu \dot{\eta} v o \gamma \alpha$ would be the link form. With Buttman's $\dot{\alpha} \nu \eta \gamma^{\gamma} \gamma$ we may comp. दंлєiүю.

273-5. $\pi \dot{\varepsilon} \varphi \rho \propto \delta \varepsilon$, see on $\alpha .444$. $\dot{\varepsilon} \pi \grave{\imath}=a d h i b i t i, i$. $e$. to witness his denunciation; so he invokes Zeus and Themis $\beta$. 68. In 275 the sentence ran on from the preceding clause, $\mu \nu \eta \sigma \tau \tilde{\eta}-$
 $\delta^{2}\left(\alpha^{\prime} \psi l \dot{\varepsilon} v \alpha \iota\right)$, but was suddenly changed in the latter, as if $\mu \eta^{\prime} \tau \eta \varrho$ bad preceded




















a App A． 14 mar
b $\alpha$ ．292，$\beta$ ．197， 223，2． 280.
c $\beta$ 194，e． 143 ， Ф． 293.
d A．207，4F． 82.
－App．F．1．（17） ad in ．mar．
f B． 204, Э．424， 2． 30.
g o． $270, \alpha .94, \beta$ ． 360, ข． 415.
h $\beta$ ．216－7．
i B．93，w．413，
cf．$\xi .89, \gamma, 215$.
j B． 486.
k $\alpha \cdot 93, \beta .214,359$. ${ }^{1}$ e． 172.
m T．51，భ． 312.
n $\beta$ ．218－23；cf．$\mu$ ． 137－9，$\pi .403-5$ ， ९．79－ 53
－©．520， 525.
p 2．75，H．86，$\Omega$ 799，ס． 584 mar． q $\boldsymbol{\gamma} \boldsymbol{\gamma} 285, \Omega .38$. r $\boldsymbol{\alpha} .278$ mar
s 2． 80 ．
t d． 120 mar．， 117
u $\lambda .119-20$ ．
$\checkmark \boldsymbol{\xi} .330, \tau .299, H$
243 ；ef．s． 120.
 291．For．292．Fغ́fotxe．
 Schol．A．105．286．סєvíを＠os var．lect．Harl．，cf．Y． 248. 287．«้นоข́бยıs Harl．ex emendatione．289．ita Harl．ex emend．$\tau \varepsilon v v \varepsilon \iota \tilde{\omega} \tau o s, ~ 291 . ~ \chi \varepsilon \tilde{v} \sigma \alpha \iota$

as subject；see Jelf，\＆581．1．The Scholl．II．M．think $\mu \eta \tau \xi \in \alpha$ was de－ veloped by some copyist adding $\alpha$ to $\mu \bar{\eta}^{\rho}$ the ancient abbreviation for $\mu \eta \tau \dot{\eta} \varrho$ ．
${ }^{27 \%}$ oï，$i$ ．e．of $\dot{\alpha} \mu \varphi l$ tòv $\pi \alpha \tau \varepsilon \rho \alpha$, Eustath．Ëहdvé，see App．A． 14.
281．тєvбó $\mu$ ．takes a gen．，see Da － nalds．Gr．Gr． 451 gg ．＂To hear of＂one absent is here the sense；but $刃$ ． 12 ＂to hear＂（the speech of one present．It has also acc．，as vóबtov $\beta .315,360$ ，properly of the artual statement heard；cf．©xov－ ons $\alpha, 287,289$ ，and see $\beta .315$ note． The verb of sense may bo classed with icer阝反ंvo，cipin eto．in ambiguity of syutax．None of them wholly lose the right of a trans．verb，yet all partale of the porsessive and partitive idea； of．$\alpha$ ．sis yetp fle dektrepiv，and $H$ ． 108 degrecojs 8 ile zucoos．

282．＂̈ббんv，＂ramour＂，is distinet from $\varphi \dot{\eta} \mu \eta$ ，Soph．©Ed．R．43，ß．35， $v .100$ ，and from $0 \mu \varphi \eta \quad \gamma \cdot 215$ ，Hy． Merc．543－5，which mean＂prophetic voice＂．Rumour widely prevalent and rapidly spreading，yet not traceable to a human source was ascribed to God，Buttm．Lexil．8．v．；so vox populi vox Dei，comp．Hes． $0 p p .761$ 甲 $\eta \mu \eta$

 zovi xal «vit $\eta$ ．Niagelsb．Hom．Theol． g II． 14 adopts this view，but \＆IV． 25 inclines to identify it here with $\dot{\rho} \mu \varphi \eta$ ．

184－6．Hvं2ov，see App．D．4．Ös in eple usage was demonstrative as well as relat．；cf．$\ddot{\omega}_{s}$ for＂so＂and＂as＂

289－99．rixociong thitob a construc－

a cf．2． 619.
b $\tau .88$ ，＠． $20, \sigma$ 175.
c o．11，O． 248.
d ク．332－3，т． 107 -8, u． 125.
e K． 213.
f $\gamma .197-8,307-8$ ．
g $\gamma .199-200$ ．
h $\gamma .375$ ，d．189，
I．601，ゆ． 106.
i Ф．108，८．513， cf．$\xi .7$ ，o． 418 ， $\pi .158$ ．
${ }_{\mathrm{k}}$ I．353，H． 87.
lo． 269.
m ß． 193 mar．
n $\eta .208$.
$0 \quad \alpha .271$ mar．
p A． 219.
q ס． 587, Z． 340 ，
o．277，T．142；
ci．$\lambda, 350-1$
ro． $49, v .30$.
s a．315，ס．733；
cf．X．＇23， 20 ．
เ $9.427,5.96$.
u I． 705.
v 0.75.
w 9.395
x $\delta .6100, \Psi$ Y． 618 ，
o． $91,101,159$ ．
y $\delta$ ． 600 ．
z o． $83, \varphi .319$.
aa e．401，A．356，
f． 111 ． 88.5.
ec E． 133.
dd $0.83,172, E$ ．
ee ${ }^{9!}$ E．2，क्र． 145 ，
ee $\zeta$ ． 140 ．${ }^{2}$ ，








 $\tau \eta ่ \nu \delta^{\prime} \alpha v ๊ ~ T \eta \lambda \varepsilon ́ \mu \alpha \chi о \varsigma ~ \pi \varepsilon \pi \nu v \mu \varepsilon ́ v o s ~ \alpha ́ \nu \tau i ́ o \nu ~ \eta u ̋ \delta \alpha$.






 $\tau$ òv $\delta^{\prime} \eta \dot{\mu \varepsilon i ́ \beta \varepsilon \tau ' ~ є ̇ \pi \varepsilon \iota \tau \alpha ~ \vartheta ั \varepsilon \alpha ̀ ~ \gamma \lambda \alpha v x \omega ̃ \pi \iota \varsigma ~ ' A \vartheta \eta ่ \nu \eta . ~}$









 314．$\alpha v \tau \varepsilon \pi \varrho \cup \sigma \varepsilon ́ \varepsilon \iota \pi \varepsilon$ Rec．$\alpha \pi \alpha \mu \varepsilon \iota \beta о \mu \varepsilon ́ v \eta ~ \pi \varrho о \sigma \varepsilon ́ \varphi \eta ~ H a r l . ~ e x ~ e m e n d, ~ a n t i q . ~$
 $\alpha v^{\prime}$ ö $\pi \alpha \check{\alpha} \alpha$ Voss．
 Jovg，the accus．signifies extent or diffusion．＇O＠́́бt．see on $\alpha .29$.
301．yidog，for other examples of this voc．see mar．；pile is also found， as $\beta$ ． $3^{6} 3$ ．
304－9．$\dot{\alpha} \sigma \chi \alpha \lambda \dot{o}_{0}$, a pres．$\alpha \sigma \chi \alpha ́ \lambda \lambda \omega$ is found，$\beta$ ．193．For $\lambda \dot{\eta} \sigma o \mu \propto \iota$ see on 65 ．odoĩo，gen．of thing desired， （cf．$\lambda \iota \lambda \alpha \iota o ́ \mu$ ．ód． 315 ）involving a me－ taphor from motion，as shown in हैंबv－ $\mu \varepsilon v 0$ ，$\tau \iota \tau \alpha \iota \nu o ́ \mu \varepsilon \nu 0 \varsigma$ ，\＆c．ódoìo，as of urgent pursuit；see Jelf，Gr．Gr．§ 510.

316－8．Ni．suggests $\sigma \varepsilon$ for $x \varepsilon$ and
 ing the giving in uncertain expectation，
 is used（mar．）of what a man is just going to say，\＆c．，and which has no farther uncertainty than that it is not yet said．$\dot{\varepsilon} \lambda \omega \dot{\nu}$ is construed with $\delta \dot{\delta} \dot{-}$ $\mu \varepsilon v \alpha \iota$ as（mar．）with $\varepsilon^{\prime} \chi \omega$ ，but transposed into the subjoined clause $\chi \alpha i \mu \alpha^{\prime} \lambda \alpha \ldots$

320－2．ávóx．，see App．A．13 and note on $\gamma .372$ ．taceö́s，see App． E． 3 ．






















a cf．$\gamma .371-3$.
b ข．124，B． 565 ， 4.677.
c $9.83,367-9$ ， 521.
d ac． 340 mar
e $\gamma .132$.
f $\nu .92,0.27, H .44$
๑．$\pi .435$, ， $2 \cdot 15,285$,
$\tau .375,2: 388,4$
321 cf．ס． 797.
h $\varphi .5$ ．
i $\boldsymbol{x}$ ． 55 ，2．． 03 ．
k $\sigma .207, \quad l$ ． 143 ， ל． $54, \tau, 601, \beta^{\prime}$ 11；cî．B． 715.
1 $\zeta$ ． $18, \sigma .182-4$
X． $483 ; c \uparrow . X .450$
m $\pi$ ．411－6，$\sigma$ $20 \vee-11, \varphi$ ． 63
－6；Apr．F． 2
（3）ad fin．mar n 9 ． 4 is
o cf．と．14\}.
$\mathrm{p}=184$, X． 470 ย． 346 ；cf．v．3ss
q 久．$^{2} 181, \zeta .19$.
r $\rho .33, \psi .207$
\＆ $9.43,47$.
t o．418，$\alpha, 351$.
10.83.
v of． 0.521
w $\alpha \cdot 325-6, \xi .167$ $\rightarrow$ ，0．391，$\varphi$ 309－10．
$\times \pi .309, \pi, 274-5$ y $\omega .42: 3, \Omega .115$. 2 $2.549,5 \overline{5} 6,1 / 5.16$.
aa E． 414.
bb $\delta 726,816,0.80$

 343．Clark．Dind．«̌ceбтov．344．† Arist．Bek．

326－7．＇A $\chi$ ．vóorov，all the lays of bards in the Ody．，except that of Ares and Aplurodite in ligok $\vartheta$ ．（comp． 3.38 Osciov），relate to the Trojan war．The infea of its renown is thus，to the reater，poctically enhanced；comp．the reason assigned by Telem．for the minstrel＇s choice of theme， $351-2$. fineteid．，＂decreed＂，ef．Wisch，Prom．
 teiluct．

328－31．virepos．and xגi $\mu$ ．，see
 352 always fenale．The names of these appear e． 182 as Antonue and llipporla－ mria．Namsicaa（mar，is attended by such；but also the aged foacres has hin yeqics $\dot{c} u p i \pi$ ． 101 ；and Telem．is whited on by Euryclea 438－41．Hence $\dot{\alpha} \mu \varphi$ ．
$\pi o \lambda \varepsilon v \in$＂to wait on＂；see further App． A． 7 ．
 xp $\dot{\delta} \delta \varepsilon \mu$ ．，a band or fillet of linen ueed to tie or entwine with the hair，but also held loose，kerchief－wise，as here． The Schol．H．thinks it was to stay her tears．Inô gives one to Odys．to bind under his breast．Figuratively， it means the battlement of a city－wall： see mar．

339．$\sigma \epsilon \omega \pi \bar{\eta}$ ，not a hint to be quiet， thit a common place phrase of a party drinking and listening at onen， 80 325．

342－4．बдcotóv，вee on 252，v．3＋4 is rejected by Arist，and Fick．，but wedensly．Penel，may maturally apeak of Odyssens＂fame as＂extending to Hellas in Thessaly and all Argon in
a $9.62,471$.
b 9. $45, \boldsymbol{\tau} .590$.
c T. $273, \delta .34$.
d 2. $558-9$; cf
T. 164, T. 86 -
e $\zeta .8$, v. 261; cf.
o. 453.
f $\varsigma .189$.
g $\underset{=}{\text { v. }}=830, \quad \Gamma \cdot 150^{\circ}$,
Һ \%. 134, Э. 489, 578, Г. 417 , ©. $354, \boldsymbol{I} .563, \Omega$. 389.
i a. 338; cf. 9.74.
k T. 220, $\boldsymbol{\Psi}$. 591.
$1 \propto .168$.
m A. 538, $\alpha .394$, ร. 200.
n $\varphi$. $350-8, Z$. 490-3.
o d. 131, 135.
pe. 227 , c. 363.
q e. 62. $x .226,254$,
A. 31 .
r 4. 352-3, Y. 137.
s T. 324 ; cf. $\boldsymbol{\delta} .235$.

 $\tau \varepsilon ์ \rho \pi \varepsilon \iota \nu{ }^{\text {b }}$ ö $\pi \pi \eta$ oi $\nu$ óos ő $\rho \nu v \tau \alpha \iota$; ovै $\nu v v^{\prime} \tau^{\prime} \alpha o \iota \delta o i$

















 E. H. M. Q. R.
tervening'"; see App. D. 9 (5) ; nor can the phrase in 0.80 , where it recurs, be spared.
$348-9 . \pi 0 \vartheta \iota=\pi 0 v$, "I suppose", giving a modest tone to the speaker's words. $\dot{\alpha} \lambda \varphi \eta \sigma_{\text {., this epith., not }}$ found in Il., occurs only with ${ }_{\alpha}^{\alpha} \nu$ $\delta \rho \varepsilon s$ in the sense of enterprising", Fa. ad loc. The phrase "knights errant", or "merchant-adventurers", may, allowing for a different state of society, nearly represent its force. Ni. explains didwalv as of Zeus assigning their lots to venturesome men, and so giving rise to those adventures, which, as in the case of the Greeks at Troy, become the minstrel's theme. It is man who seeks, god who sends the lot (comp. Nausicaa's words, mar.) - one of blended good and evil; we cannot alter facts, and though the woe be that of the Greeks, blame not the bard, he only chose it as the newest tale. This seems to imply, for the epos, that it meant to be faithful to an accepted view of facts, and did not consciously romance; see espy. פ. 488-91. The

Chorus in Soph. Antig. 332-48 $\pi 0 \lambda \lambda \dot{\alpha} \tau \dot{\alpha}$ $\delta \varepsilon \iota \nu \alpha . . . \pi \varepsilon \varrho \iota \varphi \varrho \alpha \delta \eta \eta_{\varsigma}^{\alpha} \nu \eta \varrho^{*}$ is a good commentary on $\dot{\alpha} \nu \delta . \dot{\alpha} \lambda \varphi$. here: cf. Soph, Philoct. 7ọ9. Eschyl. Sept. c. Th. 767. 350. oitov, "lot", always in evil sense, Nägelsbach Hom. Theol. III. § 3 b. It is connected with oilooucl as fors with fero. In $\vartheta \cdot, 489-90$ oilvov is pa-


$35^{1-2}$, quoted Plato de Rep. IV. p. 424 B. Contrast with the sentiment here that of Hes. Theog. 99-101, where

 junct. $\dot{\alpha} \mu \varphi \boldsymbol{\mu} \dot{\varepsilon} \lambda \eta \tau \alpha \varepsilon$ is here used to give that indefiniteness which a general statement implies; see Jelf Gr. Gr. § $828,2$.

356-9. These lines have been suspected by various critics, but needlessly. They suit the occasion and the speaker. Telem., conscious of new strength ( 32 I ), is somewhat full of selfassertion: see App. E. 3. Toṽ uttered with some gesture added to show that he speaks of himself. Ni.

























a． 102, Y． 342 ；
cf． 0.27.
b d． $751,760,0.49$ ， ะ． $602-4, \varphi \cdot 356$ $-8, \psi .364$ ；cf阝．35 ，$\pi .449-51$ ， II． 184.
c d．768，б．399， e． $360, \chi \cdot 21-2$ ．
d $\sigma .213$ ．
e o． 502.
f $\pi .410$ ．
g e．3－4．
h $\alpha .257$ mar．
i T． $250, \beta .4$ mar．
k Y． 136.
1 I． 309.
m I．431，a． 91 mar．
n $\beta$ ．139－45．
－9． 38.
p E．489， $\boldsymbol{N} .815$ ；
cf．$\lambda .481, Z .414$.
q I． 471.
re． $160, \xi .377,417$ ．
s $\alpha .263, \vartheta .365, \boldsymbol{A}$ ． 290，494，Ф． 518.
ᄂ Z． $526, \gamma .92$.
u $\rho .51$.
จ ©． $410-2$, ข． 268 -70 ．
w ef．$\beta .302, \omega .410$ ， A． 513 ．
$\mathrm{x} \gamma \mathrm{\gamma} .166, \mu, 375$ ， v． 340, d． 206.
у c． 385, б．329－ $30,389^{\circ}-90$ ．
$z$ ef．$\Psi^{Y /} 307$ ，e． 518－9．

379．Féer $\alpha$ ．

 etiam Hesych．

362－7x．For vixeqūa and $\sigma x i o ́ e v$. see App．F．2．（32）（18）．Tocoṽd＇，see on $20 \%$
 ＂may utter fearlessly a prohibition＂； see on 91．\＆גeyviv，the imper．shows that Telem．，declaring what he will say in council，warms with the occasion into actually saying it．v $\boldsymbol{\eta} \boldsymbol{x}$. ．，＂as my substance is wanted without compen－ sation，so may your death be＂；i，e． be unavenged．dófuv ive．foresha－ dowa the setual eatastrophe of the suitors in $\chi$ ，and víxocvo the fatile attempt to evenge them in $\omega$ ．

379－81．For ait xe Bok．always gives of xs．These particles with a subjauct．，
when some verb of urgency or entreaty precedes，mean＂to try if＂：with an optat．they expresses a wish，＂if you only would．．．＂，and in the apodosis x $\alpha \ell$ x 8 sometimes follows，＂then would 1 ＂．The $\alpha \bar{\ell} \gamma \dot{\alpha} p$ of adjurations＂would God＂has an apodosis understood． è ．．．púverg，a tmesis，＂clinging with teeth as if growing into their lips＂） comp．the common phrase iv $\varepsilon^{\prime} \alpha \rho \alpha$ oi 甲ṽ xale $i$（mar．）．

382．$\hat{0}=$ quod，（1）＂that＂，simply connecting a clauso as object，（a）＂for that＂$=$ as regards the fact that，as here，（3）$=86$＂＂wherefore＂（mar．）．

384－8．This short speech is in a ntrain of ironical banter；see $\Delta$ pp．E． 6.

а $\beta .85,303, \varrho .106$;
cf. v. 274.
b ס. 699, 厄. 399,
v. 344.
c $\alpha .395, \beta .293$,
ep. 252.
d ci. o. 533-4.
е $\alpha .158$, К. 115.
fef. O. 207.
${ }_{6} \alpha$. 411, $\gamma .377$.
$\mathrm{h} \Xi 121-2$.
i $\alpha$. 3.5 mar.
k $\beta .29$.
1 人. 356 mar.
m 9. 58.
n $\Sigma .28$; cf. $\psi .357$.
o $\alpha .267$ mar.
${ }^{\prime}$ ' $\alpha .356$ mar.
ๆ cf. T. 174, ข. 320.
r $\alpha .117$; cf. $x$. 110


















389. $x \varepsilon$ ₹ $\varepsilon i \pi \omega$. 392. Fou. 397. Foixooto, Fáv $\alpha \xi$. 402. бoĩou F $\alpha v \alpha ́ \sigma \sigma o u s . ~$
 402. oiove.
386. $\mu \dot{\eta} \boldsymbol{\sigma} \dot{\varepsilon} \gamma^{\prime}$, so 403, $\mu \dot{\eta} \gamma \dot{\alpha} e_{\text {ö }}{ }^{\prime \prime}$
 the phrase is ironical or insincere. "It is admitted by the suitors that the sovereignty descended to Telem. from his father. Yet there was evidently some special if not formal act to be done, without which he could not be king; for Antin. expresses his hope that Jupiter will never make Telem. king of Ithaca. Not because the throne was full, for on the contrary the death of Ulysses is assumed to have occurred; but apparently because this act, whatever it was, had not been performed in his case." Gladst. III. I. 51. The same writer notices the change in the sense of $\beta \alpha \sigma \iota \lambda \varepsilon \dot{v}_{S}$ in the Ody. from that of the Il., the Ody. representing the political condition of Greece after the great shock of the Trojan war. Thus the suitors are $\beta \alpha \sigma \iota \eta \tilde{\eta} \varepsilon \varsigma^{\prime} A \chi \alpha \tau \omega{ }^{\prime} \nu$ (ef. $\boldsymbol{v} .390-1$ ), though no one of them is actually $\beta \alpha \sigma \lambda \lambda \varepsilon \dot{v}_{\mathrm{g}}$; and, as the pressure of the $\beta \alpha \sigma$. in chief was removed, the minor $\beta \alpha \sigma \iota \lambda \tilde{\eta} \varepsilon s$ would of course ex-
pand in importance. Nay, Telem. admits (396) the right of such a chief $\beta \kappa \sigma$. being chosen from among them in defeat of his hereditary right.

390-8. Telem. speaks in a matter-of-fact way, which blunts the effect of Antinous' irony by taking his words not ironically. With humility, in disclaiming royalty, he shows firmness in claiming domestic supremacy; see App. E. 3 .
 168; so 413 .
402. $\sigma o \tilde{\sigma} \boldsymbol{\sigma} \boldsymbol{v}$, so Bek. and Buttm. for oifor of the mss. On the argument whether ös, $\varepsilon \dot{s}$ can be possess. of the $2^{\text {nd }}\left(\right.$ and $\left.\mathbf{I}^{5 \mathrm{tt}}\right)$ pers. see Liddell \& S. s. $v$. who affirm, and Buttm. Lexil. s. v. ह̇ŋos, note, who denies. Of the passages (mar.) adduced as supporting this use, $\eta_{\eta} \sigma \iota \nu$ in T. 174 is merely a var. lect., $\sigma \tilde{\eta} \sigma \omega$ also being read, as in ${ }^{3} .221$, II. 36 , etc. and $\nu .320$ has been marked by various ancient critics as probably spurious. Thus our present passage alone remains; and, considering the great frequency of recurrence of $\varepsilon \mu \dot{o}^{\prime}$



















1 \％．407，こ．309，』． 172 ，९． 444 ， 524.
m II． 814.
n I． 413 ；ri．$\alpha .354$
－II．50，ק． 201.
p cf．ร．126－S．
q $\boldsymbol{\alpha}$ 187，$\rho .52$ ？， $\boldsymbol{Z}$ 215.
r App．V． 5 mar．
s $\alpha$ ．180－1．

 411．sic Bek．$\mu \dot{v} \boldsymbol{y}$ lib．414．$\alpha \gamma \gamma \varepsilon \lambda i \eta \xi_{n}$ Eustath．$-\eta \xi$ al．$\varepsilon \pi \iota \pi \varepsilon i \vartheta \circ \mu \alpha \iota$ Schol．M． à manu rec． $415 . \eta_{\nu} \nu$ si．$\quad$ 416．x $\alpha \lambda \xi 0 v \sigma \alpha$ ．
and $\sigma j_{g}$ ，a $\tilde{\alpha} \pi \alpha \xi_{\xi} \lambda \varepsilon \gamma$ ．or，what is prac－ tically such，has little or no proba－ bility when dóucar бoívu lay so ob－ viously in the poet＇s way．Further，we might expect the usage，if it existed， to be frequent，as is the use of ög re－ lative for all persons．On the other hand， the recurring o may have offended the older critics，and so caused the altera－ tion．
403－4．$\mu \dot{\eta} \gamma \dot{\chi} \varrho$, see on 386．बixog－
paioet＇，optat．，not－paioel fut．ind．，for
in 1 ．where õgel§ occurs in a subjoined
clanse，it mostly takes optat．，if optat．
has preceded；excejtions are $\gamma$－319－20，
N．333－4 where ṍviç takes subjunct．
406．roing，see on 171 sup．
408－9．ท่є́ ．．．ท̀．see App．A． 11 ．
ieddóf．is lound with gen，as well as
with acc．（mar．）．vód＂ixcivet，＂eomes
hither＂，zóde marking the present
place，as ôds the present person．Fa，
thinks it marks the act of coming．
，410－11．oíov，see on 209．Eic $\omega \bar{\omega} \pi \varepsilon$ ，comp．$\varepsilon i_{\bar{s}}^{\alpha} \nu \tau \alpha$（or $\varepsilon \tilde{i} \sigma \alpha \nu \tau \alpha$ ） f $\delta \varepsilon \sigma \vartheta \alpha \iota, \xi .217$ ，which verb may be here supplied．
414－5．For ácycdin Eustath．reads $\dot{\alpha} \gamma \gamma \varepsilon \lambda i \eta_{s}$ ，so in K． 57 the gen，occurs as a var．lect．The gen，also follows $\boldsymbol{x} \boldsymbol{\imath} \boldsymbol{\vartheta}$ ониє in Herod．I．126；веe Bähr and Schweighäuser ad loc．Jelf．Gr． Gr．828，3，resolves भ̈v tuva as if＝ $\begin{gathered}\alpha \\ \nu \\ \tau \\ \tau \iota \nu \alpha, \text { expressing a＂definite attri－}\end{gathered}$ bute of the principal clause，about the existence of which some doubt exists． This is rare in Attic Greek，as they usually prefer the optat．for that pur－ pose＂：in H．a subjunct often follows；
 On the optat．Eג才ot see App．A． 9 （19）end．
416．Ésepentce，here middle voice； the act，bas also the meaning of＂ask＂， but also，like agepestve，that of＂utter， declare＂．

2 $\Omega .464$ ；cf．$\gamma$ ． 373－8．
b $\sigma \cdot 314-6$ ．
c N． 731.
d ס．786，ת． 351.
e $\gamma .396$ ，$\eta .229$ ， $\nu .17$, A．606， य 15.58.
f A．358；cf．$\beta .131$ ， $\gamma \quad 251$.
g Z．247－8．
h．$\xi .6$ ．
i ८． $185, \pi$ ．285； cf．$\beta$ ． 337.
k $\%$ ． 211.
1 x．438，2．204，v． 41，X． 333, II． $6+\frac{7}{7}$ ．
m $\alpha .434, \beta .434$ ， ク． 101.
n í 346, v． $57, \psi$ ． 182， 232.
o v． 148 ．
p o．483，छ．115， 452.
q $\alpha$ ．218，o． 89.
r 9．263，©． 518.
s Z． 235, ． 593.
${ }^{1} \chi \cdot 223, \Omega .730$.
u є．126，o．420－1，

$$
\text { Z. } 25 \text {. }
$$

v そ．171，Г． 338.
w \％．325，©．283， 2．67，v． 210.
x a． 333 mar．，$\chi$ ． 455，$\Sigma$ ． 608.
у B． $\mathbf{4 2}, \boldsymbol{K} .21$.
z $\tau$ ． 256.






















422．Fég
 432．Fĩ $\sigma$ ．434．Fol，Fe．

420． $\boldsymbol{\vartheta} \varepsilon \dot{\alpha} \nu$ ．
429．$\Omega \pi$ о́s．435．тı兀vìv Harl．438．y＠ךós Schol．

420．$\dot{\hat{\alpha}} \boldsymbol{\sim} \boldsymbol{\alpha} \boldsymbol{\alpha} \boldsymbol{\alpha} \dot{\alpha} \tau \eta v$ ．The $\bar{\alpha}$ ，due to arsis， is frequent in hypertrisyllabic words，

 which Virgil follows，who also has Italia．
424．Some read here ó̀ tóv roluグ－
 ing the text as above to Arist．

425－6．öЭ $\boldsymbol{\iota}$ governs $\alpha v \hat{\lambda} \lambda \tilde{\eta} S$ as gen． of place；comp．$\delta v \sigma о \mu \varepsilon ́ v o v ' T \pi \varepsilon \rho i o v o s, ~$ $\alpha .24$ ，local gen．without any adverb； see mar．there．F＇or the arrangement of the $\alpha \dot{v} \lambda \dot{\eta}$ and $\vartheta \dot{\alpha} \lambda \alpha \mu \rho_{\text {g }}$ see App．F． 2．（5），（25）foll．The form $\delta \dot{\varepsilon} \delta \mu \eta \tau 0$ from $\delta \dot{\alpha} \mu \nu \eta \mu,, \gamma \cdot 304$ ，should be distinguished from this．

429－33．On Euryclea＇s position，du－ ties，\＆c．，see App．A． 7 （2）．é éxoбć $\beta$ ． oxen were the primitive standard of value，comp．$\varepsilon x \alpha \tau o ́ \mu \beta o i ' \varepsilon v v \varepsilon \alpha \beta o i c o v$, and $\pi \alpha 0 \vartheta$ ช่vol $\dot{\alpha} \lambda \varphi \varepsilon \sigma(\beta) \iota \alpha \iota$（mar．）\＆So in the funeral games the female slave is prized at four oxen and the tripod at twelve， $\Psi .705,703$ ．For xózov yvv．comp． the story of Phœnix，I； 449 foll．The


436．ヲひ́gas ヲad．，see App．F． 2. （28）．
437．$\varepsilon$ e้ $\not \subset \delta v \nu \varepsilon$ ，active in mid．sense， ＂he（not she）took off his coat＂；comp． mar．for $\mathfrak{\varepsilon} v \delta \dot{v} v \omega$ so used．

439．‘́ $\sigma x \eta \dot{\sigma} .$, ＂smoothed＂；often used of fine artistic finish given to a work of art in metal，wool，\＆cc．（mar．）．






[^13]
440. sic Clark. et ed. Oxon. ex dubiâ Harl. lect. $\tau € \eta \tau o i ̃ \sigma \iota ~ \lambda \varepsilon \chi \varepsilon ́ \varepsilon \sigma \sigma \iota, ~ " u b i ~ a u t ~$ г@ทгоі̆s, tut $\lambda \varepsilon ́ \chi \varepsilon \sigma \sigma \iota$, pout mavis, legere poles" Pars.; al. г@ๆroĩs $\lambda \varepsilon \chi \varepsilon \varepsilon \varepsilon \sigma \sigma$.

441-4. zopoivn, the handle, crooked, like a "beak", as being so more surely grasped in pulling the door to. From 9.165 , where the arrow is set down to rest against it, its height on the door could not have been above
the arrow's length (about 3 feet) from the ground. For $\approx \lambda \eta \tilde{\boldsymbol{i} \delta^{\prime}}$, here the "bolt", see App. A. 15. лéq@ad", a reduplicated aor. of which $\lambda \varepsilon \lambda \alpha \vartheta \dot{\omega} v$, xย́xגยะo, $\pi \varepsilon \pi v ่ ป ั o \iota \tau o ~ a r e ~ a l s o ~ i n s t a n c e s, ~$ 80 at v. 273.
$0 \Delta \Upsilon \Sigma \Sigma E I A \Sigma B$.

## SUMMARY OF BOOK II.

On the morning of the Second Day Telemachus summons the Ithacans to the Assembly, which had not met since Odysseus' departure (1-34).

He exposes the importunity, rapacity, and insolence of the suitors, and his own helplessness, and implores the people not to abet them (35-79).

Antinous replies by impudently throwing the blame on Penelopê, detailing her artifices to elude their suit: - let her choose her husband and they would be gone, but not till then ( $80-128$ ).

Telemachus states his scruples at forcing her will, or sending her away. The debate is here interrupted by an omen, which. is interpreted by Halitherses to portend the suitors' doom. This draws on him the violent language of Eurymachus, who re-states the suitors' resolve (129-207).

Telemachus drops the question and proceeds to that of his projected voyage to Peloponnesus. Mentor urges the Ithacans to oppose the suitors; to whom Leocritus replies with sneering disparagement and the Assembly breaks up (208-259).

Pallas, in the guise of Mentor, appearing in answer to Telemachus' prayer, instructs him as regards his voyage. He, returning to the palace and resisting the overtures of Antinous, directs Euryclea to prepare the stores and not to tell his mother of his departure ( $260-38 \mathrm{I}$ ).

Pallas, in the guise of Telemachus, obtains a ship and crew, and sends on the suitors a strange sleep while they sit and drink. She then changes her form to that of Mentor and summons Telemachus to embark. Their voyage commences as the second day ends (382-434).

## 






[^14]
## 3. $\mathcal{F} \varepsilon / \mu \alpha \tau \alpha \mathcal{F} \sigma \sigma \sigma \alpha \mu \varepsilon \nu 0$.

 versu ex B. 45 .

The $2^{\text {nd }}$ day of the poem's action here begins.

On the proceedings of the $\alpha$ yop $\eta$ which form a large part of $\beta$. see App. A. 4. In order to understand the position assumed by the suitors in $\beta$., we must remember that the long absence and presumable death of the king, the loag minority of the heir, and the defect of near relatives (see 7. 115-21), had weakened royalty in Ithaca, and that the members of the Boodi, being the advisers of the sovereign and natural leaders of the «yop $\eta$, had no proper function in his absence and while the $\dot{\alpha} \gamma o p \dot{\eta}(\beta .26-y)$ had coased to meet. Still they might ind a pretext for ansembling at the palace in their large stake in the comntry - to use a modera phrase and in their prospective intcrest in a royalty not necessarily hereditary. They camo thithar in the king's jutercsts, as they might say: btill their living at free-quarters in the palace is always viewed as a lawless intrusion on private richts without even a colour of justice ( $\beta$. $840-5,235-7$, ef. 198-207). As hopes of his return obbed away and they would soonest expire in those
who looked to succeed him - the questions of who should fill his throne, and who marry his widow (the latter being an easy step to the former, at least in the case of an Ithacan noble), would be more boldly stirred. Hence the suitors' clamour rises higher, as Penelopê's forlorn hope fades, and we the more admire the tenacity with which she clings to that hope and to her hold on the palace and estate, with all these forces arrayed against her. If she had accepted her widowhood and returned, as urged, to her father's house, the remaining property of Odys, would have been at once dissipated. Hence, as on his own force of character his return depends, so on hers it wholly depends that he han a home to return to. See further A p,p. F. 2.

 ference to tho "mistiness" of morn, cf. $\eta_{\varepsilon \rho e} \pi 0 \lambda \lambda \eta$ A. $75^{2}$; Others better, however, from adv. $\boldsymbol{\eta}_{\mathrm{g}}$ " "early", ax illustrated by dүi sych.) óvigevท's. A Schol. also notices that yiveco may have an act. or pans. force:; the latter is best, thus "early born" is the sense. Cartius gives そpe
a w．370，$\alpha .371$ ， 1． 4 T．250；cf． 9． $174, Z .401$.
b B． $50-2,442-4$ ， I． $10,42,39$
c 9．24，ш．421， A．57．
d $\alpha_{0}$ 104， $0.62-4$ ． e o． 100, B． 822 ； cf．a． 331 mar． f A． $50, \Sigma, 578$ ， इ． $283, \Omega .211$ ． cf． $0.161,4$ S． 30. g $\zeta .229,235, ~ 9$. 19．$\pi .172$ seq4．， б． 190 \＆ic．
h $4.728,881$ ．
i ef．a． 387.
k $\beta$ ．26，e．3，o． 468.
ழ．21，ๆ．189， B． 53 ；cf． $\boldsymbol{T} .149$ ．











6．xélıve．ix．ita Bek．Pors．secuti E．Venet．Ambros．，pro dv́m xv́ves Dind．

 afformative，and $\eta$－same root as in ท゙ตัs．In $\Psi: 226-7$
 $\gamma \alpha i \alpha v$,


the first line seems to speak of the dawn，the next of daylight；but in $B$ ．
 ovбव like the ह́юб甲ó＠os of $\Psi$ ．226； thus the distinction vanishes，uuless seated in иœохо́т $\varepsilon \pi \lambda$ os．The＂rosy＂ hue here may attend or follow dawn， according to state of atmosphere \＆c． Why applied to the $\delta \alpha \alpha^{\prime} x v \lambda o u$ is not clear：perhaps rays breaking diver－ gently through clouds may be taken to represent a hand with fingers spread． Virgil En．VII． 26 has combined－or confounded－＠odod．and x＠оло́л $\varepsilon \pi$ ．in Aurora in roseis fulgebat lutea bigis． Arist．Rhet．III．2． 13 remarks on the poetic superiority of＠odod．to youvに－


3．Eípos，this was probably the
 $\chi .74,90$ ；persons of free birth com－ monly wore it，ef．Thucyd．I． 6 on the habit of $\sigma \iota \eta \varrho о \varphi о \rho \varepsilon \check{\nu}$ long retained in Greece，which Aristotle（Pol．II．v．） associates with the traffic in women as a mark of barbarous manners．The spear is borne，as by Mentes $\alpha$ ．104，and Theoclymenus 0.282 ，who were tra－ vellers，so here by Telem．，who had ween all night thinking of his journey $(\alpha .444)$ and prepared for it at once．

The＂sceptre＂is afterwards prescnted by a herald， $37-8$ ．

5－6．évccaijz．the simple $\dot{\alpha} \lambda i \gamma u \iota o s$ occurs twice（mar．）．rŋ＠v́xとす．see on $\alpha$ ．109．$\lambda \operatorname{lv} v \varphi \boldsymbol{\vartheta}$. ，a rarer epith． for the heralds is $\eta$ jeó́pcovoc＂raising the voice＂， $\boldsymbol{\Sigma} .505$ ．

11．over oíog，these words，used also where human attendants（mar．）are added，show a sense of comradeship between dog and man which culminates in the episode of Argus in e． 291 foll．， where dogs for the chase（ $\boldsymbol{\tau} .-436$ ）are distinguished from mere household pets， or watch－dogs（ $\tau \propto \alpha \pi \varepsilon \xi \tilde{\eta} \varepsilon s$ Əveんw＠ol X．69），like Eumæus＇in $\xi .29$ foll．，ৎ． 200．These last recognize the deity， of Pallas（ $\boldsymbol{\pi} .162-3$ ）when Telem．does not．From $A$ ． 50 we may suppose the Greeks took dogs over sea to Troy． doyoi，this word has no connexion with eqoyov，which retains its $\mathcal{F}$ in $\mathrm{H}_{\text {；}}$ ；
 Here it seems to mean（i）＂stalwart， powerful＂，cf．its use for $\beta$ óss（ $\Psi .30$ ）， and（2）＂swift＂，as depending on strength of foot：cf．$\pi o \delta \alpha \rho^{\rho} \eta \eta_{s}$ epith．
 （ $\Omega .211$ ），and＂$А \rho \pi v \iota \alpha$ Побќкүך，sug－ gestive of $\alpha \rho(y)$－or $\alpha \rho(x)$－as root，as in ผं＠xยiv $\dot{\varrho} \varrho \dot{\eta} \gamma \varepsilon \iota \nu$（Donalds．New Crat． § 285）．A totally distinct radical sense is＂white＂，or rather＂glistering＂，as



12．See mar．for similar خó＠ıs given to Odyss．and Penel．

14．Э $\omega z \circ \varsigma$ ，or open form Эóшкоя 26 ，


















2 $\pi \cdot 345$, б． 349 ， v $359, \chi$ ． 461 ， E． 249 ．
b B．188，$\mu .188$ ，
B． 213, N． 335 ， T．219，Ф．440， cf．$\Psi$.
2． $169, \xi .71, E$ ． 551，П． 576
d $\beta .27, \alpha .211, \sigma$. 1S1，H． 389 ，X． 115.
e t．344，A．86；ct． e．369，य\％．158－9．
f a．265．ק．255， 331 ． －$\gamma \cdot 242$
i 乃． 127, ঠ． 318 ， \％．95，ร．222，344； cf．$\beta .117, \eta .97$. k cf．o． 355 ，$\pi$ 144－5．
1 a． 6 mar．
$\mathrm{m} \delta .100, \xi .40, I$ $612, \Omega .124$.
n $\omega .425$, ร．142； cf．X． 425
o ef．Ц． 239.
p $\beta$ ． 14 mar．
q a．152，App．A． 10 mar．
a． 225 mar．
s $\beta$ 42－4，$\alpha .408$ ， E． 150 ．
t e．187；cf．$\alpha .47,229$
 31．Feinol．

 Arist．28．グxยє．31．о̃ँє Schol．H．
means（mar．）both nçv́ $\delta \rho \alpha$ as here， and $\sigma v v \varepsilon \delta \rho i o v:$ it was like the stately seat of＂smoothed stones＂，whereon sat the $\gamma$ fooveres＂in a sacred circle＂ in the Assembly $(\Sigma, 504)$ ．All the people，however，asually sat（ $\Sigma .246$
 sce on 336 inf ．yéonteg，not ne－ cessarily in age，but in rank the first． Thus in the II．Diomedes is of the number，although quite young．In the Greek camp，and at the court of Al－ cinous we find yépovers（mar．）．

16．$\gamma \dot{y}$ aci，this dative depends on

 The statement that the $\dot{\alpha} y o p \eta$ had not mot so long gives us a measure of the importance of the step of coavening it，and of the public prominonce into， which Telem．thereby starts．

22．Évou＇v．the party of the suiturs would naturally Ho among the younger I hacans v．g1，but there was a lack of elder men to control them，these having gone to Troy and loft a wide
social chasm behind them．We may suppose that the father Egyptius，now रクŋळї xvøòs，was just too old，and the three sons mentioned，too young for service then；hence the suitors＇ party now might be both numerous and headstrong．Thus vยot and $\pi \rho o y \varepsilon v \varepsilon$ e－ orepot of V .29 indicate parties；cf．$\alpha$. 395．égre，used of men，when not
 means agriculture，of women，weav－ ing etc．

25．xtxdvte，with gen．here，as below マ． 30 with accus．；see on $\alpha .281$ ，Эóo－ rog，＂assembly＂，see above on 14 ，



28－31．For $\omega$＇$^{\prime}$ see App．A．10；for
 an extent＂，cannot agree with रefic which is fem．，cf．xesior avarxain $\Theta$ ． 57 ；so the adjoctives $\delta \dot{\eta} \mu \mathrm{L} \%$ ，i＇dov d． 314 do not agree with Xestio in 312. For ทंe ．．．$\eta$ and $\eta \mathrm{\eta}$ ．．．．vit see App． A．11．बrgaroṽ ．．．．غ ¢хоц．，i．e． the Greek army returning，see on $\alpha$ ．
a $\gamma .82, \delta .314, \nu$ ． 264, ， $9.259, P$ ． 250.
b $\beta .44$.
 $415, \psi .24$.
-1 ㄴ．150，0．111， $=221,264$.
e $v .100,105,120$.
f $\beta^{\beta} 397, \zeta$ ． $33, \beta$ ． 285, X． 473.
o ct．T． 79
h $\mu^{2} s .068$, A． 234 $-8, \boldsymbol{B} .101$, K． $321-8, \Sigma .505$.
i H． 278 ．
k $\zeta .12, \lambda .445, v$. $46, P .325, \Sigma$ ． $363, \Omega$ ．১8．
1 A． $5 \wedge 2$ ，乃．240， $\because$ ． 345, O．127， II． 421.
in ct．$\Xi 110$.
ก K．96，ミ．465， A．254，B．171，廿． 93.
－ß． 32 mar．
p $\alpha .409$.
$4 \% 215, v, 2,9 ;$ cl．$\alpha$ ． 76 ．
r $\beta$ ． $234, \xi$. ， 22,13 ． -9 cff．$\pi$ ．443， §． $690-3$














 гоїऽ $\delta \varepsilon \sigma \sigma \iota \nu^{q} \beta \alpha \sigma i \lambda \varepsilon v \varepsilon, \pi \alpha \tau \grave{\eta} \rho \delta^{\prime} \omega^{\prime \prime} \eta^{\eta} \pi \iota \cos { }^{\mathrm{r}} \tilde{\eta}^{z} \varepsilon \nu$.

33．Fot．34．ゆ＠عбi Fñ

 हैxivov legisse Zenod．testatur Schol．H．44．pro ovid ǹ $\delta^{\delta^{\prime}}$ ．45．ita Arist．， ж $\alpha \dot{\alpha}$ Aristoph．，Scholl．B．H．M．E．；$\varkappa \alpha x o \nu ~ \xi ̈ \mu \pi \varepsilon \sigma \varepsilon ~ « \tilde{\eta} \delta o s$ Ven．

408．عi̋лol，on this optat．，which in－ fuses a tone of doubt into the sug－ gestion of news of the army，and on the moods of the passage here and as repeated $42-3$ ，see App．I．9．（18）．
 gratified＂$=I$ wish him well！cf．$\mu \grave{\eta}$ $\nu \tilde{v} \nu$ óvoía $\eta \nu$ Soph．OE＇d．Tyr．644，and övcıo CEd．Col．1042．The closely si－ milar forms of some parts of the dif－ ferent verbs ơviv$\eta \mu \iota$ and ô้voucc should be noticed（Donalds．Gr．Gr．p．301）． The revival of the $\alpha$ रo＠$\grave{\eta}$ naturally gratifies the old man who had doubt－ less spoken in it in his youth．Ob－ serve also the thought of news from the army uppermost in his mind，as having a son there．

35－7．甲ทㅆun，word or phrase of omen，such was the last part of the previous speech in 33－4．For ${ }^{\prime} \dot{\prime} \tau \grave{\iota}$ be－ fore $\delta \dot{\eta} \nu$ see on $\alpha$ ．186．$\sigma x \tilde{\eta} \pi \tau \varrho \nu$ ， this was the badge of public office． Telem．having summoned the assembly， it was his ex officio to address it，as well as from his occupying the $\pi \alpha \tau \rho o{ }^{\circ}$ ₹ัّros v．14．Thus judges and heralds
bear the ox $\eta \pi$ ．，Menelaus，making a judicial appeal，receives it，and so Hector when swearing to Dolon（mar．）；

 speaker here accordingly has it not， being a mere private person．

39－41． $200 \vartheta \alpha \pi \tau_{0}$ ，this participle bespeaks impressiveness，used kindly or harshly according to context（mar．）． ov́ros specially notes the person spoken of as related to the person addressed； ＂you will find your man not far off＂． Scan v． 41 ōs $\lambda \bar{\alpha}|\dot{o} v \hat{\jmath}| \gamma \varepsilon \bar{\rho} \rho \alpha \check{\alpha}$ etc．－izcó－ $\nu \varepsilon u$ is used especially of physical states or mental emotions arising；so with

43－5．єî، $\boldsymbol{\omega}$ ，subjunct．，App．A．9．（18）． ö，see on $\alpha$ ．382．x $\alpha x o ̄ \nu$ ，xax $\alpha$ ，read by Aristoph．，is justified by the ad－ missibility of hiatus after $4^{\text {th }}$ foot in heroic hexam，La Roche p．17；but in o． 375 x кxò $\xi^{\xi} \mu \pi$ ．oi้x $\begin{gathered}\text { recurs，also }\end{gathered}$ the Ven．，reading xaxò $\varepsilon$ है $\mu \pi$ ．x $\bar{\eta} \delta o s$ ， favours xaxóv．Sous agrees with both the evils following（ $46-8$ ）．

47．ن́ $\mu \tilde{\imath} \boldsymbol{\nu}$ тoĩo $\delta ., "$ you hare＂，see







a $\alpha . \pm 44 ; c f . \pi .42 \mathrm{~s}$,
e． $221, \zeta 326$, s． 459.
b J．771，$\Psi$ S．156－7．
ПІ．352－6，8．396 $\boldsymbol{x}$ ．64，$\varphi$ ．69，Ф 369.
d a．245，तr． 251.
e cf．0．16．
f App．A． 14 mar． g ef．$\beta .225-6$ ．

| 48．Foixov． | 52．$\mu$ ह̀v foĩxov． | 53．Fixaciov दُfedvóvolto． | 54．Fou． |
| :---: | :---: | :---: | :---: |
| $\eta \tau$ | rows |  |  |

Donalds．Gr．Gr．§．239．สatウ̣̀．Ari－ stotle（Pol．I．5，III．4）bases royalty on the paternal relation，quoting the
 ขe as suitable to the sovereign of all things，and says that despotism trans－ gresses by ruling for one＇s own in－ terest，disregarding that of the ruled， wheress the rule over one＇s children includes their benefit as a motive；ef． ib．IV．8．The heroic monarchy is the forrth kind enumerated and examined by him（ib．III．9）．Contrast with this Achilles＇reproach to Agam．in A． 231
 might largely be illustrated from Pol． V．9．So Penel．speaks（ 8.69 I foll．）of the practice of kings in general snd of the character of Odys．in particular， which Eumseus（g．62， 138 foll．）illus－ trates．Some points of a popular king＇s character are fair division of apoil etc． （ .42, A． 704 ），protecting refugees（ $\boldsymbol{\pi}$ ． 424），uprightness in administering jus－ tice（ $\tau$ ．111，$\Pi .38$ foll．），princely re－ cognition of services（v． 38 foll．），and general hospitality（Ni．）；in this last duty，however，his＂gifts＂supported him，so that what was partaken of was reckoned $\delta \dot{\eta} \mu \mathrm{c} \alpha$, P． 248 foll．；ef． v． 264.

48－9．$\pi 0 \lambda v^{2} \mu \varepsilon i \zeta o v$, in reference to his house（xexoy ．．．oixw 45）the suitors＇licence and pillage were worse than his father＇s death．This gives great rhetorical force to his complaint． dicupaioer，«̇торрхico wecura（mar．） with double accus．：反olm simple，akin to $\alpha \rho \dot{\sigma} \sigma \sigma \sigma$ ，is used of ship－wreck and other violent sundering．This hint of its meaning may be gathered from its
 mer＂，すvpogarorys＂lifo－crushing＂，
and xvvopoióvis the＂dog－tick＂（N． 544, e．300）．

50－1．Mot refers the action dis－ tinctly to the person speaking．Do－ noslds．Gr．Gr．§ 459 aa ，calls this a ＂dat．of special limitation＂．It im－ plies a closer personal interest in the fact stated than $\varepsilon \mu \eta$ would convey． ह́x＇̇xpaov，this and its simple verb occur in H．only in the imperf．，which loses its proper force，meaning，＂have been and are worrying＂：see the si－ mile in which it describes wolves wor－ rying kids（mar．）．This passage seems to have suggested to Dissen the resto－ ration，douhtful however，of a frag－ ment of Pindar（44），ג̉óx $\pi 0 \tau \bar{\varepsilon} \hat{v} \omega-$
 in the last $\alpha \gamma \operatorname{cop} \eta(\omega .456-7)$ the Ithacans are reminded of their sons＇ recklessness having brought ruin．※ֻっ－ Guol，from Ithaca there were 12，all кеєбто（mar．）．
52－4．ȧع€ৎ．．＂abhor＂，i．e．＂shrink from the trouble＂，－a well－chosen word，especially if Icarius abode，as a Schol．supposes，in Ithaca；as mean－ ing，＂they give her the greatest an－ noyance instead of taking the least trouble themselves＂．Annother suppo－ sition，that Ycarius abode in Sparta， does not well suit Pallas＇words to Te－ lem．in 0.16 ．It seems assumed that， when a widow remarried，she did so from her father＇s house and with con－ sent of her relatives； $8 . e$. ，her hus－ band＇s right failing，that of her family revived，éedvéo．，seo App．A．14： the optat．here and in v． 54 in forcible as if＂to give him the chance of an doing，tf he pleased＂，sce Jrlf Gir．fir $880 \%$ ．The subject of rivot is hor rowad from the ohject of $\delta$ oin，doiver being underatood niter forino．
a e．534－8．
b $r_{i}, 301,9,39,0$ ． 513，ఉ． 267.
（e） $384,811,2$ ． $240, \chi 352$.
d $\beta$ ． 205 et scepiss． （1． 25.
e o． $180-1$, v． 24 ， ๓．278－80；cf． ૬ $90-5$ ．
f $\alpha .226$ mar．
© К． 251 ；of．$\Sigma .473$.
h $\delta .689, \varphi .94$ ；cf． ס． 187.
i $\chi$ ．208，M．334， ㅍ．． 485, II． 512 న． 489 ；cf．ठ． 767 ， －． $378,598,4$ ． 199.
k 9.134.
1 d． 402.
m ．2！2，T．104， 109 ，if． $\mathcal{F} 488$
n $0.52,203$.
－H．41，युS． 639.
p cf．2． 66, v．324， o． 261, X． 338.
q Y．4；ct．$\pi .403$ ，
A． 238.
т $\boldsymbol{\Gamma} .68$ ，cf．$\beta .419$ ， 9． 422
s X 416，cf．Ф． 379.
 ßov̆s ie＠cúove $\varepsilon^{e}$ e ral ôts xai лíovas aỉjas，




 $\tilde{\eta}^{\tilde{\eta}} \tau^{\prime}{ }_{\alpha} \nu \nu \dot{\alpha} \mu v \nu \alpha i \mu \eta \nu, \varepsilon \ell^{\prime} \mu \circ \iota \delta \dot{v} \nu \alpha \mu i S \gamma \varepsilon \pi \alpha \varrho \varepsilon i \eta$ ．









57．Foǐvov．59．Foíxov．63．Féey人．64．Foĩxus．67．Fと́ey人．

 Z． $326, N$ ．116．70．ita Arist．，$\mu \dot{\eta} \mu^{\prime}$ oîov Aristoph．

58．$\mu \propto \boldsymbol{\omega} \boldsymbol{\jmath} \boldsymbol{\delta}$ ．，this word，save in the phrase $\mu . \dot{\alpha} \lambda \alpha \dot{\alpha} \lambda \eta \sigma \vartheta \varepsilon$ or $-\tau ิ \alpha \iota \gamma \cdot \gamma_{2}$ ， leads the line in which it stands，as does also $\mu \dot{\alpha} \psi$ nearly，always．rotó－ $\nu_{2} \varepsilon \tau<\epsilon$ ，the simple ${ }_{\alpha} \nu \omega$ ，primary of civio，is found always save once（mar．） with＇ $\bar{\alpha}$ ．－${ }^{\prime \prime} \pi x^{\prime}$ ，is here ${ }^{\prime \prime} \pi \tau \varepsilon \sigma \tau \iota$ ．
 ＂prayer＂or＂curse＂has $\bar{\alpha}$ in H．，but the latter is always in arsis；hence most Lexicons（see Liddell \＆S．and Crusius s．v．）give them as the same word；but in ${ }^{1} 35$ inf．$\dot{\alpha} Q \eta \eta^{\prime} \sigma \varepsilon \tau^{\prime}$ is in thesis，showing that $\bar{\alpha}$ is natural in
 is a distinct word．

60－2．＂And we are no ways able to repel（the wrong）；－sure enough in that case（i．e．in case we were）we should be（lit．shall be）poor creatures，and incapable of a bold deed；of course I would resist，if I had only the power＂． Ni．compares Ov．Heroid．I． $97-8$ ，Tres sumus imbelles numero，sine viribus uxor， Laertesque senex，Telemachusque puer； $\boldsymbol{\tau} \boldsymbol{o i o e}$ is $ص$ the Attic oĩoí $\tau \varepsilon$ ，，and ov
 that it is $\tau \varepsilon$ elided not $\tau 0 \iota$ in crasis （Ni．）．

64－6．The argument，appealing to their sense of wrong，of shame，and of awe for the gods，rises in an ascending scale．$\pi \varepsilon \varrho i z \tau i$. （whish is explained by the rel．clause following，see on
 occurs nowhere else in the Ody．，while $\pi \varepsilon \rho \iota v \alpha \iota \varepsilon$ ，is not found in the II．（Ni．）．
 more allow you；sometimes yóov fol－ lows，completing the sense（mar．），here $\mu \tilde{\eta} \nu \nu$ preceding suggests some such word．Crusius takes ${ }^{2}$ eqo following as its object，＂rebuke your misảeeds＂．
 tion，referred by Donalds．Gr．Gr．$\$ 453$ ee （ $\alpha$ ）to＂relation＂：$\pi \rho \circ \bar{s}$ or $\dot{v} \pi \varepsilon \varrho \varrho$ more commonly assists this construction ：with $\lambda i ́ \sigma \sigma o \mu \alpha \iota$ und．$\dot{v} \mu \tilde{\alpha} s$ ．The deities etc． in such adjurations are chosen pro re nata；here，in presence of the $\dot{\alpha} y o \rho \dot{\eta}$ ， Zeus and Themis are preferred（cf． mar．）．Themis is＂ordinance＂perso－ nified：it is hers to convene the Olym－ pian Assembly（mar．），as here that of men．©éucs has accus．©éplota．xos－ JíG．，transit．，elsewhere neut．（mar．）．

70．$\sigma \chi \varepsilon ์ \sigma \vartheta \varepsilon, \varphi$ ．＂hold，friends＂－ to the Ithacans，viewed as abetting















a v． 314.
b $\beta .320$ et sapiss． （ 239
c cf．$\chi .55-7, \psi$ ． 357－§．
d d．647，$\gamma .22, \rho$ ． ：00．2． 451.
e d $651, \varrho .222$ ， 228，346，502，558， ข． 179.
f $\mu \cdot 223$ ，ef． $\boldsymbol{x} \cdot 202$ ， 568.
g A． 245
h I． 443 ，I． 349 －วั0；cf．B． 427
1 A． 22 cf．I． 430.
k $\rho .395$
$1 \alpha$ ． 385 mar．
m $\gamma$ ． 104.


 82．ita Herman．Bek．Dind．secuti Schol．S．，oṽг libri．
（órøv́vavies 74）the suitors－＂and leave me to pine merely with sorrow！ Unless it be that my father（said iro－ nically）ever wrought the Achæans ill， then in requital go on wronging me＂． Take oion with reiged．used as a noun： it might also，however，as in X．416， agree with $\mu \varepsilon$ ．
73－7．氏่สотะขv́ $\mu .$, some edd．double the $\boldsymbol{v}$ ，needlessly，as $\tau i v \infty$ has $\bar{i}$ in H ． Spitzner Gr．Pros．\＆53， 3 c．vifées， be is addressing the ayoen，i．e，na－ tive Ithacans，many of the suitors being aliens．лотелтvбб．，＂wo（I and Pe－ nel．）would aldress you with our plea＂， ponbably a legal phase，with a formal plea at law intended，which the $\dot{\alpha} \gamma o p \dot{\eta}$ would decide；see App．A． 4 （3）（4）． The verb，not found in the Il，means sometiraes merely to address，also to embrace（mar．）
－8－9．बंлctгiל．，the simple $\alpha l \tau l \xi \omega$ which is not found in the II．）always includes some notion of importunity，and is nsed for a beggar，thas joined with pere djuov ete．，as an act which in （mar．）inconsistent with aldiog： 60 xopipecte is senso of property is not
found in the Il．ėreŋnze．＂without redress＂．
80－2．This same line describes the action of Achilles under strong emo－ tion in public（mar．）．No doubt this was meant to add dignity to our im－ pressions of the young Telem．，warm－ ing out of indecision and reserve to a burst of generous indignation，like the hero of wrath．The words $\delta \alpha^{\alpha} \chi \rho v^{\prime} \alpha v \alpha-$ $\pi е \eta_{\sigma} \alpha_{5}$ ，however，sufficiently distin－ guish the two．Achilles has tears ready in torrents for his friend＇s loss，but not when provoked by injury．deov， see App．A． 4 （3）：the word has more personal force than $\delta \tilde{\eta} \mu o v$ ．cixi，s，see App．A． 16.
85－7．The words viway．，$\mu$ ยvoc $\ddot{a} \sigma \chi$ ． are used in derision cloaked under iro－ nical deprecation；see App．E．3，and 6 （x）．The speech assumes that the suitors are rather the injured party than the injurers－a shrewd piece of impudence，meant to evado the appoal of Telem，and make him ridiculous． This banter recurs in 302．$\mu$ êpov civciz．＂to fix derision on us＂－a phrase occurring only here．＇Axce．with avクorijes as with xoèpor，vieg etc．
a A． $153, \Gamma .164$.
b צ＇s．322， 709.
c cf．$\beta .106-7, v$ ． 377
12 294，甲．312； cf．1，42，$\Psi$ צ． 834 ．
e 도． 40 ．
f ช． $136-56, \omega$ ． 128－46．
5 cf．$\beta .424-5,431$
h $x .223$.
i e．174，$\pi$ ．248；
cf．$\alpha .148$ mar．
k 1.318.
1 б．332，A． 363.
m $\gamma$ ．238，2． 171
398，©．70，X． 210.
n d． 245 mar．
－T．32，ת． 554 ．
p II．57，ш． 207.
q $2.585-7,596-7$ ，
K．489－90．



















88．Foĩ $\delta v$ ．

89．Féros．


 lect．－$\xi \varepsilon v . ~ " 88-9$ qui scripsit，versus omisit $93-110$＂，Herman．ap．Bek． 98．$\mu \varepsilon \tau \alpha \mu с ́ \lambda \iota \alpha$ Schol．P．，$\mu \varepsilon \tau \alpha \mu$ ю́vı Harl．102．หĩ $\tau \alpha \iota$ Ven．，ita Wolf．Bek．

88－9．$\pi \dot{\varepsilon}$
 rov may be reconciled with $106-7$ by supposing $\tau \varrho$ ．हैzos to mean＂third completed year＂，and thus with éoilv $\overline{\%}$＂the third year is ended＂，and $\tau \alpha \chi \alpha$ $\delta^{\prime} \varepsilon \hat{i} . \tau \varepsilon ́ \tau \alpha \varrho .=$＂the fourth year will soon come to an end＂；on the other
 fourth year＇＂，not complete，but com－ mencing．This reckoning is confirmed by v．377，＂the suitors are now three years（ $\tau \rho i \varepsilon \tau \varepsilon \varsigma$ ）lording it in thy palace． A Schol．explains $\tau \alpha \chi \alpha$ عí $\sigma \iota$ as $=\tau \alpha-$ $\chi \varepsilon ́ \cos \delta \iota \varepsilon ́ \rho \chi \varepsilon \tau \alpha \iota$＂is swiftly passing＂， which at once strains the language and yields a poor sense．
91－6．$\varepsilon \lambda \pi \varepsilon \iota$ ，active only here in H． ＂ג $\lambda \lambda o \nu$ ，＂besides＂what was mentioned in 91．رu＇uvet＇，the force of this word here is hardly more than a negative， nolite properare：for a similar sense of the partic．$\mu$ ह́vovtı see mar．

97－100．si¢̧ $\ddot{\sigma} x \varepsilon$ ，here with sub－ junct．（so mox inf．with $u \alpha \vartheta \dot{\varepsilon} \lambda \eta \sigma \iota$ ） takes also opt．，with the usual dis－ tinction of a principal or a historic tense having preceded．Of the fut．ind． Dind．retains one instance in $\vartheta^{2} 318$ $\dot{\alpha} \pi 0 \delta \omega \dot{\sigma} \varepsilon$, where Bek．and others read subjunct．All other apparent cases of the fut．in $H$ ．with $\varepsilon$ ls of $x \varepsilon$ may be epic subjunct．Laertes having no female relative，this provision for his death Aevolved on Penel．before quitting her home．

102．xeĩ̃．，Buttm．，Gr．Verbs s．v．หยĩ－ $\mu \kappa \iota$, says，＂Wolf has altered，according to the Venet．MS．，the old reading of the text $\kappa \varepsilon i \tau \alpha \iota$（which as indicat．would be certainly incorrect），to a conjunct． uñ $\tau$ ．But this was unnecessary，as by an old usage $x \varepsilon i ॅ \mu \alpha \iota, x \varepsilon i ̃ \tau \alpha \iota$ served for both conjunct．and indicat．＂

104－7．For the combination of the form in－бuov，marking continued or






















a $\lambda .585-7,596-7$ ，
K． $459-90$ ．
b $\omega .254, \Omega .227$.
c 0.506.
d v． 377.
e 2．295，छ． 294.
f $\rho .307,153,373$,
w． 404, B． 192.
g H．407，0．176， т． 555.
h $\boldsymbol{\alpha} \cdot 27 t$ seqq．
i p．123，б． 289.
k $\boldsymbol{\alpha} .356, \eta \cdot 1111-1$ ，
97，$x .223$.
1 cf．v． 255.
m т． 512.
n 2． 235.
－cf．J． $279, \boldsymbol{P} .51$.
p サ．299；cf．e．190，
ォ． 220.
q．I． $550-1$. ；cf． A． $220-1$ ．
r N． 732.

 124．Jol．


 －d．Clark．123．＂videntur hiisse qui Biozov tòv oòv（vel Biótoto teovi）$\mu \nu \eta$－


126．$\pi 0 \vartheta \dot{\eta}$ Arist．
repeated action，with the optat．$\pi \alpha \rho \alpha-$
 the pres．2n才क occurs $\tau .88,91$ ．For ש̈g rpievec x．E．2．some have wished， says s schol．，to read $\ldots \mathrm{s}$ ठleres．．． ¿ $h \lambda \lambda^{\prime}$ õre $\delta \dot{\eta}$ relzov；but in note on 89 the text is shown to be admissible．
109．istein＂web＂，but 94 ＂larm＂ So Dryden，of the spider，she＂runs slong har lomm＂．N．B．，in 180 to $\mu$ èv means ieyov，for forov is acc．of masc． nom．loros，see 94 ．

114．There is a similar change of subject for object here to that in＂54 sup．，where see note．

115－26．The parenthesis suspends the sense so far that in 123 tóppo．．． the whole is virtually resamed，and
 left without a formal apodosia．＂Iti she will go on baffling the Achæans ．．．．they so long will go on consuming thy substance as she retaing this pur－ pose．＂Further，the tómy ov́ tig x．т． 2. of 131 repeats independently the stats ment made depending on $\alpha x o v i o u e v$ of
 xépded $\tau^{\prime}$ to the substantival clause


$\begin{array}{ll}\text { a } & \sigma .288-9 . \\ \text { b } \beta .252, & \psi .138-9 .\end{array}$
c E．218－9．
d 0.280, v． $343-4$ ， $\chi \cdot 76$
e $x_{i}$ ．223－4．
f $\delta, 110,837, \lambda$ ． 464，cf．I．701－2．
g．ß． 191, §． 619 ， ผ．321，A． 137. h B．179，ส．205， $\Omega .551$ ．
8． 396 ，Һ． $172, \lambda$ ．
$61, \pi 64$ ；c $1 . \gamma, 27$ ， ழ．201， $\boldsymbol{A}^{-} 792$ ， Ю．403，Г． 182 ．









133．Harl．Exต̀v，Schol．H．غ́yต́v．${ }^{137} \dagger$ Arist．
the blame here conveyed gains force from the encomium which leads up to
 ture of these she had baffled them．
évcí⿱一⿱㇒⿵冂⿰丨丨丁口．ov̉z èvó．，a phrase of po－ lite but cold irony－＂this device of hers was not judicious＂，or＂for your interests＂．Antin．speaks not of the moral quality of the act，but only of its effect on their course of action，as shown by yò following．The word has another sense inf．159，182，＂related to $\alpha i \bar{\sigma} \alpha$＂，as＂fate＂，i．e．＂portentous＂： see also mar．

Tv＠$\omega$ ，mother of Neleus and others by Poseidon and Cretheus（mai．）；Mv－ $x \dot{\eta}^{\circ}$ daughter of Inachus．of $\mu \boldsymbol{\sigma} \boldsymbol{\varepsilon} \boldsymbol{\Pi} \boldsymbol{\Pi} \eta \nu_{0}$ ， ＂like（those of）Penel．＂，a contracted constrn．Ni．compares фюviv i＇бxova＇ ふ̉れóxоьбレン ס． 279.

127－9．$\pi$ oєє $\boldsymbol{\imath} \tau$＇，Donalds．Gr．Gr． 139 says the apparent elisions of $\alpha \iota$ belong to synizesis，－a rash doctrine， especially where，as here，a comma intervenes，see Jelf Gr．Gr．§ 18.5 and 6. $\boldsymbol{\pi ร \pi \nu v \mu . ~ s e e ~ o n ~} \alpha, 213$ ．

132．Ђผ́\＆．．．$\tau \dot{\varepsilon} \mathfrak{\vartheta} \boldsymbol{v}_{0}$ ，this phrase， elsewhere introduced by ov $\delta \dot{\varepsilon}$ cı oî $\delta \alpha$ ， $i^{\prime} \delta \mu \varepsilon v$ ，or the like，stands here abso－ lutely；$\varepsilon \imath^{\prime \prime} \tau \varepsilon$ might be understood to complete the sense；see App．A． 9 （r） and cf．$\varepsilon \dot{\alpha} \alpha \sigma о \mu \varepsilon \nu, \eta ้ x \varepsilon \nu$ ï $\eta \sigma \nu \eta \eta^{\eta} x \varepsilon \mu \varepsilon \dot{\varepsilon} \eta$ （mar．）where the latter clause contains a contingency yet to be decided，whereas
 complished one way or the other，but
 being really $\mathcal{F}_{\varepsilon x} \boldsymbol{y}$ ，impedes the pro－ sody．

134．Some refer toṽ $\pi \propto \tau \rho$ ．to＇Iro＠． ＂her father＂，and explain noxò $\pi \varepsilon i^{-}$

meaning for words so strong．The whole speech（see App．E．3）is frag－ mentary and lacks sequence．Render， ＂ill were it for me to make large com－ pensation to Ic．（as I must），if of my－ self I dismiss my mother．－Why，from that father（mentioned in 131）I shall have woe to suffer；further woe the powers above will add，since my mo－ ther on going forth from home will invoke the abhorred Erinnyes（see on $\gamma .3$ кo）；indignation，too，from men will atiend me．＂His father，if alive，would return to punish him；if dead，would retain a power to curse．cixoziv．pro－ bably means that，as the injured hus－ band re－demanded what he had given the father，when a wife was dismissed for adultery（ $\vartheta .318$ ），and the husband repaid what he had received in pre－ sents etc．，if she were sent away cause－ lessly，so the same rule would apply to Telem．dismissing his mother as pro－ posed；see App．A． 14.

סגír $\omega \boldsymbol{\nu}$ ，Nägelsb．，I．§ 47，says， that although clear cases occur where $\delta \alpha i \mu$ ．stands indifferently for $\vartheta$ ₹òs，or for numen divinum，yet only twice in H． has it a clear sense of god as helping， benefiting etc．，and that in the Ody． the sense inclines mostly in malam par－ tem，cf．the adj．סaıuovios，a term
 Yet he rejects any notion of an inde－ pendent coordinate power of evil，and connects with $\delta \alpha i \mu \operatorname{cov}$ the notion of divine agency as strange and myste－ rious，and especially as exerted for barm．Hes．Opp． $121-3$ has a quite different view of $\delta \alpha i \mu \sigma v \varepsilon \xi_{,}$，as the spi－ rits of the men of the golden age， who，departed this world，exercise in－



















a 2. 250 , I. 454,
v. 78, O. 404, T. 418, क. 412.
b $\boldsymbol{\alpha} .350$ mar.
с 2. 148, €. 529
H. 447 ; ef. $\alpha .1$,
w. 414.
d cf. $\beta$. 239-40, Z. 335.

е $\alpha .374-80$.
f $\beta .312, \omega .459$
g @. 51, A. 128-9.
h o. $168, \boldsymbol{N} .821$.
©. $245-7, \Omega$.
292. ©. 160-4;
cf. K. 274-5.
k $\gamma$. 126; of. $\boldsymbol{P}$ 178 , 玉. 599.
1 a. 98 mar.
m ג. 599, X. 23, य. 518.
n $\chi .376$.

- є. 538, v 218, H. 269
p $\alpha .115$, e. 389 ท. 31, б. 154, v 81, A. 105, $\Sigma$ $224, \Omega .172$.
q cf. e. 426, 435, IT. 324. 136. Foixov. 140. Foíxovs. 144. Féo $\gamma$.

144. xย Zzv่g $\delta ळ ́ \eta \sigma t \mathrm{~F}$. ed. Oxon. 146. $\tau \tilde{\omega}$ Codd. quatuor, $\tau \dot{\omega}$ tres, sed
 149. $\pi \lambda \eta \sigma i o v .{ }^{151}$. $\tau \iota \alpha \xi \dot{\xi} \dot{\sigma} \vartheta \eta v$ Rec. ; pro $\pi 0 \lambda 2 \alpha$ Harl. et plerique $\pi v x \nu \dot{\alpha}$, ita

flaence in it. $\omega$ g not oxytone, which wonld mean "so that", but = $\delta i o$ "wherefore". iviwn see App. A. 1. 138. ve u. cuveriv, "has any awe for all these", $i$. e. the wrath of gods, Erinnyes, parents and men. The gen. is that of canse or motive (Donalds. fir. (fir. § 453 ec ( $\alpha$ ) ; ; see also the examples of gen. with verbs of woudering etc. in Jelf Gr. Gr. $495,499.500$, and
 (mar.); but vausolfouct is not elsewhere found with gen.; see on 239-40.

339-45. see on $\alpha$. 374-80.
148. ÉWg (scanned in synizesis) "swhile", i. e. really, while on their vay in 146 - \% This indefnite use is in correlative clauses common with öre, more rare with icos (mar.).

150-6. тodviq., this well expressos the hum of voices rising into tho air; which makes the birds' duscent more
ominous, they not being scared by it. revaséc. ., "shook out"; cf. \&. 368, N. 243 . "ббov, x. $\tau, \lambda$. "looked with omen of destruction", see on c. 115, and ef. Tschyl. Sept. c. Th. 53 גєóvtov ös "A९ך дєдорхо́тси.
153. $\delta \varrho v \psi a \mu$., the mid. voice shows that the birds pecked themselves, not those in the $\dot{\alpha} \gamma o \rho \dot{\eta}$, סৎvíx $\boldsymbol{\omega}$ being (mar.) transitive. Eustathius mentions a notion of birds destroying themselves being an omen of ill. But by "themselves" he might mean "one another" Exveove for बَдiṅдove, cf. Soph. Ant. 145, Jelf Gr. Gr. \$654. 3; Teiresias Soph. Ant. 1003 so
 रhilow's povař. - degiai), either on the chiservers' right, or on the absolute right, f. $E$. the Eastern side (mar.). The gazern gave the omen its real interprotation, l. e. woe to the shitors. The rending fuekdov 156 is neudloas,
a o．164，ת．320， K．274，M． 239
b O． 488.
c Ф． 137.
d cf．o．172－8．
e B． 36 ；cf． $\boldsymbol{9}$ ． 160 ， 233，A．310，©． 137.

「 $\omega$ ．451－4．
g．N．431，TI．808， R． $530, \leftrightharpoons 124$ ， ת． 535.
h A．74，Z．376， 382.
i $\lambda .137, \boldsymbol{y} .7$.
k 9．81，A．347， P． 688.
1 cf．$\beta$ ．237，283， §．158－64，$\tau$ $300-7$ ， $556-8$ ， 585 －7．
m＠．82，O． 134.
n cf． $\boldsymbol{\omega} .526$－ 8.
－e．21，v．212，234， z． 132.
p B．241，244，$\omega$ ． 457.
q e．417，$\psi .109$.
r M．304，P． 41.
s $\alpha$ ．210，$\sigma .252$, Z． 74.
$t$ a．6， 7.
u v．191， 397.
v 0．327，$\psi .102$ ， 170.
w ג．432，v．132，廿． 72.
$\mathrm{x} \varepsilon .302, \nu .178, \sigma$ ． 271，B．329－30． $\stackrel{2}{\approx}$ ． 48 ．




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154．Foixı 155 ．Fídov．157．$\mu \varepsilon \tau \varepsilon ́ f \varepsilon \iota \pi \varepsilon$ ．r60．$\mu \varepsilon \tau \varepsilon ́ f \varepsilon \iota \pi \varepsilon v$ ．161．Fsinco．
 176．179．Foinco＇．

154．pro $\alpha v \tau \tilde{\omega} v$ Aristoph．oűz $\omega$ ，Scholl．H．M．156．ita Scholl．E．H．S．Q．V． Codd．aliquot $\varepsilon^{\prime} \mu \varepsilon \lambda \lambda \varepsilon v$ ，ita Harl．à prima manu．168．pro oí $\delta \varepsilon$ ，Schol．K． $16 \eta \eta \geqslant \varepsilon$ ． 170．$\alpha \pi \varepsilon \iota \varrho \eta \dot{\tau} \omega \mathrm{s}$ Rec．；$\mu \alpha \nu \tau \varepsilon v ́ \sigma о \mu \alpha \iota$ Harl．，sine б Schol．H．
as in H．and the non－Attic poets the pl．occurs with pl．neut．nouns（mar．）； see Jelf Gr．Gr．§ 385 ，Obs． 2.

158－9．غ́xย́xce．，see on $\gamma .282$. E่vaí．，see on 122 ；so also inf． 182.

162－6．を他 rare epic pres．，only found in Ody．It was doubtless Fépo， or lengthened fépow，Lat．sero，as in Virg；En．VI． 160 sermone serebant；the fut．$\varepsilon \rho \varepsilon \in \infty$ is used in phrases of solemn
 भ．г．$\lambda$ ．（mar．）．тоĩбd．see on 47.

167－9．عv́ঠ\＆iع．，see App．A． 17 （3）． $\pi \varrho i v$ is adv．in 167 ，but in 128 con－
junction；in I． 403 both uses occur，
 $\boldsymbol{\alpha \tau \alpha \pi . , ~ i . ~ e . ~} \mu \nu \eta \sigma r \eta \tilde{\eta}^{\alpha} \alpha$ ，it may be fut．
 A．14，or subjunct．shortened epicè，as in I．II2．av́roì $=$ sponte．

170－2．عidòs，often，as here，＂ex－ perienced＂；the experience meant is shown by the sequel roi jó＠r．т．$\lambda$. ； he had foretold what was in part ful－ filled，and he infers that＂all is being fulfilled＂in 176．sigavé $\beta$ ．see on $\alpha$ ． 210．With the vaticination in 174－6 Ni ．compares that of Calchas to the Greeks，given B． 265 foll．
























－O． 197.
b $\beta$ ． 134 mar．
c 2． $498,619, N$ ． 837.
d x．119，$\mu .420$ ， B．779，M．266， Y． 6 ．
e $\boldsymbol{\beta} .159, \boldsymbol{B} .353$ ； cf．$\beta .122, \mathcal{Z} .519$. f a．217，9．312，
2． $548, \boldsymbol{\Gamma} .428$ ，
I． 698.
s．A．109，B． 321.
h $\boldsymbol{\vartheta}$ ．73，E．781，
ภ． 568, Э． 359 ，
X． $80, \beta .300$
阝．205， 403.
k B． 257.
1 阝． 16 mar．
m $\boldsymbol{\pi} .287, \tau .6$ ；cf． ＝ $217,0.404$ ．
n e． 220.
－A． 562 ．
p N． 669 ．
q a．304，159， 534，B．293，297，
X． $412, \Omega .403$.
I． 121,528
s $\alpha .269, \psi .132$.
t $\alpha$ ．277－8 mar．
u ع． 278 mar
＊F．196，z 20\％， §．481，M．326， P． 632 ．






#### Abstract

181－9．才é te，see on $\alpha$ ．53．vix ${ }^{\text {² }}$  not mean＂to or towards＂，but fixed position（mar．），cf．ad or upud superos Virg．En．VI． $4^{81}, 568$ ．ceverins，this verb means＂to set free，loose or open＂，here＂to set on or rouse＂，in mid．＂to rip up＂（mar．）It is here optat．，as depending mediately on áyó－ peves，＂you would not be talking sind therehy rousing Telem．to wrath＂$x$ eqod． a further pradicate）．xecpeper．．，an we gay＂talking ower＂．cf．rupcepprou ใั\＆รฮ兀เข，I． 526 ．

191－8．The line 191，not fotud in


many of the best copies，is probably from Il．（mar．）． $9 \omega \dot{\eta} \nu$＂mulet＂，which the $\dot{\alpha}$ oop $\bar{\eta}$ could probably impose；see App．A． 4 （3）．The sense of＂blame＂ suggested by Ni．is doubtful，and would here certainly，be poor．cooxied．，else where $\dot{\alpha} \sigma \chi \alpha \lambda \propto \infty$ or epice－ów；H．has the form $\dot{\alpha} \sigma \chi \dot{\alpha} \lambda \lambda \omega$ ouly here；see mar． ह̀v xüs．cornm omnibus．For à in éxo－ vérotue see on $\alpha, 420$.

> 196-203. For ồ dè ... e้edve see App．A．14．हैرनचऽ，＂in every sup－ ponable case＂＂hence，＂anyhow＂；see mar．oüt＇ouv x．ז．ג．，＂no，nor do we fear Tolem．＂；this seems to answer
a $\alpha .415$, II. 50 ; cf. $\alpha .271, \pi .422$. b cf. $\beta .126$.
c A. 336 M. 436, c. 42 .
d $\beta .265$, v. 341,
ค. 404, A. 42 , T. 150.
e cf. $0.401, \psi .24$.
f A. $765, \sigma .251$.
¢. $\beta$. $336, ~ N . ~ 379$, 429, ち. 63: ©. 304
h ס. 681, §. 180 , б. 99, $\varphi .174,232$.
¡ cf. $\xi .406$, П1. 47.
k $\beta .44$.
1 ع. $327,331, ~ \boldsymbol{x}$.
574; ef $\boldsymbol{\eta}$. 86 ,
B. $462,476, H$. 156.
m $\alpha$. 93-4 mar.
n c. 281-92 mar.
0 ת. 38.
p A. $68,101, B$.
76, H. 354,365 , $\pi 213$.















 غ̇x $\Delta \iota o ́ s, ~ \ddot{\eta} \tau \varepsilon \mu \alpha ́ \lambda \iota \sigma \tau \alpha ~ \varphi \varepsilon ́ \varrho \varepsilon \iota ~ \varkappa \lambda \varepsilon ́ о \varsigma ~ \alpha ̉ \nu \vartheta \varrho \omega ́ \pi о \iota \sigma \iota \nu . ~$




 $\pi о \lambda \lambda \alpha \alpha^{\mu} \alpha \lambda$ ', ӧбб



 ย̇ $\pi \iota и \tau$ ย́@z๙ Hesych.
${\text { a supposed query, as in } \alpha .414 \text {. ov } \tau^{\prime}, ~}_{\text {sup }}$ ov่ข .. . answers a real one. $\mathfrak{i} \sigma \alpha$ "equivalent", $i_{0}, e^{\text {. "compensation", }}$ so $x \alpha \tau^{\prime} \hat{i} \sigma \alpha$, ' $\varepsilon \pi^{\prime} \hat{i} \sigma \alpha$ (mar.).

204-6. ઈєот@. 'A X. ̈̈v $\boldsymbol{\gamma}_{\bullet}$, a rare double accus., with which we may compare Aschyl. Eumen. 221-2 סixas $\mu \varepsilon ́ \tau \varepsilon \iota \mu \iota ~ \tau o ́ v \delta \varepsilon ~ \varphi \tilde{\omega} \tau \alpha$ and mar. e. "Puts off her wedding" or "puts off the Achæans", would be simple; this sentence complicates the two transitive constructions, having one object in the persons deprived, and another in the
thing debarred; cf. the similar use of
 riority", see mar.
$20 \%$ ojrve., the act. with accus, is used of men, the pass. or mid. of women (mar.).

212-3. "̛́y'ع often becomes purely adverbial, as shown here by the plur.
 motion, "to and fro", but also of position "here and there" (mar.).

214-23 are nearly verbatim recurxing lines (mar.).

















a B． $253-4,286$ ， ๑．68－9．
b cf．$\gamma .208, \sigma .266$.
с $\lambda .178, \tau .525$.
d f． $160-1$ ．
e ع．8－12．
f cf．A．77，©．40， 175.
g A．279；cf．B 101－7
h 0.207.
○． 388.
j E．403，ळ． 214.
k $\beta .47$ mar．
1 Э．206，H． 408
rf．A． 54.
m $\mu .26,0.16$.
n $\gamma .74$, e． 255.
0 v．61，छ，152， $\boldsymbol{T}$ 257，ธ．101， 135.
p a．263，乃．139，
E．757，G． 407.
1 B． 320 ，P． 173.
ๆ．144，భ．93， B． 323, I＇． 81 ， I． $30,695$.
ß． 39 mar．
t cf．$\sigma$ ． 383.

226．Fol．Foĭxov．228．$\mu \varepsilon \tau \varepsilon \mathcal{F} \varepsilon \iota \pi \varepsilon v$ ．


238．
231．Feid $\omega$ s．
240．F $\varepsilon \pi \varepsilon \varepsilon \varepsilon \sigma \sigma \iota \nu$ ．
 libri et Scholl，Bek．Dind．Fa．Löw．241．ita Rhian．，Schol．H．，ita Bek．Fa．， libri $\sim \alpha \tau \varepsilon$ v́x $\varepsilon \tau$ ，ita Dind．edd．Clark．et Oxon．

225－6．Mentor here only appears in prop．persona，being elsewhere an عidcoiov assumed by Pallas，who re－ peats his words here（rar．）．In ög ．．．uai ．．．ioiv，the subject of the second clause is borrowed，as in 249－50，from the object of the first． So रépovet，227，is Mentor，the subj． of 甲vićocetv．It is probable that Men－ tor was older than Odys．See on $\gamma .268$.

230－8．ж＠о́р Qшン ж．т．$\lambda$. ，＂forward （in being），gentle＂，or＂taking pains to be 月о＂．veg ．．．बxचxtovixos $\beta$ ．， the rig separated gives notice of the noun following，as does the demonstr． 0 ö，

 appoars only in pres．anl imperf．，but the pres．has also a fut force，as here mar．，Buttm．Gr．Verbs s．v．）：it appears it epic pres．vev̈ц凶\＆，veiai，veirat．

[^15]sense of＂feel awe at＂，accus．of pers． and once gen．，viz． 138 sup．，where see note．oiov $x, \tau, \lambda$ ，this sudden turn from speaking of them to directly ad－ dressing them gives much vigour to the address．ävecu，so Bek．in Ody．（but «้vew in I．，see mar．）；and so＂the carlier edd．till Wolf＂says Crusius s．$v_{0}$ ，who，however，gives $\alpha ้ v \varepsilon \ldots$, regard－ ing it as an adverb．It certainly occurs భ． 93 with sing．subject，ぞ $\delta^{3}$ \＆vem סों $\nu$ $\eta$ Əัo，where $\alpha v \varepsilon \omega$ is fonnd in all edd． Buttm．Lexil． 20 writes it always $\alpha ้ v \in \infty$ as an adv．，$i$ ．$c_{\text {．}}$ he disregarids the seven times of $\alpha v \varepsilon \omega$ for the once of «ven．Those who regard the MSS． will probably still keep «้vem as as adj．plur．，when joined with a plur． verb．，as do the scholl．H．M．hore；even although it may bo doubtiul whether ¿vém of $\psi .93$ be a fem．form or an adverb．Mentor appeals here，as Hali－ therses did in 68 ，to the people as a Inst resort amid the disaffection of the ßovdnं；see App．A．4（3）．

[^16]245
\[

$$
\begin{aligned}
& \text { 252. Fépy } \begin{array}{l}
\text { ₹̇ं } \chi \alpha \sigma \tau o s . ~ 254 . ~ F o u . ~
\end{array}
\end{aligned}
$$
\]


 quoque nostram leet．improbant．

243－5．$\alpha^{\prime} \tau \alpha \rho \tau$ ．，proby，a reduplicated form of $\alpha \tau \eta \varrho \varepsilon$, from $\alpha \tau \eta$ but with $\breve{\alpha}$ ，
 ＂＇tis a hard thing for men though out－ numbering（us）to do battle（with us） about a meal．For if Qdys．himself were to return and try to drive us out， the attempt would be fatal to him＂． v． 251 （see note there）was doubtless added by some diasceuast，who mis－ took the connexion of $\dot{\alpha} \nu \delta \rho \alpha \sigma \sigma \iota \alpha \dot{\pi} \pi$ ． in 245，governing it by $\mu \alpha \chi \eta \sigma \alpha \sigma \vartheta \alpha \iota$ ． That connexion is plain from 239－41． Leiocritus takes up indignantly the closing sentence of Mentor＇s speech； hence the word $\dot{\eta} \mu \dot{\varepsilon} \alpha{ }_{s}$ answers to $\pi \alpha \dot{v}$－ ＠ovs $\mu \nu \eta \sigma \tau \tilde{\eta} \rho \alpha_{s}$ ，and the $\alpha \nu \delta \varrho \alpha \dot{\sigma} \iota$ н $\alpha$ $\pi \lambda$ ．must mean not the same suitors， but the more numerous party to whom Mentor，had appealed．The reading xoi $\pi \alpha \dot{v} \rho o \iota \sigma \iota$ seems an attempt to recon－ cile 245 with 239－4I，while governing $\dot{\alpha} \nu \delta \varrho \alpha \sigma \iota$ by $\mu \alpha \chi \eta \sigma \alpha \sigma \vartheta \alpha \iota$ ．

251．$\varepsilon i x_{0} \quad \tau$ ．$\lambda$ ．This $2^{\text {nd }}$ protas．， after the $I^{\text {st }}$ with its apod．has been completed，is a clog to the sentence． With either reading this objection holds， unless $\varepsilon i$ be strained to mean $\alpha \alpha i \quad \varepsilon$ ；； see E． $35^{\circ}$－1．Then，if the text be
taken，this upsets the condition（ 245 and 241）of superior numbers being against the suitors．If we read $\varepsilon i$
 condition，most unsuitably to the stress laid by dúvós（246）on Odys．appearing personally：－which same applies to the sense suggested for the text by a Schol．；of his＂fighting with more on his side＂．The other words，ov $\delta$＇ov $x$ ． $\mu \circ \check{\varrho} \propto \nu \nu$ ह，after $\pi 0 \check{o} \nu \varepsilon^{\prime \prime} \varepsilon \varepsilon \pi \varepsilon \xi$ of 243 ， seem very feeble：the phrase，too，doe not elsewhere H．occur with ov．

253．Toviv $\omega$ ，said，as in $33^{6}$ ，con－ temptuously．Telem．had asked the बंyo＠$\dot{\eta}$ to further his voyage in quest of Odys．as a public errand．The suitors pass this by in derision；＂Men－ tor and Hal．have taken his part，they are his father＇s cronies，let them speed his errand＂；cf．inf． $265,306,319$. óvguve $\omega$ ，as it is found with other objects，as $\mu \alpha^{\prime} \chi \eta \nu, \alpha_{,}, j \varepsilon \lambda i \eta \nu$ ，so with odòv here（mar．），meaning＂prompt his journey＂，$i$ ．e．prompt him to go．

[^17]










a $T .2^{76}, \delta_{0} 103$.
b ß． 252 mar．
c $\zeta$ ． 236.
d $\mu .336, x .182$, ת． 305 ；cf．$Z$ 206 －7．
e f． 405 ，飞． 236 A． $350, \Psi .434$ cf．z． 410 mar． cf．O．265；$\Phi$ 560.
$1 \% 105$, d． 482, e． $161,4.744$ u．80，233，v． 103 cf．E． 770 ．
（5 a．94， 281.
h 乃． 204 mar．
i d． 766 ．
k o．223，$\pi .157$.

257．2ĩcuv Apollon．Suph．；$\lambda \alpha \iota \psi \eta \varrho \eta \nu$ Harl．ex emend．et Scholl．H．P．${ }^{259}$ ．$\dot{\alpha} \nu \dot{\alpha}$ Ern．Cl．ed．Oxon．，$\varepsilon_{6}$ Wolf．26i．xícv Harl．à prima manu ita Wolf．，$l{ }^{\prime} \omega v$ ex emend Schol．H．ita Barnes．Ern．Cl．cd．Oxon．；Эiva Arist．，च̊ıvi alii，Scholl． H．M．Q．R．S．262．$\mu$ oı plerique．
aiwnoviv，a further predicate，see Donalds．Gr．Gr．§ 489；in familiar Euglish＂he broke up the assembly quicle＂．
260－2．Purification was customary before prayer or sacrifice（mar．）；cf． Hes．Opp．739－40．غ̇2òs，gen．of source whence the material of the act proceeded，ef．its ase with $\begin{gathered} \\ \text { ex }\end{gathered}$ to aid the sense $\xi .224 \dot{\alpha} \lambda$ ．$\pi 0 \lambda \iota \eta \eta_{\rho}$ by Seber＇s index occurs so times in Il， 3 times in Ody．；$\alpha \lambda_{\text {．}}$ rodıoĩo once in Il．，twice is Ody ．（mar．）．$\tilde{\boldsymbol{o}}=\tilde{\sigma} \mathrm{g}$ ．
 all this plan＂，$i$ ．$e$ ．his voyage，see on 204－6．The Ithacans had shown apathy，the suiturs contempt；ef．his words to Antinous 319－a0 ovं $\begin{gathered}\alpha \\ \rho\end{gathered}$ v $\quad$ ós inipoios n．r．$\lambda$ ．ard note．In the speech $2622-6$ there is no prayer beyond the xlvol $\mu$ ev in 262，bnt＂prosper me in the way whercin thou hast sent roe＂，is clearly implied．Human aill failing，to bespeaks divine．Honce in $2 ; 1-8$ ；I＇allas；inst withomt rehoking his faint apirit；promises help for the voyage．

367．Pallas，who appeared $\propto \cdot 105$ as Mentes，here ar 1 \％．205－49，w． 445 foll． as Mentor，and p． 383 as Telem．，an－ sames in $\eta$ ．20，$\pi$ ． $155-7$ ，the form of a a woman，J． 194 that of a man in the erowd，and $v .232$ that of a yoming shiepherd．Thrice，viz，世．320，\％． 372 ， 2．240，sho disappeare under the foren of
a bird．She is recognized by Odys．as his＂staunch comrade＂in $\vartheta .200, \chi$ ． 210 ，and by the dogs in $\pi$ ．162，but by others only in the moment of such dis－ appearance e．g．$\alpha \cdot 420, \gamma, 378$ ．Observe here，that Mentor is not evacuated of his personality，any more than Telem．，by the goddess assuming his form．The real Mentor loses that share in the poem＇s action which we might have expected from $\beta$ ．353－4，but we have a glimpse of him in proprià personà in $\delta .6_{54}$ foll．， where Noemon，from the presence of the real Mentor in Ithaca，suggests the inference that the Pseudo－Mentor，who had embarked，was a deity．Me－ don is aware of the disguised deity at lest（o．445－9），but had perhaps hesrd Noëmon＇s statement，and had， further，witnessed the marvellous tri－ umph of Odys．agninst enormous odds． Hence，perhaps，his conviction．The

 that euch recognition was to the poet＇s mind the privilege of the favoured few；cf．A．197－8．The Pheacians， whose position is wholly exceptional，
 201－6）of their privilegod intimacy with the gods．H．scoms to hiave thought that such intimacy was familiar in the earlicer age，limited in the heroic，un－ known－we may infer from B． $4^{85}$－ in his own．Nigelsbach 8 Ins $4-6$.
a B. 401, X. 206, w. 503, 548.
b $\alpha .222$, ß. 278, y. 375.
c $\boldsymbol{P} .456, \boldsymbol{Y} .80$.
d $\beta$. 304 .
e $\beta .60$.
f cf. $\beta .318, \Delta .26$. g cf. $\gamma .122-3$.
h $\boldsymbol{\gamma} .375, \varepsilon, 379, \vartheta$. 315, Y. 186.
i $4.399-400$; cf. 405.
k cf. E. $800, Z$. 479.

1 ૬. 314.
m א. $373, \gamma, 12$, S20, d. 504, ऽ. 314.
n d. 267, 2. 177, M. 211, v. 305, $\pi .374$; cf. $\gamma .128$.

- $\gamma .133, v .209$.
p p. 165, 237.
q $\beta .352, \quad \gamma .242$, o. 275, $\omega .127$, P. 714, ©. 66.
r P. 202.
s T. 110, 229, $\mu$. $105, \xi .105$.

















 280. Felk 276-7. [] Bek. 28r. $\tau \dot{\omega}$ Schol. H.

270-2. The drift of this speech is to throw Telem. on his own rescurces. "̈ $\boldsymbol{\tau} \boldsymbol{\vartheta} \boldsymbol{\varepsilon} \boldsymbol{v}^{\prime \prime}$ "hereafter"; Homeric usage, contrary to ours, regards the future as behind, and the past as before, thus
 "as well for the past as for the future". This is indeed the order of time itself. Render, "you will not turn out a coward or a fool, if indeed you have a drop of your father's spirit in you". A youth is often said to be "his father's son", when showing his father's spirit; hence she continues, "but if you are not his son etc." モ̇vェ่бt., not elsewhere found in Homer, bat" see Herod. IX. 3 ג $\lambda \lambda \alpha \dot{\alpha}$ oî $\delta \varepsilon \iota v o ́ s$
 name of his father acts like a spell on Telem., and this is the chief key to his character, see App. E. 3. He is recognized by Nestor from the judicious character of his address as Odysseus' son ( $\gamma .123-5$ ); so is Pisistratus by Menelaus as Nestor's ( $\delta .206$ ).- $\tau \varepsilon \lambda \dot{\varepsilon} \sigma c \not \subset$ Ěe\%. x.r. $\lambda$. refers to his brave words in the Assembly, which now required energy

$276-7$ are by Bek. set in the mar-
gin as suspicious; but they have the air of traditional saws current in the poet's time, familiar to every one, and needing no apology, in his hearers' view, for their introduction where the sense of the passage has only a general connexion with them. Cf. the

 Observe, however, that to Mentor, as an elderly man addressing a young one, the $\gamma \nu \omega \mu 0 \tau v \pi \varepsilon i v$ or stating maxims is adapted (Aristot. Rhet. II. 21). Ni, here cites Aristotle's remarks on the tendency of degeneracy to follow a certain analogy of type (Rhet. II. 15.3). Telem, bears some such marks of a feebler copy of Odys.
280. т $\varepsilon \lambda \varepsilon v \tau \tilde{\eta} \sigma \alpha \iota$, the aor. often follows phrases of hoping, promising, and others where a fut. might be expected (mar.), cf. Aschyl. Prom. 685-6,



281-2. हैß "never mind". vóov, see on $\alpha$. 3. - vonjuoveg, this word is limited in H. to the Ody. and to this context. Novíu $\omega \boldsymbol{v}$ becomes a proper name in 386 , like the Latin Cato.

















a $9.150 ;$ cf． 5.220.
b E．82s，ת．152，
ס．206，O．254，
a． 343.
c B． 225 mar
if 5.248 ．
－Y． $359, \zeta .32, \not ้$. $127, \varphi .104, \Omega$ ． 182.
f $\alpha .265, \beta .381$.
§ ß．410，J．363，
$\stackrel{\mu}{\boldsymbol{N}} .103, \quad$ е． 212,
N． 103, e．266，368．
h．B． 471.
i $\beta$ ．319－55．
k ！．204：cf．e．265，
5．78，е．196， $\boldsymbol{\Gamma}$ ．
247.
v． 108 ，兀． 197 ：
cf．$\beta .354-5,380$ ，
x．234，d．631，
$520,2.28, \xi, 77$.
m 9．35－8．
д．$\alpha \quad 395 \quad 386$ ．
－I 167.
p 9.36, v． 335
$45.37,57$.
r $\mu .293,401$.
－ $\operatorname{e} 352$, ， $.529,547$,
E．733，©． 384 ，
©．203，\＆ 36 ．
u J． 831, x． 311 ， 481.
v $\alpha, 114$ mar．
w X．80，今． 185 mar．

## 290．Fcĩvov．

289．ö $\pi \lambda \iota \sigma \alpha i$ Bek．annot．292．๙̋ Harl．a pr．manu．297．$\pi \alpha \rho \dot{\mu} \mu \varepsilon \downarrow \varepsilon \varepsilon$ ．
 $\mu \varepsilon \gamma \alpha ์ \circ о \iota \sigma เ ข ~ ह ก i \sigma t ข . ~$
a day（not fixed）＂i．e．some day：else－ where defined by rõ $\delta \varepsilon$ ，＂on this day＂， but also meaning＂for a dry＇s space＂． So，rpis $\mathrm{Em}^{\prime} \mathrm{\eta}^{\eta} \mu$ ．，＂thrice a－day＂ （mar．）．Ni．joins it with $\sigma \chi \varepsilon \delta \dot{0} v=$＂daily near＇，but this lacks Homeric authority and is weak in sense．

289．シ̈ice，also グi $\alpha$ クु $\alpha$（mar．），＂จic－ tual＂；Eustath．bays＂properly the stalks of beans＂，which sense Curtius ascribes，8．v．Gecal，to elal，elou．For these forms，which resemble fem．and masc．plur．of which ぞıce micht be epie， neut．，there seems no anthority but Suidas，who renders it＂chaff＂，which jicov certainly means in $\varepsilon, 36,8$ ．Several Seholl．explain it erronemuly by tqo－
 ＂necure in vamels＂，for carringe and stowage on board：aupl甲oprizs and dipucezce are two varicties of ayyere for liquids and solidn respectively；the cooos in also a common receptacle for wines（mar．）．Heniorl．＂pit．6oo directs the atoring of corn dy ay\％solv．

2go．＂̈defece，couplid sometimes
with $\dot{\alpha} \lambda \varepsilon i \alpha \tau \alpha$（mar．），so $\alpha \lambda \varepsilon v \varrho \alpha \dot{\alpha} \tau \varepsilon \alpha<$
 albus seems to exhibit the root（Cur－ tius 399），to which the epithet $\lambda \varepsilon v x \alpha$ also joints，suggesting＂white＂meal （of barley，usage so limiting it），as meant．Observe that the $\dot{\alpha}\langle 甲 i \tau n v \dot{\alpha} \dot{\eta} \dot{\eta}$ inf． 355 means just the same as $\alpha \lambda$－
 occurs for the same，Hy．Ceres 208. \＆ं．siaza and $\alpha<\lambda \varepsilon v p \alpha$ are connocted with $\alpha \lambda \varepsilon{ }^{\circ} \omega$ ，mercly meaning＂things ground＂，but by usage restricted to ineal of whent．

291．Jvxev．，here $=$＂waterproof＂， from the general iclea of density which resists external action，hence noed of bouses，chesto，armour，brushwond， and by metaph．of plan，counsel，ete．

300．＇iver $\mu_{\text {．，＂ripping open＂，ef．}}^{\text {．}}$
 The traditional sense of＂flaying＂ scems a necilless extemaion of the simple meaning of $\dot{\alpha}$ ípue，nor does the xävrivo Ráyovas of Eurip．Elec． 826，＂was ripping the fasiks＂，confirm
a 9．291，$x .280$ ， 2． $247,0,530$ ．
b $\delta .311,0181$ ， ૬． 254 ，\％．380，
ง． 194.
c $\beta .85, \boldsymbol{v} .274$.
d $\beta .272$.
e $0.128, \rho, 354$.
$f \varphi, 69$ ．
${ }_{6} \beta .265$.
Һ 阝． 212.
を．102，थ． 366 ； cf．ठ． 643.
k お．702，₹．19，$\xi$ ． 179，＠． 43.
1 cf．App．A． $16^{*}$ m M．301，छ． 91 ， 167, ¢． 309 ．
n E． 3.19, P． 450 ，世．670，$\alpha .298$.
－$\beta .143$ mar．
p Z． $452, \Omega .520$.
q a． $216-20,228$ -9, т． $160-1$ ， 530－2．
r $\alpha .94$.
s $\Sigma .110$ ．
t A． 66.
u $\chi .49$.
v $\alpha .175$ mar．
w $\alpha, 100$ mar．
$x \quad \beta .273$.



















305．$\mu$ oc Wolf．，$\mu \dot{\alpha} \lambda^{\prime}$ Harl．Amb．E．Barnes．Ern．Cl．ed．Oxon．3If．ita Rhian．， Schol．M．ita Harl．Ven．Wolf．ed．Oxon．，đéxovte Schol．M．Barnes．Ern．Cl．
it．Yet all the Scholiasts，and lexico－ graphers from Hesychius，will have it ＂flaying＂．
303－8．On the tone of this speech of Antin．see App．E．6．The mock－ assurance given in 306，＂the Achæans will do all you wish＂，may be com－ pared with the contemptuous words of Leocritus in 253，and with what Te－ lem．says in 265 － on $\delta .610$ ．
311．A line of balanced harmony ex－ pressive of the cheerful content and calm enjoyment of which it speaks． For áxéovte see App．A 16；for ézy－



313．$\hat{\eta} \alpha$＂is aor．according to Her－ mann＂（Ni．），whether so，or as Do－ nalds．Gr．Gr．§． 321 gives it，imperf．， its analogy with $\eta_{2} \alpha$ from $\varepsilon \bar{\varepsilon} \mu \iota$ ，eo，in all persons，is observable．
 sentence well brings out the difference in sense between these two words；cf． $\Pi v i \infty$ the oracle，as that which in－ formas，in which however H．has $v$.

Curtius（328）traces this force in the Sanskrit words related to $\pi v \geqslant .-\vartheta v$－ $\mu \dot{o} \mathrm{~s}$ ，＂mental power＂．Eustath．com－ pares Herod．III．134 $\alpha v \dot{v} \alpha \nu \nu 0 \mu \varepsilon ́ v \omega \gamma \dot{\alpha} \propto$
 $\nu \varepsilon$ ；or specially＂anger＂，cf．，xólos，
 （mar．）．For $\mathfrak{\eta}$ ह̀ ．．．$\ddot{\eta}$ here，and $\ddot{\eta} \ldots$


Húzovo＇，this purpose is perhaps based on Mentes＇words $\alpha$ ．284－5， 293－6（which are perhaps alluded to in $\alpha \lambda \lambda \omega \nu \mu \nu \tilde{v}$ ov 314），by inferentially connecting the two heads of his advice； which，however，as given，seem not meant to be so connected；for there the errand to Sparta is suggested to obtain news merely．It is natural， however，that Telem．，after proving the weakness of his party in the As－ sembly，should recur to Sparta as a probable source not only of tidings but of help．This is brought out plainly in the surmises of the hearers which follow inf：325－6．
318．ov́d＂didin ห．$\tau . \lambda$. ，these words only re－affirm negatively the resolution
















## a $\omega .3 \cup 0$ ．

b $\boldsymbol{\alpha} .59$ mar．
c p． $74, \xi .355$.
d $\alpha, 160$ mar．
e d． $624, \sum .558$ ．
f $\eta .17, \vartheta .153, \omega$ ． 239，A．6，E． 419.
g ס． 769, ๑．482， ข． 375 ，¢． 361 ， 401 ；сก．ঠ．772， v． $170, \psi .152$. h $\alpha .175$ mar．
i $\alpha .93$.
k $\boldsymbol{\Pi} .866$ ．
1 ．259－62 mar．
m $\Sigma$ ． 511 ．
n Z． 169 ．
o $\beta .324$ mar．

q J．817，2． 508. ข．216．ช． 259.
r cf．$\beta$ ．182，365－6 s $\alpha .49$ ．
 332．Foï ${ }^{\prime}$＇．

321．$\sigma \pi \dot{\sigma} \sigma \omega \tau^{\prime}$ Arist．，Scholl．H．Q．R．，Wolf．，$\sigma \pi \alpha \sigma \sigma v$ Harl．Amb．Fl．Barnes．Ern． Cl．ed．Oxon． 322 ＋Aristoph．et nonnulli，Scholl．M．Q．R．，［］Bek．Dind．

$\varepsilon i \mu \varepsilon \mu \varepsilon \nu$ ，＂I mean to go＂，as shown
 affirm nothing as to the resull of his mission．
319．Ëんroqog，one who voyaged
 own＂，paying an हni $\beta \alpha \vartheta \rho o v$, ＂fare＂ （piar．）．Not that Telem．actually so paid，Pallas otherwise arranging，inf． $3^{8} 3$ foll．－Éx $\boldsymbol{\eta} \beta$ ．，＂successful in ob－ taining＂；ef，Noph．Fragm．95，甲p\＆－ vàv $\ell \pi \eta$ podov．He had not obtained any public notice of his request for a ship，but was left to the resources of friends and volunteers．Hence he de－ scribes his errand to Nestor as ldin ov ठウ́川cos，$\gamma .82$ ．He says nothing to Antin．of Pallas＇promise sup．287， but leaves him to infer that ho had now the means of going；which Antin． uvidently disbelieves；ef．the eager surprise of his questions in 8.642 foll．， on learning that Telem，had really gone，and the suitors＇bantering sur－ mises which here follow，inf． 323 foll． This reticence is a trace of the pru－ donce in which Tolem．imitates his father，see App．E．3．
322．This line，suspected by Aristoph．
of Byzant．，probably because oi $\delta$＇， 323，follows as if no noun had pre－ ceded，is set in the mar．by Bek ； but we left the suitors in 300 preparing the banquet，and the subject is here naturally resumed．

32． $\boldsymbol{\text { LIG}}$ ，the different suppositions which follow evidently belong to dif－ ferent persons，and represent so many conjectures hazarded and remarks ex－ changed among the company．The linc is formulaic，but specially adapted， and dramatizes the current opinion and feeling in the subordinate agents，after some impressive exhortation or example given by some principal person．

328．＇Eıpü．，see App．D．8．－лíя－ pav with this fem．of $\pi i \alpha \rho o s(\pi i \omega v)$ cf．veloupa from vecoós（véos），and prop，naine Néotoc．Ni，adḋs also áypóreıрау Eurip．E＇lectr． 868.
329．$\varphi<\subset Q$ ．，the knowledgo of these is expressly ascribod（mar．）to the Epean princeas Agamede，A． 740 － 1 ， sec App．D．8；so Egypt bears 甲x́e－
 $\pi 022 \dot{\alpha}$ 88 2vpex，8． 230 ，ע0e also on C． 261 ，and so Alachyl．（ Fragm .428 Dind．） speaks of the Tyrrhenians，Tvp̧pyov
a B． 420, II． 651
b B．368，v． 216.
c P． 253.
d d．121，Г．423， ת．191， $317, I$. 582 ；cf．$\varphi .3,42$.
e cf．I．137，v．136， ¢p． 10,6 ．
f $\varphi .51-2 ; c f .9$ ． 424， 438.
g．cf．$\Psi .186$.
h $\psi .305$ ．
i $\gamma .391$, o． 507.
k cf．$\lambda .357, \zeta .63$ ，
B． 800 ，Z． 424 ．
1 ८．297，$\omega .73$.
in B． 351, B． 97.
n ع． $449, \zeta .175$.
o． $489, \tau .483$ ， Y．207，\％．101， 169， 338.
－$\chi$ ． 128 ；cf．App． F． 2 （4）mar．
P o．268，M． 455.
${ }_{q}{ }^{2}$ ．139，$\gamma .479$ ， ж．152，＠．495， б．169，$\tau .96, \boldsymbol{\psi}$ ． 154，Z．381，$\Omega$. 302．
r w．63，E．490， ת． 73.
s $\psi .77$.
1 $\alpha$ ．429－32．














 346．$\pi 0 i v f i \delta e \varepsilon i \eta \sigma$.
 treacherous use of poison the heroic legends contain no instance，and only this allusion to it from the suitors who stand the lowest in the scale of heroic morality．
334－6，said in derisive irony，＂he will give us all the more trouble，for then we should have to divide the property \＆c．＂，which was exactly the consummation designed in their plans． cov́rov，contemptuously，as mar．

337．ข゙భó＠оч．习̛́д．see App．F． 2 （29）end．xoceß $\dot{\eta} \sigma$ ．This verb is used with accus．of object somewhat loosely by H ．Thus we find $u \alpha \tau \varepsilon ์ \beta \alpha \iota \nu$＇$\dot{\pi} \pi \varepsilon \rho^{\prime}\llcorner\alpha$ ＂went down from the upper－story＂， and $x \lambda i \mu \alpha \tau \alpha \kappa \alpha \tau \varepsilon \beta \dot{\eta} \sigma$ ．＂went down by the ladder＂，here＂to the chamber＂．
 mar．for instances of other rhyming lines，or members of lines：they are probably all accidental．réne．＂se－ cured＂probably to the wall is meant， but how is not clear；mere contact would be insufficient．عí $\boldsymbol{\pi} \boldsymbol{\sigma} \boldsymbol{\tau}$＇i．e．kept for the special contingency，referred to also in 351．－xai＂although＂．

345．$\tau \alpha \mu i \eta$ ，chief of the female do－ mestics；the title is applied to（I）Eu－ ryclea，（2）Eurynomê（mar．），who was probably a younger woman and may
be the $\alpha \mu$ рíxolos $\tau \alpha \mu i \eta$ of $\pi$ ．152，cf． 4．292－3．Thus in $\tau$ ． $35^{6}$ Euryc．is described as ó̉ıү $\eta \pi \varepsilon \lambda \varepsilon ́ 0 v \sigma \alpha$＂decrepit＂． It seems to be asserted that she was always in the $\vartheta \dot{\alpha} \lambda \alpha \mu \sigma$－a poetic am－ plification of her vigilance，or else a tacit recognition of her deputy．The designation $\tau \alpha \mu i \eta$ did not exclude the person from other special offices．Thus
人．428－9 and even here，when acting as $\tau \alpha \mu i \eta$ ，is called pil $\eta$ q＠ópos in the same passage，inf． 36 r ．We also find her setting out seats，e． $3^{2}$ ，ordering household work to the other servants， v． 147 foll．，and bathing Odys．，$\tau .35^{6}$ foll．Cf．the office of Nausicaa＇s nurse， $\eta \cdot 7^{-13}$ ．Euryc．，as housekeeper，had charge of stores and oversight of do－ mestics $\chi \cdot 396,421-3$ ，but has the air of a factotum，turning her hand to what－ ever most needed her persoual care． Similarly Euryn．bathed Odys．廿．154， brought a seat for Penel，after con－ versing with her（probably not in the store－room $\tau$ ． $96-7$ ，so again e．495）， and in $\sigma .169$ is aloft in the $\dot{v} \pi \varrho(\underline{0} \alpha$. Euryn．further acts as $\vartheta \alpha \lambda \propto \mu \nu \pi$ ó $\chi o s$ to Odys．and Penel．after aiding Eu－ rycl．in preparing the bed，$\psi \cdot$ 289－95． 346－53．$\underset{\varepsilon}{6} \sigma \chi$ ，imperf．of $\varepsilon \ell \mu i$ ，so
















a 乃．290，廿． 305.
b \＆． $160,339, \lambda$ ． 216，v． 33.
c $\beta$ ．342－3 mar．
d ع． 387.
e ゆ． $565, \boldsymbol{\beta} .283$ mar．
f ๆ． $443,447,6$ 314, A． 116.
g $\beta$ ．290－1 mar．
h v． 108.
i $\xi .429$, A．631， 639－40．
k a．43，X．271， p．410－1．
1 $\alpha$ ．284－5，$\beta$ $214-5, \gamma .15$.
m ת． 200.
n ס． $742, \tau .21, \chi$ ． $419,485,492, \psi$ ． 25，39， 69.
○ $\Sigma .72$ ．

350．ita Eustath．Vulg．Harl．Ven．Amb．Wolf．ed．Oxon．$\lambda \alpha \varrho \omega 1 \tau \varepsilon \varrho o s$ Barnes． Ern．Cl．；mox $\mathfrak{\omega}_{\nu}^{v}$ Ven．Harl．var．lect．，ôv Schol．M．et edd．rec．354．$\chi \varepsilon \tilde{v}$－

бov Harl．Barnes．Ern．Cl．ed．Oxon．，xeṽov Wolf．
 plied to Egyptius and Halitherses sup．16，188．On account of her＂ex－ perience＂，trustiness，and attachment， Eurycl．is called סǐa yvvouxติv v． 147 －a high－ranking epithet，testifying to the moral and social aspect of he－ roic servitude．$\vartheta$ ć $\lambda c u \mu o ́ v \delta \varepsilon \varkappa$ ．，how could he summon her to the chamber， if according to $345-6$ sup．she was always there，and therefore there then？
 the sense of＂kept（the doors）fast＂； but the difficulty rather arises from the $\ell v$ ，which implies that she was as mach inside as were the stores，ef． ？v at 340．The $\ni \dot{\alpha} \lambda \alpha \mu 0$ or or $\vartheta \dot{\alpha} \lambda \alpha \mu \nu$ probably contained a range or row of chambers（App．F． 2 （29）and note），and to all there might be general access by the doors described $344-5$ ．It is likely that the wine and oil would be stored in a different compartment from the treasures of $33^{8}$ ；cf． $9.51-4$. Hence，if she were in one，and he first reached the other，he micht be said to call her Ө夭ंฝ๙uóyde even though aine came from a Jilialuos to him． Thus the iv di yvivn ．．．$\varepsilon \sigma y^{\prime}$ means， ＂was within the whole range of such chamburs＂；they wero never left on
account of the value of their stores． Those whom this explanation dissatisfies will probably have to alter the text，
 －＂called forth from＂，he being at the door－or the like．$\mu \varepsilon \tau \boldsymbol{\alpha}$ tòv， the expectation of his father，now keenly roused，peeps out in this detail of his voyage：he will not take the best－that is reserved for Odyss，－ but the next best．$\lambda \bar{\alpha} \varrho \underline{\omega} \boldsymbol{\tau}$ ．obs．$\lambda \alpha 00$ s ${ }^{3}$ gull，e． 51 ．Obs．var．lect．2ん＠ம́т $\varepsilon$－ pos．The spirit of the passage cer－ tainly requires the superlative；$x \in \tilde{i}-$
 ＂secure with stoppers or capsules＂；cf． $\pi \bar{\omega} u \propto$ 甲 aṕzrons（mar．）＂lid of quiver＂．

354－5．＂גqeice dideitov，see on 299 sup．
 forth together ready＂．Bek after Aristarch，aspirates $\dot{\alpha}$ 〇〇póos．
357－9．बicそंब．，as we say，＂shail take myself off＂＇．For Sparta，and Fphyrê see App．D．3，8．For Múzov そигя宛 вео Арр．А． 12.
36s－2．2wxv．，onomatoposic from re－，a cry of sorrow；to cry for joy
 its connexion with ovios，d̀opoóss see App．A． 3.
a $\gamma_{\mathrm{E}}$ 184， $0.125,509$.
b छ．380，т．284， O．80－1．
c $\pi$ ．117－20．
d $\delta .727,817$.
e $\beta, 333$ mar．
f cf． $9.211, T .324$.
g cf．v．241，$\xi$ ．
180－1．
h $\beta .335, v_{0} 216$.
${ }^{\mathrm{i}} \gamma_{\mathrm{F}} .156, \eta, 314$.
k $\beta .255, \varrho .456$.
1 a． 296.
m v．418－9，8．84， $140,158, \eta .79$ ，
๑． 289 ；cf．$\alpha .4$.
n $\beta .364$ mar．
o $\alpha, 213$ mar．
p cf．I．49，© 444.
q d． 588 ；cf．г．192， क．156，ク． 253 1． $82, \%$ ． $28, \mu$ 447，छ．314，A $53, Z .174, \Omega$ ． $610-2,684-7$ ， $784-5, \tau,\{99 \mathrm{seq}$
r A． 425.
s $\alpha .343, \tau, 136$.
t ס．728，е． 497.
u $\delta$ ． 749 ．
v $\% .345-6$ ，气． 278－80．
w $\beta$ ．349－55．
$\mathrm{x} \alpha .265, \beta$ ． 288.
y $\beta .393, \delta .795$ e． 382, ૬． 112 ซ．187，భ． 242 344，Ч＇S． 193.
z E． 495.
аа 9．10；cf． 2. 377，4． 516.
bb o．171，¢．67， yr．491，$\Omega$ ． 598 ． cc $\Sigma 245$ ．























et ad fin． 382 plene distincto． 384 ．₹ $\varepsilon x \alpha ́ \sigma \tau \omega$ ． 385 ． $\mathcal{E} \varepsilon \sigma \pi \varepsilon \varrho$ íovs．




[^18]






















## a ס． $639-56$ ．

b $\frac{5}{5} 54, v, 372 . \psi$ ．
$314,1.480$.
e $\gamma .487,4!\pi, 0$ ．
185，296， 471.
de．？ $60-1$ ．
e d． $751-3,7.51$ -4 ；cf．$\xi .316$ ， （p．3！）
f $1.1 x^{2}, \% .96:$ of．〕． $517, \varepsilon_{0} 238$ ， 489 ，८． $280, \boldsymbol{\sigma}$. 35\％，w． 150.
g $5.110,133, \eta, 251$ ，
今．113，ПI． 327 ．
n $\beta_{0} 385, B$ B 30 t．
F． 231.
i $\beta .352$ mar．
k P．299，d，799， อ． $230,4112$.
1．1．3．3s，v．J4，※． 164－5．
in cf．r． $479, \Sigma .311$ ． n $\beta$ ． 36 mar．
－ع．271，v． 79 ；cf． K． 26.
p rf．7．515．
4 B． 648, A． 45 ； cf．e．＇21．
r．$\beta .268$ mar．
s d． 559 ：cf．8．16， 141，$\xi .224, \varrho .145$.
t K．123，cf． $\boldsymbol{B}$ ． 137.
u §． $2(14 \mathrm{mar}$ ．
v $\boldsymbol{\gamma} \cdot 29-30, \eta \cdot 37$ $-8, \beta .413=\varepsilon$ 10.4.
w ס． $428,573, ~$ ๆ． $50, \mu .391, v .70$ ．

 $\alpha v i r \eta$ Harl．var．lect．Schol．H． 404 † Zenod．，Schol．M．
 Эoveas occurs．For the form in－$\sigma \omega$ see the list of such verbs in Jelf Gr． Gr．\＆ 263 ，obs．I．，cf．$\$ 248$ c．－civio－ $\gamma E t v$ ，for a defence of the final $\nu$ in the pluperf． $3^{\text {rd }}$ sing．see Bek．Homer． Blăl．II．P．29．On the names Noëmon and Phronius see on $\alpha$ ．154．－oi ．．． viréd．，＂undertook it at her request＂． In the recarring v． 388 the effect of sunnet as casting into gloom the roads beforo a traveller seems intended． örd＂，＂tackle＂，in sing．＂a rope＂ （mar．）see App，F． 8 （7）．
3．95－7．＂ֶavov，＂drowsineas＂，the im－
 as suatained．＂iri finy see on $\alpha, 186$.
400－3．ixacosed．，of．ixroole－ zöy unice lech．Ev vecer．，sometimnos written as one word è̉vater，vcurzác． fiere neat．，is alno trannit．with nnme
of piaco；$\varepsilon v v^{v}$ votónevos is a more com－
 ноно́wvers 408，being in II．epithets of＇A xocol，are used of Ithacans，as being of that race．exveer．，if li－ terally moant，they would be sitting （cf．408），on the shore oar in hand， ＂man and oar being inseparable＂（Ar－ nold＇s Thucyd．vol．I．App．III．）．With this accords $\delta$ ． 782 ghowing that the oars were put on board．So Elpenor begs that his oar，with which he rowed in life，may bo set up as his personal badge over his tomb． $2.77-8$ ；see App．F．I（13）（84）．ל $\pi$ グper．elsewhere is epith．of tho ship．
405－6．This dependence of Telem． for his smallest actions on the gui－ dance of Pallas，supposed hy him Men－ tor（so $416-\mathrm{y}$ inf．），illustratos his clin． racter as yet unformed，seo App．F．， 3 ．
a cf．$\eta, 167, \sigma .34$ ， ג． 601 ，B． 851 ．
b $\beta .289$ mar．
c ß． 356 mar．
d t．207，$\psi .227$.
e $\xi .345$ ．
f o． $281-95$ ．
g．$\ell .177$.
h o．206，K． $570_{2}$
u． 411 ；cf．$v .75$.
f． 224 mar．
is c．137，178， 0 ． 552 ；cf． 498.
1 2．638，o．221， Ј49；cf．У． 37.
m 2． 7.
n d． $357,520,360$ ， 8． $268-9$ ．
－$\xi .253,299$.
p cf．е． $295, \mu .289$
q $\underset{\sim}{W}$ S．208，$\Sigma .576$ ， Ф．16，
r $\alpha .183$ mar．
s App．F． 1 （7）mar．，入． $9, \beta .390,430$.
i ibid．（6）mar．； cf．$\beta .109$.
u o．289，т．37，v． 354.
v $\gamma .11$ ．
w є．427，๕． 167 ， छ．346，甲．408， N． 599.




















$$
\text { 400. } \mu \varepsilon \tau \varepsilon \varepsilon^{\prime} F \varepsilon \varepsilon \varphi^{\prime} \text { Fis. 421. Foivonu. }
$$

 Wolf．Dind．，$\varepsilon^{\prime} \mu \dot{\eta}$ Harl．ex emend．Ern．Cl．ed．Ox．Bek．Fa．Löw．．414．$\alpha^{\prime \prime} \mu \alpha$
 pr．manu，sed $-\omega \nu$ ex emend．cum Schol．，$-\alpha s$ Barnes．Cl．ed．Ox．èt edd．rec．
 The denoting a person by a conspi－ cuous quality is a form of language widely diffused，cf．$\beta i \eta$ ，${ }^{\circ}$ Некидทвi ${ }^{\prime}$ （mar．）．Ni．adds is $\varepsilon \begin{gathered}\text { © } \alpha \mu \alpha \sigma \sigma \varepsilon ~ \beta i \eta s ~\end{gathered}$ ＇Hৎ $1 \times \lambda$ ．，Hes．Theog．332．iعৎウ̀，prob． as being of kingly race，cf．dıo七＠

411．$\dot{\varepsilon} \vartheta \varrho \rho^{\prime}$ ，see on $35^{6}$ ．$\dot{\varepsilon} \mu \grave{\eta}$ ，this reading is preferable to $\varepsilon \mu o l$ ，there being no call for a dative of special limitation in the action．

416．vnös，Jelf Gr．Gr．§ 624 obs． refers this to the head of gen．parti－ tive（as implying the part of the ship which he reached），or local．
417－8．$\pi \rho v \dot{\mu \nu \eta} . . . \pi \varrho v \mu \nu \eta \dot{\sigma}$ ．see App．F．I（5）（10）（II）．These $\pi \rho v^{-}$ $\mu \nu \eta \eta^{\prime}$ ．（ $\pi \varepsilon i \sigma \mu \alpha \tau \alpha$ ）fastened the ship to the shore，after she had been launched．
420．＂xu\＆vov is referred by Doederl． to si＂ho as meaning＂to suit＂，or ＂comply with＂，in which sense，as Fsixc is the real word，$\tau 0 i \sigma \iota ~ \delta \dot{\varepsilon}{ }^{\prime} \mathcal{F}_{i}$－
xuعvov would be needed．Ni．refers it to ixu ${ }^{s}$＂moisture＂，not，however， taking ǐx $\mu \varepsilon \nu 0 \nu$ to mean＂moist＂（cf．$\alpha \nu \dot{\varepsilon}$－
 ly and equably gliding＂．This seems forced．The siruplest way is to take it from inc，but way it should lose the breathing is diffieult to say．Per－ haps it is a touch of nautical verna－ cular．Similarly we find $\eta_{j} \mu \alpha \rho$ but
 $\alpha v \varrho \alpha$, cf．$\alpha \pi \sigma \cup \varrho \alpha s$ partic．of $\alpha \pi \alpha v \varrho \alpha \dot{\alpha} \omega$ ．
421－2．$\dot{x} x a^{2} \tilde{\eta}$ ，the Scholiast＇s mean－ ing of $\alpha \alpha^{\prime} x \rho \dot{s} \dot{\alpha} \eta \mu \nu$ ，＂blowing neither too much nor too little ${ }^{2 /}$ ，is the best；cf．
 Schol．has ह̇สo七＠ข̀v๓v，doubtless based on óv＠úvovios mox inf．xeגćódovt＇， Löwe would refer this to nóvtov，as more used in H ，of the roar of water； he perhaps overlooked Z $\varepsilon \varphi v \varrho o v$ и $\varepsilon \lambda \alpha-$ $\delta \varepsilon \iota \nu o ́ v ~(m a r.) . ~ H e r e ~ p o s i t i o n ~ a l s o ~$ awards it rather to Zépvpov．
424－6．iovèy，in form identical with


 $430 \delta \eta \sigma \alpha ́ \mu \varepsilon \nu 0 \iota$





428. $\mu \varepsilon ́ \gamma \alpha \propto$ Fí $\alpha \chi \varepsilon$. 431. Foívolo.

iotov "weaver's beam", also "web", 109 sup. - $\mu \varepsilon \sigma o \delta \delta .$, see App. F. 1.

 occur (mar.). 1
427-34. The melodious flow of these lines is admirable. The line describing the sail-hoisting is succeded by a dactylic burst, as if to mark the bounding of the vessel. Observe also the sudden stability introduced into this billowy measure by the spondcei stabiles (Hor. de A.'P. 256.) in 431, where the bowls are set in equilibrium, as it were, by a dactylic between two spondaic dipodia. With this metrical effect may be contrasted that of Virg. ※n. III. 208 Annixi toryuent spumas et carrula verrunt, in wich the measured oarstruke seems imitatud in the train of spondees. On anci ... otripy see App.F.1.(2) - Z'č殳E, also $l$ (mar.), is used of a bow-twang, war-shout, trumpet-call, and of water hissing on
hot iron (mar.). $\delta \eta \sigma \dot{\alpha} \mu$., "having made fast the sheets", used in hoisting
 $\hat{\eta} \tilde{\omega}$, acc. "during the early morning", cf. ขข์หนผя 105 ; besides this, Ni., following Eustath., gives three senses, further extended, of $\eta^{\prime} \mathrm{c}_{\mathrm{s}}$, viz, (1) the forenoon, (2) the whole day till sunset, (3) the $\nu v \chi \vartheta \eta^{\prime} \mu \dot{\varepsilon} \rho \circ v$ of 24 hours. (1) may be allowed, as the terminus a quo is put for the space it helps to measure;

 $\mu \varepsilon ́ \sigma o v ~ \eta \mu \alpha \rho$, which sunders them, make up the day: but (2) and (3) are mere poetic figures of part for whole, as "morns" are used for days, "summers" for years in English poetry. In v. 93-5 the idea of this word $\eta \dot{\omega}$ is expanded into 3 lines of description.

Bek. attaches V. 434 to the first paragraph of book III. With it the third day begins.
$0 \Delta \Upsilon \Sigma \Sigma E I A \Sigma \Gamma$.

## SUMMARY OF BOOK III.

On the morning of the third day Telemachus, with Pallas in the guise of Mentor, lands at Pylus, where he finds Nestor with his family and the whole Pylian population sacrificing to Poseidon on the shore. They are hospitably invited to share the banquet. Pallas, receiving the cup, prays to Poseidon, as does Telemachus, and they join the feast; after which Nestor enquires who they are, and what their errand ( $1-74$ ).

Telemachus states his purpose of enquiry for his father, and begs for any news of him ( $75-101$ ).
Nestor in reply gives a narrative of how the war closed with divided counsels, he himself with some others coming home straightway, Odysseus and the rest waiting to gratify Agamemnon, who was lingering in hopes to propitiate Pallas, but in vain. He mentions Agamemnon's fate and how it was avenged (102-200).

Telemachas opens the question of his domestic troubles. Nestor encourages him to hope for Odysseus' return. He replies despondingly, and enquires more particularly about Menelaus (201-252).

Nestor relates in fuller detail the course pursued by Egisthus, and how Menelaus was driven by the loss of his pilot and stress of weather to Egypt, whilst his brother's death, as also Orestes' return and vengeance, took place before his wanderings ended. He advises Telemachus to go to Menelaus at Sparta, and offers him conduct thither (253-328).

Telemachus accepts Nestor's invitation to sleep at his palace, while Pallas, disappearing under the form of a bird, is recognized by Nestor, who vows a sacrifice, and all retire to rest ( $329-403$ ).

The fourth day opens with the sacrifice, as vowed, to Pallas, described with much solemnity: the usual banquet follows; on which Nestor at once gives orders to prepare for the journey to Sparta. Pisistratus accompanies Telemachus. They halt for the night at Pheræ, and spend the fifth day on the journey thence to Sparta (404-497).

## $T \dot{c}$ żv $\Pi \dot{v} \lambda \omega$.







b $\xi .518$ ．
c N．21，32，ת． 79.
d E． 504, P．425， －． 329.
e $\mu .3 \leq 3$.
（1）463，入． 309 ．
o 2． $235-57$ ．
h x． $525-7$, 2．3：3．
i $Y .224, X .101-2$ ， ת． $93-4$, A． 629 cf．८．528， 536 ， II． 66 ，А． 242 ．

2．$\varphi \alpha \varepsilon i v o \iota$ Bek．Dind．Fa．，$\varphi \alpha \varepsilon i v \eta$ Harl．Ern．Cl．ed．Oxon．，$\varphi \alpha \nu \varepsilon i \eta$ Wolf．Löw．


#### Abstract

1－4．The break of the third day． $2 i \mu v \eta \nu$ ，Eëlius，viewed in reference to the whole physical system，rises out of and sinks into the Ocean river． But to those voyaging by sea he would seem to rise from it；and，as $i i \mu v \eta$ in H．certainly signifies the sea close to shore，or between islands（mar．），it might well suit here，where they are close to the N．E．coast of Pelopon－ nesus．In $\Phi .246$ ，where $\lambda / \mu$ ．occurs in some copies，of the Xanthus，$\delta i v \eta s$ is a better reading．In Hesiod Theog． 364 foll．the danghter－nymphs of Ocean hanint juicuv nct $\beta \varepsilon v \vartheta \varepsilon \alpha \lambda i \mu v \eta \mathrm{~s}$ as if $=$ oddáoŋg．Later pocts use it freely in that sense，as Vircil uses stagna，vada，etc．，as Eurip．Hec． 446. $t \pi^{\prime}$ oid $\mu \alpha \lambda i \mu v \alpha g$ ．On the mythical cosmography of Eitlius see Völcker Homer．Geogr．\＆ 15, p．20．－Jodvixad－ xov，conveys the motion of atability， so firmamentum．LXX．oreperop $\alpha$ ，and the Heb．ミワp7．which they render，which means something bammered out，as if metallic．So Pind．Nem．VI．3－4，  vec onpuros：and Pyelh．X．2\％．Siee Sir G．C．Lewis Anct．Astron． 3 （4）．


In same sense H．has oidjóes（mar．）． Húzov，see App．D． 4.

5－6．ígov，a mixed form of aor．， the ending $-0 \nu$ of the $2^{\text {nd }}$ preceded by the $\sigma\left({ }^{\prime \prime} \xi \omega=i \% \sigma \omega\right)$ of the ${ }^{\text {st }}$ ；ef．$\delta v^{-}$ бєto $\beta$ ウ̈бとro and others．evooix．xva－ vox．$\Rightarrow$ Побعı $\alpha$ ќcovı．He begat Ne－ leus who begat Nestor（2． $235-57$ ）．
zvavoxairy stands elsewhere alone for Poseidon，so «́eyvoóroş A． 37 for Apollo，and $\pi o \lambda v \delta \dot{\varepsilon} \gamma \mu \omega \nu$ for Hades， My．Cer．17，31．It is epith．also of a horse（mar．），of Hades in Hy．Ceres $34^{8}$ ，and Hector has y$\alpha i \tau \alpha \iota ~ x v \alpha$ veat． ITere，as in the xvóvév vépos，甲 $\dot{-}-$ 2ayyes xvóv．，and in mourning gar－ ments，an intensely dark hue is in－ tended．The material xúovog is cer－ tainly a metal，and probably bronze， the darkest－hued of metals，hence furnishing a standard of colour；so xváveos is＝black，нee App．F．I． （19）．The victims are＂all－black＂as if to an infernal deity；Poseidon and Hadea，as devourers and destroyers， having much in common．Tho former is Eirtog，the latter xiveorcoios；so Holy Scriptrre couples＂the sen＂with ＂Death and Hades＂in Rev．XX．13．1

P． 355.
b c． $160, Z .174$.
c $\sigma .44, \gamma, 179$.
d $v .56-7,73-7$ ， M．373－5．
e $\gamma .178, \pi, 322$ $\varkappa .140$ ；cf．$\tau .202$
f $\beta .416$ ．
g $\sigma .355, \varphi$ ．288， ८． $46 \%$ ．
h Z．291，Г． 47 ； cf．e．240，Ф． 302.
i $\alpha .281, \beta .360$ ， ง． 12.
k Z．464，こ．114； ef．X．482，$\zeta$ ． 303，九． 348.
$1 \alpha .119, \varrho, 325$. m $\boldsymbol{\Psi} .71$. ก $\sigma .406$.



 10












 Arist．，Scholl．H．M．Ir．$\sigma \varepsilon i \sigma \alpha v$ Zenod．，Scholl，quinque．16．Schol．H．


7．ச́vvと́と，nine cities are under Nestor＇s sway in B． 591 foll．Obs．here the varr．lect．Ni．thinks $\pi \varepsilon v \tau \eta x o v \tau v$ s may be the true reading．The Scholl．， however，note the agreement between 9 （seats）$\times 500$（men），and，in Nestor＇s armament，$B .602,90$（ships）$\times 50$ （men）；＂fifty＂being the least number mentioned as manning a ship in the Catalogue．The agreement is probably not accidental，but based on some political divisions familiar to the poet＇s hearers，but now lost．

8－g．Joov́x．，the oxen were＂held in front＂of each＂ $8 \delta \rho \alpha$ ready for slaughter．For the number 9 in sa－ crifice and banquet，see mar．

غ่ $\boldsymbol{x} \ell$ expresses destination，as in $\tau \dot{\alpha} s$
 （mar．）．an＠ia，see on $\gamma .45^{6}$ ．The verbs in this are in effect pluperf．，the aor．involving in its absolute past no－ tion that of the past before a given epoch．
ro－1I．oï $\delta^{\prime}$ ，the $\delta^{\prime} \varepsilon$ is apodotic of $\varepsilon v \tau \varepsilon$ in 9，＂when they had sacrificed then these began to land＂：for $\delta \dot{\varepsilon}$ so used see mar．For the mode of furling sails and landing see App．F．y（9）－（1r）．
rectay．，＂bronght to shore＂，opposed to $\alpha v \alpha ́ \gamma o v z o$＂put to sea＂．

14－5．nंßciòv，often follows ov $\delta^{\prime}$ ， as here，enhancing negation，but is used also in affirmation（mar．）．
 but with $\varepsilon \pi \dot{\imath}$ both it and $\pi \lambda \varepsilon \dot{\varepsilon} \omega$ become compounds in the sense of sailing over； this $\dot{\varepsilon} \pi i$ here takes acc．of motion over a surface，not towards a point，see $\alpha$ ． 299 note．

16．̈̈лov．xv่．$\gamma \alpha \tilde{\tau} \alpha$, ，the words，if

 imply death and burial；but Pallas，as Mentor，would then be contradicting Pallas as Mentes，who（ $\alpha, 195$ foli．） strongly asserts the fact of Odys，being alive．So does Halitherses，with whom Mentor is associated（ $\beta$ ．163－6）；and the object of this voyage is to raise up hope in Telem．；thus，as $\varkappa \varepsilon v \vartheta \vartheta \omega$ is used also（mar．）of a ship，a city ete．， merely as＂containing＂，we may render， ＂what country keeps him from our sight＂．The form of sentence，＂hear of thy father，where he is＂，is com－ mon in all simple styles；so sein me in quibus sim gaudiis，Ter．Eun．V．8， 5.

18．$\varepsilon$ ौ $\delta o \mu \varepsilon v$ ，epic for $-\omega \mu \varepsilon v$ ，follows $x i \varepsilon$ without conjunction，as often in admonitions brief through urgency，and is the hortative subjunct．，cf．Jelf， Gr．Gr．§ 416 ， 1 ．So in $\boldsymbol{\vartheta} \alpha \dot{\alpha} \pi \tau \varepsilon \mu \varepsilon$ óv $\tau \iota$
 and often after $\alpha ้ y \varepsilon, ~ \varphi \varepsilon ์ \rho \varepsilon$ ，and the like；the non－recognition of this gave rise to the var．lect．ő甲＠$\alpha \tau \alpha<\sigma \tau \alpha$ in v． 17.
















2 र．327－8．
b $\alpha .213$ ．
c $\beta .360$.
d ß．77，Я．478，
2．451，v．339－41．
e 9． 23.
l $\beta$ ． 134.
ร̌ w．2ゴ ，J． 805 ， ง． 280 ．
h e．177，＠．43；ef a．79，$\pi 94$ ．
H． 199, ․ 436 ；
cf．$\delta .723, \xi .201$ ， A． 251.
k $\beta .405-6$ ．
1 II．661，$\Omega .141$.
m $\boldsymbol{\gamma} .7$.
n o． 500 ．
0 r． $462, \xi .430$.

19．$\alpha$ v̇ós，Arist．，Schol．I1．al 327 mf．，ita Bek．Dind．Fa．，aviòv Cl．ed．Oxon．
 recent．man．Harl．33．x＠$\varepsilon$ © $\tau^{’}$ Harl．cum aliis，x＠é $\alpha$ Dind．$\alpha \lambda \lambda \alpha$ omnes．

19－20．These lines are set in the margin by Bek，and belong more fitly to 327－8．For xexvuノ．see on $\alpha, 213$.

22－3．íш．．．л＠облєข่ร์онєє，pres． subj．followed by fut．indic．；cf． $\mathrm{\omega}_{\mathrm{s}}$
 $\tau \propto 6$ ，f． 368 ：see App．A． 9 （5）．$\pi \varepsilon$－ xei＠चuce，this verb commonly has a gen．，the＂trial＂implying a process of contact；here the result，－one who lias made trial of and is well versed in words（ $\mu$ vivorat dat．）－is implied． In＊． 23 we have a singular constrn；
 ＇Odvorjos＝which they＂tried on＂ upon Odys．Donalds．Gr．Gr 8,454 cc distinguishes a gen．＂tentative＂but， to aim at，to reach to，to be in con－ tact with，or in possession of，are but exbended degrecs of one notion．

24．Tclem．justilies the «idiog which Mentor deciared inopportune $v$ ． 14. \＆ंgequeg 9 et，see on $\alpha_{i s} 416$ ．
${ }^{17-8 \text { ．ov yoeg．．．ovi，the negative }}$ repeated in samo clause adds empha－ sit，as in＂no！I am aure not；＂so in ov
 seo map．As ëxyre is＂by the gooll will ur blemsing＂of Apollo，Hermes，efe．
（0． $319,8,86$ ），an cifxygt is without such H（1）．OD．1。
their good－will or blessiug．The Greek
 wherefore oṽ $\tau \iota \pi o \lambda v \dot{v}$ 犭＠óvov $\varepsilon \mu \pi \varepsilon \delta \delta \nu$ （ $\eta \varepsilon \nu, M .8,9$ ）．Conversely，Mentormeans， Telem．might expect the gods would protect and prosper him．¿éx．is also used of active opposition，＂in spite of＂，cf．mar．－yEV．TQoup．tE，＂born and bred＂．

31．ócgụiv，not exactly $=\alpha \gamma o \rho \dot{\alpha} v$, which means a formal assembly of men，the former applies equally to （mar．）corpses，ships etc．（Ni．）है ©pas， the component parts of the whole $\tilde{\alpha} \gamma v \varrho .$, forming hendiadys with it．


 Bels．says，xpéct．Now the plur，of xpéas in H．and Hes．is ró́ŏ syncopated， or upē̄ coutracted，whichlast，occurring only before a vowel，becomes xpí ${ }^{2}$ ． ＇Thus xozex＇lacks authority．，But the main difficulty lles in $\approx \lambda \lambda \alpha \tau^{\prime}$＇r $\pi$ हipov． ＇To say，＂were ronsting steaks and mpitting others＂is nonsense．But by regarding the $\tau^{\circ}$ of xpéa $\tau^{\circ}$（Harl．）as dapleced and roally belonging to $\tau \alpha i \lambda \alpha$ following，and viowing the acts 当を $๓ v$ ， irupuv，us a prothysteron，we have
K. 542.
b K. 198.
c ס. 630, Э. 62 ,
471, o. 163, ৎ. 71.
d I. 200.
e v. 3,95 .
f $\boldsymbol{v}, 119,0.362$.
g o. $150, \delta .59, \Delta$.
4, I. 196, 224,
б. 111, w. 410.
h $\%$. 533 .
i $\eta$. 50, K. $217, x$. 216.
k $\alpha$. 25.
1 o. 149-53.
m $\gamma .187, x .73, \lambda$. 451, I. $33,{ }^{4}$ 世. :51; cf. छ. 130, ת. 652, ס. 691, 2. 218.
n $\Sigma .545,4.346$, 1. 208; cf $\mu$. 48, 2. 203.














$$
\text { 34. Fíסov. 39. Fw̃. 43. Fóv } \alpha x \tau 兀 \text { 46. } \mu \varepsilon \lambda \iota F \eta \delta \varepsilon ́ o s . ~
$$

 45. $\ddot{\eta}$ Thiersch. Bek. Dind., $\tilde{\eta}$ Scholl. H. M. Ni. Wolf. Cl. ed. Ox.
in $\tau \alpha \dot{\alpha} \lambda \lambda \alpha$ the well-known expression for the "remnants", when the sacrificial portions, as in 9 sup., had been disposed of. The "spitting" these then corresponds with what is more fully described $\inf _{\mp} 462$, A. 465 , as $\mu i \sigma \tau v \lambda-$
 ร' $\pi \varepsilon \iota \rho \alpha \nu$. The meaning thus is, "were spitting the remnants and roasting steaks of them". For this sense of x@ $\varepsilon \alpha$ cf. Certamen Hes. et Hom. Goettling, po, 319, 12, 13,


 $\pi \varepsilon \nu \tau \eta ŋ ห o \nu \tau \alpha$.
34. oí $\delta^{\prime}$, i.e. Nestor and his sons.
36. J@ãtoc, he was the youngest son $(413-5)$ of seven, of whom Antilochus, beloved next after Patroclus by Achilles, fell by Memnon's hand ( $\delta .187$ ). It is his office, as youngest, to attend to the guests (Ni.). Herod. V. 65 , says that Pisistr. the Athenian usurper was so named from a notion of family descent from the Neleids.

38-9. The xioug was the actual fleece (oios $\delta \varepsilon ́ \rho \mu \alpha, \xi ; 519$ ), used in coarser bedding; the @ $\eta \gamma \varepsilon \alpha$ (epith. $x \alpha \lambda \dot{\alpha}$
 dyed, were commonly thrown over the toóvot, x. 352, or formed part of the bedding, as in $\eta$. 336. Gocovu., the eldest brother, who went with his father and Antilochus to the war. (Ni.)

40-1. The $\mu \eta \rho i \alpha$ were wholly sacrificed, the $\sigma \pi \lambda$. shared religiously, each having a taste ( $\dot{\varepsilon} \pi \dot{\alpha} \sigma \alpha \nu \tau o$, inf. 461, cf. Aristoph. Pax 1039 סєṽ○о $\sigma v-$ $\sigma \pi \lambda \alpha \chi \nu \varepsilon v \in \tau \varepsilon)$, see on $456-9$ inf. ; the rest ( $\tau \alpha \lambda \lambda \alpha, 33$ ) were shared festively. The guests arrive when the Pylians have began the festive business, but are initiated with a share of the $\sigma \pi \lambda$., and in $65-6$ join in the banquet. $\delta \varepsilon \iota \delta \iota \sigma \%$., we have pluperf. $\delta \varepsilon i \delta \delta \varepsilon \tau 0$ of $\delta \varepsilon i x \nu v \mu \iota$ in sense of "welcomed" or "pledged" (and so $\delta \varepsilon \iota x \nu v ́ \mu \varepsilon v o s$ "pledging"), and from the perf. a pres. $\delta \varepsilon \iota \delta i \sigma=\frac{1}{2} \alpha \iota$, as here, "holding the cup out to pledge" (cf. $\delta \varepsilon \iota \delta i \sigma \sigma o \mu \alpha \iota, \delta \varepsilon i-$ $\delta \omega)$, and in the same sense $\delta \varepsilon \iota \mu \alpha \nu \dot{\alpha} 0$ $\mu \alpha \iota$ (Buttm. Gr. V.s. v. ঠ\&ixขvuı); for examples see mar.

43-6. £v̈ $\chi \varepsilon \boldsymbol{\sigma}$, addressed to Mentor individually, whereas $\dot{\eta} \nu \tau \eta \sigma \alpha \tau \varepsilon$ comprehends Telem. and his followers: cf. $\pi$. 91 -4, where $x \alpha \tau \alpha \delta \alpha \dot{\alpha} \tau \varepsilon \tau^{\prime}$ and $\varphi \dot{\alpha} \tau \varepsilon$ are followed by $\sigma \varepsilon \in \vartheta \varepsilon v$. (Ni.) For $\eta \boldsymbol{\eta} v-$ $\tau \eta \dot{\sigma}$. see on $\alpha$. ${ }_{e}^{25}$ The phrase $\dot{\dot{y}} \boldsymbol{\vartheta} \boldsymbol{\varepsilon}-$
 the sense of abstract right into that of mere custom (mar.) ; here it seems to mean the former, "as one ought"; in the latter sense stands sometimes $\hat{\eta} \delta i x \eta$ żбti (mar.). On the former is based the reproachful epithet $\dot{\alpha} \dot{\vartheta} \dot{\varepsilon}-$ $\mu 1 . \sigma \tau 0 \mathrm{~s}, \iota .106,1.63$. - oüvov is one of the Homeric words in which the $\mathcal{F}$ is inconstant. In $\alpha$. IIC, $\beta .349$ et alib.

















a ß. 249, \%. 280, -. 376 .
i) $5.23, \chi \cdot 209, \beta$.

158, $\gamma .364$.
c App. A. 8 (3)
riar.

e $\alpha, 213$ miz
if 133.
5 阝. 261.
h 0.8, e. 354.
i f. 235, ง. 205,
A. 54, N. 563.
k o. $320,9.498$,
e. 90.

1 a. 318, и. 382.
m ท. 202.
n f. 191.

- $\beta .171, \gamma .56, \varphi$. 200

51. Feqı

foivov is proper, but here and $\gamma .51$ oivov. The ending $\mu$ eiccodios oivov occars Pind. Fragm. 147. Donalds. 44.

48-9. A passage remarkable for simple and straight-forward piety mingled with high courtesy. Ni. with the sentiment here compares Arat. 4.
 Here 生 $^{\prime}$ is $=\gamma \alpha \mathfrak{\alpha}$, as in $\alpha \cdot 433$. Obs. ó $\mu \eta \lambda .1$ zin is used individually of a person or collectively of a generation, as

so-3. "ivecoov, for this and the other Homeric cups etc. see App. A. 8 (3). The young Pisistr imitates Nestor in his sententiousness, see on $69-i 0$ info, where Nestor leads off with a masim.; but there is ulso much naiveté in a youth laying down this principle of sentores priores, and aidding that he shall proceed to act upon it in his office to the gnests.
$\pi ғ \pi v \cup \mu$. ... desceip, "discrectly respecsful", ef. !33, where the Greekn, being not all vorpoves and $\delta$ (xcctoc, incur woe through the wrath of Pallas. Qüveses, see on 61 inf . The diseernrocnt lay in giving the cup firat to Mentor on the anenre of ago, pasaing by the princely rank of Telom. The
compliment, paid really to the eidolon Mentor, is accepted by the goidess; so \%. 213 foll. Agelaus threatens (as he supposes) Mentor, which Pallas in person rescuts, 224 .
$55-7$. The verb $\mu \varepsilon \gamma a i \rho \omega$ is followed by a gen. case N. 563 , but here the infin. supplies the object. nuriv includes all who liad partaken, not merely the T $\eta \lambda \dot{\varepsilon} \mu$. х $\alpha i \xi \mu \varepsilon$ of 60 inf . Observe the precedence given to Nestor and his sons, as the hosts, and perliaps further in return for the disceraing courtesy of Pisiat. in $40-2$. These "minor morals" show the spirit of the Homeric age.
 necasion as one commun to the whule people, not private in Nestor's family. reñecvec, though sing., virtually includes both the persons named; no trace of auch a reading, as Tonjaver oceurs. otivext, = to ov forexe, "that for the sakes of which "; of. thim with oṽvexe "becanse" in 63 sup. and often



62-4. Poscidlorn was utill amnag the Athoupians, whither he went ex. 27.
a $\zeta .166$, e． 31.
b $\gamma .470$, A． 290.
c $\gamma .309, \delta .3, \eta$ ． 50，世． 201.
d K． 203.
e $\alpha .231$ mar．，$\gamma .243$ ，
छ．378，Z．174－6．
f $\varepsilon .201, \psi .300$ ， 316 ，e．227， 9. 91，429，$\psi \cdot 301$ ， 309.
g．$\frac{2.252-5, \quad \alpha \text { ．}}{170-3 .}$
h $\psi .82, x, 202,568$.
i $\beta .58, \boldsymbol{\eta} .310$ ．
k $\beta$ ． 370 ．
$1 \beta .237$.
m छ．231，a． 183.
n $\alpha .213$ mar．
－A．85， 92.
p ${\underset{3}{3.21}}^{2} 139-40, \alpha$ ．














65．Fغevíavio．
72－4 improbabat hôc 1．Aristoph．，permittente Arist．et hic et ad ८．253－55， quamquam ibi magis propria，Scholl．H．M．Q．R．

It would seem as if，during such ab－ sences，prayers and sacrifices from mortals must fail of their effect；see d．21－4 note．Here，as regards Men－ tor and Telem．，the question does not arise，the prayer being only part of the disguise；as regards Nestor and his sons，they were probably performing rites stated and due，and the poet＇s consciousness does not seem to re－ cognize the coincidence of their festival with the god＇s absence．As regards the prayer for Nestor，she herself，we are told，accomplished it．Thus the sacrifice was effectual although the god to whom it was offered took no ac－ count of it．ทُ＠évo＇Od．hiatus is frequent after the cæsura of $3^{\text {rd }}$ foot， especially the bucolic cæs．
65－6．ن่गÉอ̃．，＂upper or outer＂， as contrasted with the entrails pre－ viously tasted 40 sup．；then came the libation and prayer，and now in due course the feast．épúg．＂pulled（the meat）off（the spits）＂．Eumæus on the contrary presents his guest，in ruder fashion，the pieces on the spits（ $\xi$ ． $76-7) . \delta \alpha \sigma \sigma \alpha \dot{\mu}$ ．$\delta \alpha i v v \nu t^{3}$ ．This justaposition illustrates the connexion between $\delta \alpha i v v \mu \alpha \iota$＂feast＂and $\delta \alpha i o-$ $\mu \alpha \iota$＂dvide shares＂．

68－9．Nestor leads off with a maxim see on 50－3 sup．This hospitable rule， to ask no question till the guest＇s wants have been supplied，is cha－
racteristic of heroic courtesy．The epith．$\Gamma$ हeクंvios applied to him，is based on a place given as $\Gamma$ ge $\eta v i \alpha, \Gamma$＇́́e $\eta v \alpha$ （ $\tau \dot{\alpha}$ ），or $\Gamma^{\prime} £ \eta \nu 0 \nu$ ，where Nestor either was born or found refuge when all the eleven other sons of Neleus were slain．Hes．Frag．xlv，2，3，Goettl．




70－3．vá＠лクб．This verb is ca－ pricious in its construction；the dat．is commonly found with the pres．and imperf．and once with the $1^{\text {st }}$ aor．（ $\boldsymbol{v}$ ． 131 ），with which and with the $2^{\text {nd }}$ aor． the gen．mostly follows．Aristoph．re－ jected 72－4 here，thinking them bor－ rowed fr．८．253－5；Arist．also thought them more proper there，yet allowed the iteration．$\mu \kappa \psi \iota \delta^{\prime} \omega \omega_{g}$＂at random＂， i．e．wherever they could pick up plunder；whereas a $\pi \rho \tilde{\eta} \xi \iota \varsigma$ would imply a fixed destination．Odys．in his feigned story $\xi$ ．222－30，as a Cretan prince， speaks of such marauding expeditions as occurring before the Trojan war． On the question of piracy ef．Thacyd． I．5，who infers the reputableness of the employment，and is a testimony to the genuineness of the passage here．
 show less hesitation after the hospitable reception than he expressed 22－4 sup． is natural．



















a $\alpha .95$.
b $\mu .184$.
c $\alpha$. 186; cf. $Z$. 396-7.
d d. 314.
e P. 32, 14.
f $\alpha .283,344$.
g c. 87 mar.
$\mathrm{h} \leftrightharpoons .251, \delta .176$, ง. 495.
i $\gamma .292$, A. 607. $k$ Y. 184; cf. $\boldsymbol{\alpha}$. 242, d. 675, 127.

1 I. 577.
m d. 28-9, 486-7, 2. 371 , A. 83, 65, B. 349, M. 239 , 241).
n Z. 453.
o d. 322-31.
p a. 267 mar.
q $\alpha .379$ mar.
r d. 226, ง. 459 , ร. 343.
s $\beta$. 314.
t $\eta .197-8, \tau .355$, $Y_{0} 127-8, Z$. 345, ©. 304; cf. A. $417-8, \mathrm{X}$. 477.

78 caret Vien., marg, inseruit. Harl., [] Wolf. et edd. rec. $8 \mathrm{r}_{\mathrm{v}}$ vinò N Viov
 annot. 90-1. pro $\varepsilon \ell^{\eta} \varepsilon l^{\circ}$ Bek. $\eta_{\eta} \eta_{0}$. 95 [] Bek.
$78-83 . \quad$ v. 78 is probably an insertion by some copyist from $\alpha .95$; thus
 lowing eosto optat., each with ivc in same dependence, need not arise; see, however, some instances of optat. and subj. mixed in the same dependance App. A. 9 (16) end. v่xovniov, see


 here bears partly the sense of "renown" as in $\alpha \cdot 344$, and partly that of "tidinge", as in $\alpha .283$; the renown of Odys. coneinting in the newn spread of him.

87-9; ทีメe, Jelf, Gr. Gr. \& 339, 8 writes गxt; but it seems better to viow it as a real ep. dat., a twin form of the dat. lacative in 9 t, ib. 883,1 , and then the $b$, which is subecript in
 in active sense at 884 , here in pass. $;$ boing found in so other book of either porin it in marked an unice leclum: for both act. and pass, use of aँचб₹०s
(mar.). ©лло́y, here $\ell$ is elided, as in the dat. pl. and in evil, $\pi \varepsilon p l$, ore.
 prints $\bar{\eta} \nabla \boldsymbol{v}^{3} \ldots \eta^{\nu} \tau \varepsilon$ without adequate reason; $\varepsilon l$ following verbs of saying, in sense of "tell me if etc." is common enough, and stands elsewhere, on good MS. authority, repeated with a donble clause. We find once indeed $\varepsilon \ell \tau \varepsilon$ of one clause followed by $\eta \dot{\eta}$ roi of the other, but though this shows that the meanings approach each other, it gives no ground for rejecting ome of the expressions; soe mar. - TE $\lambda \alpha_{-}=$ \%eє, see Арр. В. (3).- Аи甲ет., вее on 8. 422 .
92. yoviva $8^{\prime}$, see on $\alpha \cdot 26 \%$, ixaivopece here shows the sense of ixeris, "come smppliantly". For cil $x$ ' nee on $\alpha \cdot 379$. The subjunct here r nembles that called deliberative, as in
 A. 9 (6) end.
95. Bek. auspects this line's genuineness here and d. 325 where it recurs,
a $\xi .387$.
b ร．388，X． 119 ，
A．23；cf．9． 172 ．
c H． $410,0.374$.
d e． 44.
e $\alpha .25$.
1 $3.68-73$
n．4．3！，ס，763．
h B． $272,0.375$.
－©． 40$\rangle$ ．
k ce． 49 nıar．
1 d． 765.
$\mathrm{m}_{1}$ y． $327, \delta .314$. ：31，64i，ì．148， «．112，X．166， u． 35.









## 99．Fézos．fẹ́yov．


with the whole passage $9^{2}$－ror ；but although it might be spared，it does not weaken the sense，or encumber the sentence．$\pi \lambda a \zeta ̧ \circ \mu \dot{v} v o v$ is referable
 ónov $\sigma \alpha$ is parenthetical，or $\pi \lambda \alpha\}$ ．may depend on $\mu \tilde{v} \mathfrak{v}$ ov to be rendered ob－ jectively，＂tidings of him roaming＂， cf．$\lambda .49^{2} \tau 0 \tilde{v} \pi \alpha \iota \delta{ }_{s} \alpha \gamma \propto v o \tilde{v} \mu \tilde{v} \vartheta^{\prime} \circ \nu$ ． Yet to read $\pi \lambda \alpha \xi{ }^{\prime} \mu$ çvos would be more Homeric．ठ́ıそ̧voòv ṫ́ze，i．e．a man was born ill－fated，as he was born strong or healthy；elsewhere（mar．）we read of $\alpha i \sigma \kappa$ as spinning at a man＇s birth the thread of weal or woe which he has thereafter to endure；cf．Thetis＇lament to her son $\tau i \nu v v^{\prime}{ }^{\prime} \varepsilon^{\prime} \tau \varrho \varepsilon \varphi o \nu \alpha i \nu \dot{\alpha} \tau \varepsilon-$



96．aćdoucu，here in sense of ＂compassionate＂，see mar．；$\alpha i \delta \varepsilon ́ o u \alpha \iota$ is also found．For a word descriptive of shame borrowed for compassion，ef． Virg．En．II． 54 I －2 jura filemque sup－ plicis erubuit．The pres．imper．$\mu \varepsilon \ell-$ $\lambda i \sigma \sigma \varepsilon 0$ is continued in 97 by xoró－ $\lambda \varepsilon \xi 0 v$ the former injunction being ge－ neral，and not limited，as the latter is， by the occasion of the moment；Jelf， Gr．Gr．§ $420,2$.

97－8．zerćえをgov，Buttm．assumes a root $\lambda \varepsilon \gamma$－in sense of to＂say，talk of＂，and another $\lambda \varepsilon \%$－in that of＂lie down＂；Curtius also（I．p． 163 ）views them as distinet；but in $\tau \alpha v \eta \lambda \varepsilon \gamma \varepsilon \dot{o}$ the elements are $\tau \alpha \boldsymbol{\alpha} \alpha o s$ and $\lambda \varepsilon \gamma$－＂lay＂； see App．A．22．For グvtทテ．see on $\alpha$ ．25．גíoooucu，for the sentiment and the manner of urging Odysseus＇ memory as a topic of appeal cf．（mar．）
 $\varepsilon \mu \dot{o} \varsigma \ldots . . \tau \tilde{\omega} \nu x$ т．$\lambda$.

99－101．ह̈xo̧ and ह́oyov，although
disjoined by $\eta$＂．．．$\eta$＇$\varepsilon$ seem to mean＂word as accomplished in act＂，reflecting the sense of $\dot{\varepsilon} \xi \varepsilon \tau \dot{\varepsilon} \lambda \varepsilon \sigma \sigma \varepsilon v$ as joined with
 more forcible，as assuming that the supposed good offices on Odysseus＇part
 see App．A．1．ठ $\quad \boldsymbol{\mu} \mu \boldsymbol{\omega}$ ，see on $\alpha$ ．101－5．

102－200．This whole speech is cha－ racteristic of Nestor and may be com－ pared with one in the Il．to Patroclus （A． 670 foll．）－a long narrative，clos－ ing like this with urgent advice．Ob－ serve in both speeches how accessories are engrafted，and episode set within episode；especially see $1690-3,700$ ， $711,714,722,750,753,766-70$ ．The old warrior talks on and off his real subject，somewhat presuming on his years and the well－won respect of his juniors，but guided by kindness and good sense through all the ramifica－ tions of his tale．Shakspeare has given us some traits of such a character in the Menenius of his Coriolanus．

103． $\boldsymbol{\varepsilon} \pi \varepsilon \boldsymbol{\varepsilon}$ would lead us to expect some apodosis introduced by zoc jà
 throwing into a parenthesis all from
 we might there take $\tau i \varsigma x \varepsilon v$ éx $\begin{gathered}\text { iva } \\ \text { r．} \tau . \% \text { ．} . ~\end{gathered}$ apodotically，as equivalent to，＂I can－ not tell you all，for no one could（lit． ＂who could＂），even were you to go on asking for years＂．But the clauses so parenthesized are too closely knit with their immediate predecessors and followers to allow this．It is better，then， to view the structural outline as lost， in the accumulation of details evoked in $105-13$ by Telemachus＇appeal to the events of the war；and of which the enumeration is simply impossible．













isı．pro $\alpha^{\alpha} \mu \dot{v} \mu \omega \nu$ Heidelb．B．$\dot{\alpha} \tau \alpha \varrho \beta \eta \eta^{\prime}$ ． 113 ，$\alpha \lambda \lambda \dot{\alpha} \gamma \varepsilon \pi o ́ \lambda \lambda ’$ Harl．mar．，sed $\tau \varepsilon$ Schol．H．

Thus far it seems as though Nestor mistook Telemachus＇words，$\tau \tilde{\omega} \nu v \tilde{v} v \mu 0 \iota$ $\mu v$ ñoc 101，as meaning，＂pray make mention of all this to me＂，ef．$\pi \alpha$ eoos $\mu \nu \eta \sigma$ चiv vat $\delta$ ．118，and Moṽб人t ．．．．． $\mu \nu \eta \sigma \alpha l \alpha v^{\prime}$, B． $491^{-2}$ ．In the same strain lue goes on to show why it is impossible；－＂for nine years long we mancouvred against shem with every sort of artifice（ $\delta$ ódosft）＂，and this word secms to lead him to the first recognition of Odys．，rather，however， as the prime deviser of these doido than as the subject of the enquiry which he is answering．He then again breaks off in an apostrophe to Telem．－ ＂thy father surpassed all in stratagem， if so be thou art indeed his son＂．

In 126 Nestor may be said to settle down to his tale．Its flow is copions and unbroken，but we find in its course little completed events，like islands in a stream（sce below on 165 foll．）， in which the imperf．is exchanged for the aor．At its close the news of others is added to his own，and the final men－ tion of the fate of Agamemnon and the dend of Orestes gives cccasion to an ad－ monition to his young guest and friend．
 with avirinuev 104，＂all that we en－ dured in wandering＂；hence，õoc $\mu a \rho \nu \alpha \mu e \sigma^{\prime}$ is slightly in nacoluthon
 Gecev，for the optat．following the im－ perf，or aor．see App．A．9／20i，－＇y y $\mathrm{L}_{2}$－
$\lambda \varepsilon \dot{v}$ ģ，see $I .328$ foll．where Achilles speaks of twelve adventures by sea and eleven by land．

109．Xeĩtcc．Nestor（H．334）states a purpose of gathering the bones of the deceased，after burning the bodies， to take them home to their children． He was an old man and had left children．The Hebrew idea that a man should＂sleep with his fathers＂ found little place with H．Those who had left no children at home were buried on the spot－even Achilles， the prime hero，with his best beloved comrades Patroclus and Antilochus（ $\Psi$ ． 91，244， $.7^{8-80}$ ），as he himself had directed．The Greek＇s idea was rather to plant his fame abroad，and mark remote regions with his memory（ $\delta$ ． 584）．Thus Elpenor（2．75－8）；and so Hector supposes will be done for any champion whom he may overthrow （H． $85-91$ ）．The examples to the con－ trary，of Sarpedon＇s translation by Sleep and Death，and of the suitors＇corpses sent home（II．453－7，ம．418－9），cau be easily explained by their respective circumstances．
113－6．ひ̈גえce te，we should expect some more marked conjunction than $\tau \varepsilon$ ； yet it illustrates the easy loquacious style of Nestor．xatcovv ${ }^{\text {．，a mere }}$
 xetuppiznios．orvepsios and xaraorv－ pslóg．－ovd＇，＂I could not tell them all，cven if etc．＂
＊$\xi .375, \tau .166$ ； cf． $\boldsymbol{c} .365, \boldsymbol{\pi} .440$ ．
b $\beta$ ． 167, A． 29.
c ef．8． 460.
d e．107，5． 240 ；
cf． 8.295.
e r． $379,422,423$
cf．$\beta .236$.
f T． 392.

h̆ d．334，H． 111 ， l． 353 ，あ． 366.
icf．ß．88， 118.
ј E． $101, \boldsymbol{H} .359$, M． 233.
k ג．236，o． 225 ； cf．ס．204－8．
$1 \delta .75,142,9.384$. แ $11.206,59 \%$ ．
n cli．$\eta .294$.
－ঠ．141，239，a． 46
p f．148，ঠ．90，120， $\mu .327,-\tau .530, M$ ． 141；cf．＊． 139. q 2 512，A．767； cf．I． $179-80$ ．






 xยivov ě̉x






117－8．$\pi \rho i v$, adverbial，＂thou would＇st have gone home first，out of weariness＂． Some，placing a comma at＇Axolol， render it conjunctionally，＂I should not have told all before thou hadst gone home＂．This is，harsh，for，by introducing the indefinite limit of the hearer＇s patience，it clashes with the de－ finite limit of＂ 5 ，or 6 years＂previously supposed．－¢óлто $\mu \varepsilon v$ is imperf．

121．グभ $\varepsilon \lambda^{\prime}$ ，not merely $=\varepsilon \delta \dot{v} v \alpha \tau 0$ ， as Schol．，but＂no one ventured＂

 for a similar tenor，A． $186-\eta, \sigma \tau v \gamma$ ह́ $\eta$



122．With the oódoe in which Odys． was thus facile princeps，cf．the xéeds of which Penel．was mistress；see App． E． 2 （2）．

124－5．ćocróteg．．．غ́olxóta．The
 ＂to be seemly＂，are played upon here． The latter sense is clear in zouxót
 $\lambda \dot{\xi} \dot{\xi} \omega$（mar．）while to take both हैotxóres and हैoเxó $\alpha$, with Ni．，in sense of＂suit－ able＂seems lame and tautological，and evacuates $\gamma \varepsilon$ of its force，which is，＂your words at any rate are like his＂，referring to the doubt of his sonship just before stated；and to take them both in sense of＂like＂，i．e．like Odysseus＂way of speaking，would leave $\sigma \varepsilon \beta \alpha_{s} \mu^{\prime}$ है $\chi \varepsilon \iota$ ห．$\tau$ ．$\lambda$ ．without due force．Render，＂I
am astonished as I behold you，for indeed your words are like his，and yet one would not say that a man so much younger would speak so suitably $i$ ．e．so sensibly＂．The fact that to speak like Odys，would be to speak sensibly，makes the two thoughts play into each other with a very subtle transition．They appear more plainly as put by the less rhetorical Menelaus，
 $\pi v ข \mu \varepsilon ́ v \alpha \beta \alpha ́ \xi \varepsilon \varepsilon \iota$ ¢，ס． 206.

126．عíws，＂all that while＂，relat． for demonstr．teíws；cf．oĩov $\alpha$ ． 410 and note．He means＂whilst the siege went on＂，in contrast with the sub－ sequent events，introduced by $\alpha v \tau \alpha \rho$ érel 130 inf．，which dissolved their unanimity．Even then，it was rather the resolve of Zeus for evil，and Pal－ las＇fateful wrath breaking up its brotherhood of chiefs，than any per－ sonal disunion，which severed Nestor from Odys．$(132-5)$ ．The same crisis bred drunken discord and prolonged debate（App．A． 4 （2）note）．Yet even then Odys．inclined in judgment to go with Nestor，and went as far as to Tenedos with him，but thence turned back to gratify Agam．，clinging to his chief even when his brother left him （141－65，see App．E．I（1））．It is observable that H．says nothing here， or in $\varepsilon .108-9$ ，of the outrage of Ajax Oilleus on Cassandra as causing Athenê＇s wrath，but perhaps it is hinted at in $\delta$ ．













a $\pi .73, \mathbf{\Sigma} .510$ ．
b $\sigma .168$, ， 9.408.
c O． 710 ．
d $\pi .242$, т． 326.
e c． 420, v． 365 ，
世． 117 ．
f 久． 533 ，ๆ． 516 ，
N． 625 ；cf．$v$ 316－7，\％．241－2．
g e． $326-7$ ．
h $\chi .160,249$ ，e．92，
छ． $243, \mu .295$.
i 阝．282，v． 209.
k $\alpha \cdot 350$, v． 384.
1 B． 359 ．
m A．1－2．
n w．540，$\alpha .327$, d． 502, s．108－9． o $\gamma .161$ ．
p O． $59,2 \boldsymbol{F} .815$.
q B．214，E． 759 ， $\pi .111$ ，ef．O．40， Y． 348
r T． 162.
s $1.374,2.61, \xi .463$ ， т．122，A． 225 ．

## 139．Foivas．

 Wolf．13I．＂aberravit ex v． 317 ＂Bek．139．Beßapךxótes Ambros．E．


502．But beyond special provocations， men are nearest，in Homeric view，to the wrath of heaven，when they have no earthly check to their will，as the Greeks in the moment of conquest，and the suitors in the absence of Odys． Pallas，as the calm wisdom which checks impulse sind controls passion， is directly hostile to such arrogance； see App．E． 4 （6）．Her wrath had been fatal to Troy，and now pursued the conquerors，to whom，unlike the＂Ar－ give＂Heré，she had no national at－ tachment．ibid．（4）．Thus she occurs alone，$\alpha .32 \%$ ，as decrecing the ill－fated return of the Greeks，and wrought her ead not ouly by moral agency but by phyaical，raising waves and storm （8． $108-9$ ）to thwart their homeward voyage．

128－9．Ériчp．，＂opportune＂，ap－ plying 甲pivy to the occasion，hence $7 \pi \iota \varphi \rho \circ \sigma v v \eta, 8.437$ ，is a gift of Athene， who is landed by Hesiod Theog． 896 ss loov हั̌ovสav สarpi，$\mu$ ìvos xal $\ell \pi \ell$－ Deova हुoniviv．Apyeiocoiv de－ pends on yivoiro．With the superl．we find öxu（ef．$ข \pi+i p o z o s$ है弓 in Attic Gr．，＝＂tha best etc．posmbe＂．

131．This line is ont of place，for they do not embark sill 857 inf．，and then only one balf do so．It is pro－ liably inserted from $v .31 \%$ ，the same line leading up to it there as（130）here．

There might indeed be room for it as the apodosis of $\alpha \dot{v} \tau \dot{\alpha} \rho$ ？$\pi \varepsilon \varepsilon$ introduced by $\delta \varepsilon \hat{\varepsilon}$ ，and epitomizing what is ex－ panded in 132－64（cf．oi $\delta^{\prime}$＇$\pi \varepsilon \varepsilon i$ ovv
 $\mu \varepsilon \tau \varepsilon ์ \varphi \eta, A .57-58)$ ，but for the more formally apodotic phrase xal tóve dウ of 132 ，which precludes such a view．

135．$\mu \dot{\eta} \nu \iota o c . .$. ódoñs，see latter part of note on 126 sup，and，for $\dot{o}$ ．， App．A． 3 （1）．
${ }^{137}-8 . \tau \omega \dot{E}$ is subject of $\mu v \boldsymbol{v} \varepsilon i-$ $\sigma \vartheta \eta \nu$ in $140 ; 139$ adds a circumstance， the excess of wine on the part of the troops，as a reason for the expression $\mu \dot{\alpha} \psi \ldots x \dot{\circ} \sigma \mu \circ \nu$ ，$\delta \dot{\varepsilon}$ being $च \gamma \dot{\alpha} \rho$ ，see on 49．$\mu \dot{\alpha} \psi$ and $\mu \propto \psi i \delta i \omega s$ commonly lead the verse；for exceptions cf．mar．： join $\mu \dot{\alpha} \psi x$ ．т．$\lambda$ ．and $\notin \xi \bar{\eta} \dot{\varepsilon} \lambda, \frac{1}{x} x$ ．with
 the debate was so long，because in the state of the Assembly，oives $\beta \varepsilon \beta$ ．， much time would be idly lost．
139．oüvo $\beta \in \beta$ ．Agam．is reproached as olvoß人pes by Achilles，but also as a coward，which he certainly was not， seo A．，his $\dot{\alpha} \boldsymbol{p} \boldsymbol{\sigma} \boldsymbol{z} \boldsymbol{i \alpha}$ ．Hence the re－ reproach is probably the contumely of nnmeasured anger．So in insolent scorn Antin．reproaches Odys．， $9,293-4$. Odys．pleads vinous excitement as learling a man to act beyond himself， play，dance，sing，otc．The suitors once appear to sit over their wine till
a d． $313,362,560$ ， E． 17,142, B． 159 ．
b A． 24.
c $\lambda .105$ ；cf．v． 313.
d A． 36, I． 507 ； cf．O． 217.
e $\alpha .8$ mar．
f $Y .466$ ．
\％A． 289 ． 427.
h．ع． 79, ， .228 ， 0 ． $54,400$.
f． 583.
k A．301－5．
$\gamma_{\cdot} 1, \xi .518, \chi .23$ ， I． 193, 1． 777 ．
m $\lambda .43,633, \Theta$ ． 159，M．252，$N$ ．
$431,0.355,5!0$, II．769，if．213； rif．B． 367.
n ร． 337
o $\gamma .490,0.40,188$ ，
$\pi .367, \tau .342$.
p $\gamma .131$ ， 160 ．
q．179，187，ж． $340,314, \varrho .446$.















## 

 potioribus legi monent Scholl．E．H．M．Q．R．${ }^{153 .}$ pro $\varepsilon i_{\varsigma} \tilde{\alpha}_{\alpha} \lambda \alpha \delta i \check{\alpha} \nu$ Harl． mar．$\alpha_{\mu} \mu \varphi \varepsilon \lambda i \sigma \sigma \alpha$ s．
slumber supervenes，but the effect is there ascribed to the express agency of Pallas．Elpenor is the only clear case of a Homeric Greek overcome with wine（oivoß $\alpha \varrho \varepsilon i \omega v$ ），save the As－ sembly here（mar．）．The Cyclops is the only example of stupid or＂dead＂ drunkenness，and the centaur Eurytion of aggressive insolence produced by wine；but both these lie without Greek society，in which the rule $\alpha i^{\prime \prime} \sigma \mu \alpha \pi t^{\prime}$－ $\nu \varepsilon เ \nu, \varphi .294$ ，seems to have prevailed． See Gladst．II． 447.

144－7．غ＠vzaz．，of．for reduplica－ tion in $2^{\text {nd }}$ syllable $\eta v i \pi \alpha \pi o \nu$ and $\varepsilon v \varepsilon \dot{\varepsilon}-$

 implies that Nestor，the speaker，knew better．${ }^{\prime \prime} \mu \varepsilon \lambda \lambda \varepsilon$ ，i．e．${ }^{\prime} A \vartheta \eta^{\prime} \nu \eta$ ，was not， likely to comply or relent．ov yáe $\boldsymbol{\tau}$ $\varkappa . \tau$ ．$\lambda$ ．With the sentiment contrast Eurip．Med． $960, \pi \varepsilon i i^{\prime} \varepsilon \iota v \delta \tilde{\omega} \varrho \alpha$ кац

 mar．）adding emphasis to $\gamma \dot{\alpha} \rho=$＂but no！for the mind of the gods etc．＂，风îwc seems the emphatic word，＂sud－ denly＂＝without grave reason．For $\alpha i \psi \alpha$ see on $\alpha$ ．MI，$\alpha i \pi \dot{v} v_{\text {．}}$ Cf，the vain attempt of the Trojans to propitiate Pallas in Z． 3 Ir．

149．Here the aor．comes in，see on

103 near the end．The affair of the ๙yo＠$\eta$ is spoken of as a completed event．For this discord between the Atridæ see App．E．I（1）， 4 （4）end， 8 （8）．

149－50．ávó＠ovo．，used especially of a start of surprise，breaking off some occupation（mar．）．才モблєб．， Doederl． 500 ，notices that the sense of $\varepsilon i \pi \varepsilon \check{\nu}$ is so far lost in this com－ pound，that Sophoc．OEd．Tyr． 463 has re－introduced it in $\boldsymbol{\vartheta} \varepsilon \sigma \pi \iota \varepsilon \pi \varepsilon \iota \alpha$ ； render＂awfu＂＂．

151．$\dot{\alpha} \dot{\varepsilon} \sigma \alpha \mu$ ．，used，commonly with víx $\alpha$ ，of a halt in travelling，not implying sleep（mar．）．${ }^{\alpha} \eta \mu \mathrm{c}$ to blow （cf．$\alpha v \varepsilon \pi v \varepsilon v \sigma \alpha \nu$ of breathing，respite， Schol．），is the probable present；but in meaning iovic comes nearer this aor．${ }^{2}, \varepsilon \sigma \alpha$ ．${ }^{\text {，Curtius（ I．} 587 \text { ）connects }}$

甲＠．ó＠uaiv．，＂revolving ungentle thoughts＂，as variance of opinion produced misunderstanding．

15．2－3．лin $\mu \varepsilon \varepsilon$ zaxoĩo，so $\pi \tilde{\eta} \mu \alpha$
 $\pi \tilde{\eta} \mu c$ are found；$\pi \tilde{\eta}_{\mu} \alpha$ often stands for some bane wrought by supernatural power，e．g．＠．446，тis v $\alpha i \mu \omega v$ róde $\pi \tilde{\eta} \mu \alpha \pi \varrho о \sigma \eta \gamma \alpha \gamma \varepsilon ;$














a．．． $40-2, \xi, 263$
-5, I． $13 \mathrm{~s}-9$
b I． $594 ;$ cf．$\Sigma 122$.
c $0.345,0.3,367$.
d $\boldsymbol{\Phi} .22, \boldsymbol{\delta} .1, \boldsymbol{B}$ ． 5\＄1，A．600．
e A． $38,452, \boldsymbol{A}$ 625，N． 33.
if $\gamma .132$ mar．
g A． 10 ．
h $\tau .65, X .69$.
Z． 436 seq．， $\boldsymbol{I}$ 81－6，M． 139 seq．， 0.301 seq．
$\mathrm{k} \alpha .48$ mar．
$1 \pi .375, \sigma .56, A$ ． 572,578 ，末．132， т． 313 ．
m $\gamma .412,427$ ，$\delta$ ． 448, Э． $394, \boldsymbol{x}$. $132,259,2$ 2． 225 ， O．306，312，491， 718.
n $\mu$ ．295．


163．$\pi 0 \iota \% \iota \dot{\circ} \mu \eta \tau \iota \nu$ Harl，ex emend．

154－7．yvvaizas，as part of the spoil（mar．）．$\dot{\boldsymbol{\mu}} \boldsymbol{i} \boldsymbol{\sigma}$. ．，half the forces tarried with Agam．，the rest，among them Nestor，embarking at once against his wishes．aí $\boldsymbol{\delta} \dot{\varepsilon}, i$ ．e．$\nu \tilde{\varepsilon} \varepsilon \varepsilon_{\text {u }}$ under－ stood from $\dot{\alpha} v \alpha \beta \dot{\alpha} v \tau \varepsilon \varsigma$ ．With $\beta \in \varepsilon \vartheta v \zeta$ ． cf．$\beta \alpha \vartheta v \times \mathrm{a}^{\prime} \lambda \pi \omega \nu$（mar．）．What we call a＂Grecian waist＂is short；but the arrangement of the girdle would cer－ tainly fluctuate with taste and fashion． Here probably loose folds hanging deep over the girdle，are meant；see Dict． antiq．8．v．TUNICA．
158－9．ÉбモÓpeす．，cf．stratum silet
 this epith．views the whole sea as gathered in one vast gulf（cf，the cava fumina of Virg．Geor．I．326），a liquid bulk filling an immense concavity；see Battm．Lexil． 70 ，$\delta$ ． 1 note，and App．B．

162 －4．oï $\mu \dot{\varepsilon} \nu . . . \dot{\alpha} \mu \varphi \varphi^{\prime}$＇Odva．， i．e．＂Odyes and his people＂．Donalds． Gr．Gir．$f 399$（ $\gamma$ ）would restrict this usage to＂later Greek＂，but the pas－ sages（mar．）adduced by Ni ．seem to prove it Homeric．éx＇．．．nper qég．， tmesis for luspipovzes pipa．Buttm． Lexil． 63 does not recognize ininpa， but always detaches the ？$\pi i$ ，wherever ininper is commonly read，to go in ranesis with 甲ípes，always found in conjunction with it．Yet iptypes and inirperva surely justify $\frac{1 \pi i \eta \rho \alpha}{}$ ；ef．

$\nu \omega ร$ ，$\dot{\varepsilon} \pi \iota \sigma \mu v \gamma \varepsilon \rho \omega \bar{s}$, in some of which some critics detach the $\varepsilon \pi i$ ．

165－85．Nestor provided for himself， and his age probably enabled him to dispense with personal deference to the chief of the host．We may con－ jecture that Odys．，secure perhaps of the favour of Pallas for himself，felt not the alarm of Nestor，and had a strong sense of duty to his chief；since Nestor with delicacy omits to touch on what was the ${ }^{\prime} \rho t_{s}$ xaxi（ ${ }^{59}$ ）in which he and Odys．were involved． For Odysseus＇adherence to Agam．see App．E．I，（ 1 ），for Menelaus＇aban－ donment of him see App．E． 8 （8）． aod．$\lambda \dot{\varepsilon}_{.}$，this adj．，which occurs $3^{\circ}$ times in H．，is always placed as here， closing the $4^{\text {th }}$ foot and making it，as also the $3^{\text {d }}$ ，a dactyl，mostly followed by some slight pause（mar．）．It is strikingly descriptive of men，ships，\＆c． thronging each other mostly with some sense of disorder and lurry；certain parts of the verbs $\alpha 0 \lambda \lambda \varepsilon \varepsilon_{0} \propto \dot{\alpha} 0 \lambda \lambda i s \omega$ ocenr，but not in the Ody．After the first halt expressed by the aor．$\dot{\alpha} \dot{\varepsilon} \sigma \alpha-$ Mev（15x），the imperf．tense is resuraed in グprve（153）；then again follows de－ lay at Tonedos and further division deacribed by the aor．158－64i again a short progress in the imperf． $165-7$ ； then further delay at Lenbos agnin in the 2or．168－9．The imperf．zakes us
a d. 706, \&. 322, ๆ. 155, ข. 321.
b e. 277, B. 526,
E. 355, H. 238, A. 498, M. 118, 240, N. 765.
c $\underset{\boldsymbol{P}}{\boldsymbol{B}} .324, \mu .394$, P. 645-7, M. 199-209, ת. 292.
d N. 244.
e App. B. (3) mar
f ع. 414 , c. $489, x$. $123, \psi .238$.
g 2. $84, \omega .20$.
h d. 357,567 .
i d. 380-1.
k $\gamma .10$.
1 ג. $130, \gamma .6$.
m $\gamma$. 9
n $\gamma .273$, A. $40-1$.

- $\mu .347$.
p $\gamma .321, 气 16$.
$q$ cf. ठ. 389.
r. $262, \mu .399$.
s B. 559.
1 B. 525 , M. 56
u A. 760, II. 378
v I. 471 .







 ${ }^{175}$








Schol. H., ita Heidelb. mar.
up again in 173-4, but is broken by the momentary action $\delta \varepsilon \check{\varrho} \xi \varepsilon$; and in 176 the last stage, including the arrival home, closes the whole in the aor.; broken, however, by the continued action $\varepsilon^{\prime} \chi 0 v$ in 182. Thus a series of completed pauses is interspersed with the progress of the tale.
168. víथ, dual, Diomedes and me. 170-2. From Lesbos Chios lies to the S., and Psyria to the W. according to one Scholiast about 80 , or to another about 40 stadia from Chios, sheltering vessels, when storm-beaten, from the Agran. The alternative was to steer "above" $i, e$. to the N. of ( $x \alpha \vartheta v v^{\prime} \varepsilon \varrho \vartheta \varepsilon \varepsilon$ ) Chios in the direction of Psyria and keeping Chios ( $\alpha v \tau \eta \dot{\nu}$ ) on their left, or to sail between Chios and the Asiatic coast, of which Mimas (named from a fabulous giant, one of those who warred against Zeus. Hor. Carm. III. IV. 53 ) is a cape, this is called "under Chios". In the former case they would cross the Agæan at once, which course they eventually took; in the latter they would make short casts from island to island, as was usual in the timorous navigation of that early day. ét' dọбтモ́@, see App. A. 18.
173. Neov, the god meant could not be Zeus nor Pallas, who were then
enraged with the Greeks, but is probably Poseidon, the deity of the $\mathrm{Ne}-$ leid house, and in whose worship the speaker had been recently engaged, who is also named 178 inf . as thanked by sacrifice for the passage. This god effects à $\tau \varepsilon \rho \alpha s$ in $ข$. 162-9, although the word is not there used; ef., however, its use in B. 324 for a similar transformation. See also, for a $\tau$ ćeas to sailors, $\Delta .75-7$, $\dot{\kappa} \sigma \tau \varepsilon \varrho \alpha \ldots . . \eta \nu \alpha \dot{v}-$
 Such is, perhaps, intended here.

176-8. גï $\delta \dot{\varepsilon}$, i. e. $v \tilde{\eta} \varepsilon \varsigma$ as in 157. Teparat., the southern point of Eubœa; a temple of Poseidon is said to have stood there. évvéxcai, a Schol. gives $\varepsilon v v v \dot{\chi} \iota o \iota$, as if meant of the men: N.B. Evvvxlos, like $\pi \alpha v \nu v \dot{\chi}$ los, is of 3 terminations, घ̀vvvðos $\pi \alpha \dot{\alpha} v v \chi o s$ of 2. It means "in the night" following the $3^{\text {rd }}$ day, see on 180 .

179-80. ejit, with Пoбeıd. 178 means "in honour" of that god. тє́cocrov, the four stages were probably Tenedos, Lesbos, Eubœa (reached in the night), Argos. So Achilles could in 3 days from the Troad reach Phthia, $I$. 362. A Schol. reckons the 4 days, however, from quitting Lesbos.

182-3. हैб ๕ัส $\quad \eta \sigma \alpha \nu$, a rare form, and in several















## 184．Foïr．192．Fot．


places，where found，the MSS．fluctuate between it and $\tilde{\sigma} \sigma \tau \sigma \sigma \nu$ ，as B． 525 ．
 cially so used，with ship，chariot， etc．（mar．）．ov́pog，H．does not no－ tice that the same wind which was fair from Lesbos to Greece would not have him carried them round Tænarus and thence northwards to Pylos．Poe－ tically，however，the wind never failed and was an ovpog still．

184－7．áxevf．，see on 88 ．xei－ vav，＂those＂whorm we left 155－6 with Agam．＇Axrecenv，this gen．is ＂elegantly redundant＂，$i, e$ ．added to give dignity to the manner of stating without adding auything to the matter of the statement；so $\boldsymbol{\beta}, 8 \%$ 半 $\boldsymbol{\eta} \dot{\varepsilon} \mu$ ．，
 know，as it is right you should＂．

188．E $\gamma$ yeach．With this cf．lopm－ pot，vhaxopsopos for the second element，
 ains $\eta \mathrm{s}$ ，these last suggeat that that necond element is a verbal，probably
 having allotted to one；this also suits etváucopog Herod．V．92，in which the former element is the noun oivos；for

 xö́nopog curuld not enter the hesatu．Wer， any more than citcivarog or $\Pi_{\rho} \nmid c \mu i \delta \eta \mathrm{~s}$ ． 889．viòg，Neoptolemue，loft in 8cy
ros by his father during the earlier part of the war，whence Odys．fetched him at its close．His valour and coun－ sel are lauded $\lambda$ ． $506-37$ ．Pindar， Nem．VII． 50 foll．，has preserved a tradition that，after being king in Mo－ lossia on his return from Troy，he was slain at Delphi by the priest there， Machærus，whose claim to a share of the victim offered he had despised；see on $\delta$ ． 5 foll．

190．Philoctetes，son of Poan，B． $725-3$ ，abode in Lemnos，disabled by the bite of a serpent．From $\vartheta$ ．219－20 we see that he subsequently joined the Greek army，as perhaps is implied $B$ ． 724－5．In ヲ． 219 Odys．confesses his superior archery．Sophocles has em－ bodied in his Philoctetes a legend that the hero was conveyed to Troy by Odys，and Neoptol．

193－5．ázov́．，see on 8． 688 for accus．，＇Atpeidךv，in this sense fol－ lowing this verb，for the form of sen－ tence see on 16 sup．Aíyeos．，sec App．E．5．غंxeor．，probably akin
 and in Eag．onvit and melt，smoulder and moulder；thero is no adj． $6 \pi$ to $\mu v y$ e pós，but the verb $\ell \pi \mu \mu \mathrm{y} \boldsymbol{\varepsilon} \boldsymbol{\infty}$ is found in tracsis（ $\pi$ ．19）in sense of＂to foel an． grish for＂a person；so here，＂he （Aggisth．）has expiated it to his sorrow＂．

196－8．$\omega$ s dyee 9 ．，＂how good it
a ce. 298-302, 40 $-3$.
b $\boldsymbol{I} .333, \boldsymbol{H} .87$.
c $\gamma .79$.
d $\mu .184$.
е $\alpha .46$, ८ 477, $\pi$. 37.
f $\alpha, 344, \gamma, 83$.
g $2.76, \varphi .255, \omega$. $433, \boldsymbol{B} .119 ; \mathrm{cf}$. Z. 358, 9. 580 , ๒. 197 .
h $v .193, X \cdot 64$, 168.
I. 366 .
k $\pi .93$, o. $588, \sigma$. 143, थ. 170, 370, A. 695 .

1 ঠ. 208, $\pi .64$; cf. ऍ. 188.
m ૬. 190, v. 311.














$$
\text { 198. © Fou. 200. Fعín } \quad \text { 203. Eou. }
$$

199-200. auctore Aristoph. improbantur ex $\alpha$. 301-2 huc translati, Scholl.

 eateri $\pi \alpha \varrho \alpha \boldsymbol{\vartheta} \varepsilon i \varepsilon \nu$.
is!" גuréatar, H. uses the 2 aor. mid. of $\lambda \varepsilon i \pi \omega$ in pass. sense, (mar.) हैं $\lambda_{i} \pi \eta \lambda_{\iota \pi \tilde{\eta} v \alpha \iota \text { etc. not being found in }}$ him. ©́G oi $\quad$ x. $\tau . \lambda .$, a clause expansive


199-200, these verses recur from $\alpha .301$, but are probably genuine here also, and hint obliquely (Nestor's politeness preventing more direct allusion to the private difficulties even of one so much younger), at the occasion for vigour afforded by the state of affairs at Ithaca. This allusion draws out a full statement of those affairs from Telem., see App. E. 3 (end).
204. zai غ́ббouévotot, the rai implies to future as well as present hearers. $\boldsymbol{\pi v 9} \boldsymbol{\varepsilon} \boldsymbol{\sigma} \boldsymbol{\vartheta} \boldsymbol{\alpha}$, the reading $\dot{\alpha} \boldsymbol{\alpha}$ $\delta \dot{\eta} v$ seems to have originated in a gloss


 $\dot{\alpha} 0 \iota \delta \eta \nu, H$. has two forms of phrase, with slight variation, to express the prospect of renown or infamy among. future ages: one is "this will be base or will be a shame ( $\alpha$ ' $\sigma \chi \varrho o ̀ v, ~ \lambda \omega \dot{\beta} \eta$ ), or the like, for future ages to hear ( $\pi v$ $\vartheta \varepsilon \sigma \vartheta(t)$ "; the other, "they will make a song in future ages about such a person", or "such an event will become a song, such person will be sung
about ( $\dot{\alpha} 0 \iota \delta \dot{\eta} \dot{\chi} \alpha \dot{\alpha} \delta(\mu a \iota)$, etc. among future ages": nowhere, unless $\alpha^{\alpha o s} \boldsymbol{\delta}_{\dot{\eta}}$ be read here, is it brought in as a second to a previous noun like xi民́os, nor here is it so good a second to $x$ tios as $\pi v \vartheta$ ví $\sigma \boldsymbol{v} \alpha$ is: "shall diffuse his renown widely for future ages to hear" is better than the hendiadys "his renown and a song about him for future men". The difference, however slight, on either ground, seems in favour of $\pi v \vartheta \varepsilon \varepsilon ์ \sigma \vartheta \alpha \iota$.
205. $\tau 0 \sigma \sigma \eta \boldsymbol{v} \delta \varepsilon$, followed by infin., with ellipsis of ő öov, expresses "just so much as to punish".

206-7. víccovi., this accus. of person with gen. of thing is common with this verb, see Jelf, Gr. Gr. $\S 500$ : in
 son, accus, of thing, and in 0. 236 an accus. of each. For $\dot{\alpha} \boldsymbol{\tau} \dot{\boldsymbol{c}} \boldsymbol{\sigma} \boldsymbol{\vartheta}$. see on $\alpha$. 7.
 Éleoí, the ever present remembrance of his father (ef. $\alpha .115,135, \beta .46,134$ ) occurs to Telem. as he is speaking of himself, and occasions him thus to correct, as it were, his words. ėx $\dot{z} z \lambda$., see on $\alpha_{1} 17$; in similar sense of destiny
 ת. 210. oौ $\lambda \beta 0$ means "wealth", alike in the older sense of happiness and in the modern sense of riches. Pindar is















a $\gamma$ ．リ $13, \gamma, 91-i$.
b $\varepsilon .17:, 0.1!$ ，$\pi$ ． 91．＠．43，v．42； cf．（8． $79, \%$ ， 28 ． л．93－6．
c $\pi .131, \varrho .499$ ，甲． 375.
d छ．262，e．431， （w． 183 ．
e B．41，Y．129； cf．©． 250.
1 乃． 332.
$s$ c． 263, e． 510 ， （ 1 ．fs）．
h v．30，40，$\psi \cdot 39$ ， A． 358.
K．285－91．
k $\xi .527$ ．
1 र． $100, \delta .330$.
m 2．455，II．178；
ci．૬． 288 ，v． $4 \mathrm{~S}^{\prime}$ ． n Y． 121
－A．19n，H．M！．
p a．302，v．3＊ 4 ， $12 \%$

|  |  |  | 216．$\tau \iota$ foid＇． |
| :---: | :---: | :---: | :---: |
|  |  | ．Fídov． |  |

 $\tau \alpha v \tau^{\circ}$ 213．$\mu \eta \chi \alpha v \alpha \dot{\alpha} \boldsymbol{v} \alpha \iota$ Venet．marg．$\quad 214-5$［］Bek．，quippe ex $\pi .95-6$ translatos．216－7．கлогiбعк兀，бv́ $\gamma \varepsilon$ Zenod．，Schol．H．
especially fond of this term；for some of its related words see App．A． 3 （3）．

211．see ou 200.
214－5．The genuineness of these lines bere is doubtful．The question asked by them is not answered，as it is where they recur（mar．）：it implies that if Telem．were overborne against his will，it must be throngh the daol taking part against him－a strong confirmation of the weight due to the popular element in Homeric politics， as laid down in App．A．4．вंлибло́н． x．z．2．，this is added politely，not to seem to suppose that Telem．could have given any ground for enmity． Эعov ónçi，oracular or prophetic warning，see on $\propto$ ．282，Buttm．Lexil． 21，and App．A． 1 ．

216－7．ब्pt，dat．of special rela－ tiou tike of $\alpha .88,91$ ：here the accus． of the deed（ $\beta$ l $\alpha$ s）follows cirovif．， as in 206 sup．one of the doer follows


218－23．The long－apan sentonce lasing itself in a parenthesis，and then resuming，resembles that in $\alpha$ ． 355 foll．， see note on $\alpha \cdot 26$ ．aivcuqrevde wo find also ？ইavequydov，and $\dot{\mu} \mu \mathrm{q}$ cedtov or－iny．Visible and manifun lielp in
a mote spectat mark or a god＇s favour than help merely，ov $\gamma \dot{\alpha} \rho \pi \omega \pi \dot{\alpha} \nu \tau$－


 App．E． 1 （ix）．
There is a reading of Zenodotus $\eta^{\prime \prime}$ бย $\gamma \varepsilon$ for $\eta$ ク õ $\gamma \varepsilon$ ，and $\dot{\alpha} \pi о \tau i \sigma \varepsilon \alpha \ell$ for
 whether you may perchance return to pay off their wrong，either alone or with all the Achæans to aid you＂： but although the words of Telem．226－8 suit this well，those of Athenê in 231 plainly refer to Odys．returning to
 hardly applies with due force to Te－ lem．，and the＂united Achapans＂is a phrase pointing clearly to Oilys．，ef． mavaqucol（mar．）．The variation per－ haps arone from the difticulty felt at
 （218）and $8 E^{\prime \prime} \sigma^{\prime}$ ovicog（223），which． however，is moly an instance of the rambling Nestorian style．
224．reg，uned by epic litotos as if $=\pi \tilde{\alpha}_{\varsigma}$ rig．The litotes shows con－ femptrnoths irony：for ixdedrig．yex－ poto cf．Exג．＇Aqponiting x． 444.

3．$\pi .248$ ，ग．371， －． 405.
b $\boldsymbol{\Phi}_{.} 221$.
c $\tau .193$ ，$\varphi .209$ ， H．7，三． 108.
d $\alpha .64$ mar．
е K 556 ，р．322， ১．207，$\varkappa .573$ ， $\pi .198, \psi .185-6$ ．
 E． 224.
\％$\beta .343$ ，c． 483.
h «． 9.
－ク．248，$\psi .55$ ，
B． 125.
k $\delta .525-37, \lambda$ ． 409－10．
1 A $140,211, I$. 701.
m $\underset{2}{\boldsymbol{A} .} 315,444, \sigma$ ． 264.
n $\alpha .10$.
－B． 100 ，₹．145， w． 135.
p $\lambda .398$ ；cf． II． 589, є． 464.















 $\sigma \alpha \omega \sigma \varepsilon \iota$ Harl．suprascript． $232-8$ improbantibus quinque Scholl．receperunt Dind．Fa．Löw．，236－8 solos［］Bek．


#### Abstract

226－8．Telem．answers only the latter words of Nestor（ $223,-4$ ），which had fairly astonished him（ $\left.\alpha^{\prime \prime} \gamma \eta \mu^{\prime} \varepsilon^{\prime \prime} \chi \varepsilon \iota\right)$ ： －for him，though divinely succoured， to baffle the suitors，was in his eyes $\lambda i \eta \eta \nu \mu \dot{\varepsilon} \gamma \alpha$ ．－̇̇ $\lambda \pi о \mu .$, see Jelf Gr．Gr． §599．3；a dativus commodi often car－ ries a participle describing the feeling etc．of the person accommodated；in Asch．Agam． 1631 the pronoun is omitt－   involve actual impiety，as the Homeric conception of divinity is in nearly all its aspects restrained by limits；cf． note on $\alpha .22$ and App．E． 4 （16）． Athenê points out（22I）that the act which he supposed beyond those limits


 lay really within them．${ }^{230-1 .}$ ．For Tทג́́ $\mu \boldsymbol{\mu} \chi \boldsymbol{\chi}$ some MSS． have Tทlé $\alpha \alpha 0 \mathrm{~s}$ ，but they are of in－ ferior authority．Hermann contends that in no such word is the voc．in －os found except pídos（Bek．）as in
 to characterise the ease with which a god does what man finds impossible；
 444，which phrase commonly begins a line（mar．）．For $\gamma \varepsilon$ the early edd．

＂could bring a man safe（home）even from a distance＂：for this sense of бошбдь see mar．；so Xenoph．Anab．Y1．
 ง่ं $\lambda \alpha \tau \tau \alpha \nu$ ．
$232-5$ ．These lines（which were re－ jected by some aneient critics）if re－ tained，require us to press the sense of $\dot{x} \dot{i}$ ．．．$\mu \circ \gamma \dot{\sigma} \sigma \alpha_{S}$＂and（if he be brought safe home）I for my part would prefer that lot，even＇though I had to toil hard for $i t$ ，to the lot of Agam．，who（reached home without toilsome wandering，but）died at the domestic hearth by treachery＂； i．e．your father＇s lot，hard as it is，may be less so than his．In this view，these lines need not be rejected．For $\beta$ ovioi－ $\mu \eta v$ in sense of malim，followed by $\eta$ than，cf．2．489－91．－Aiyíg．and $\alpha \lambda \dot{x}$ ．depend on $\dot{v} \pi \dot{o}$ ，and dó $\lambda \omega$ is dat．of manner．$\dot{\eta} \varsigma \alpha \lambda \dot{o} \chi$ ．is an ad－ dition to the previous statement of 194 which spoke of Agisthus only．For the full details see $\lambda .409$ foll．and $\delta .529$ foll．＇The wife abstracted the victim＇s last weapon，the 甲 $\dot{\sigma} \sigma \gamma^{2} \nu 0 v$ ，leaving him thereby，defenceless．
 to be a phrase for breaking off a sub－ ject $=$＂but there－death，the com－ mon lot，not even the gods can etc．＂









[^19] 246. Fı $\nu \delta \alpha \dot{\alpha} \lambda \varepsilon \tau \alpha \iota$.
239. zòv Barnes, pro $\tau \grave{\eta} ข$. perspectá loquentis indole. $\dot{\alpha} \nu \delta \rho \tilde{\omega} v$ alii $\alpha \lambda \lambda \omega v . ~ 246$.

241-2. in dubium vocant quatuor Scholl., parum 244-6 Scholl. H. M. improbant [] Bek. 245, pru ita Aristoph., Scholl. H. M., et ita Woli., $\dot{\alpha} \boldsymbol{\imath} \alpha \nu \dot{\alpha} \tau o r s$ Barnes. Ern, Cl. ed. Ox.

Bek. sets $236-8$ in the mar. as spurious. Five Scholl. mark the whele pass. $23^{2-8}$ as spurious, the tirst four lines as lacking coherence with the preceding (see, however, note on 232 -5 sup.), the last three as incolierent with 23I. The Venet. Schol. explains tho apparent conflict of this with 231 on the principle that the $\pi \varepsilon \pi \varrho \propto \mu \varepsilon \dot{\varepsilon} \nu \eta$ ( $\mu$ oip $\alpha$ ) in that case is supposed not to lave reached him, in the latter to have done so. But there is no conflict if тク่ $200 \varepsilon \varepsilon$... $\sigma \alpha \omega \dot{\sigma} \alpha t$ be understood, as in note on 230 - 1 sup. Then 236 - 8 is added ratherin reference to the death of Agam, than to the main question of Odysueus' return. Telemachus had positively asserted $227-8$ that that return was beyond hope. He gives in his next speech 242 the reason, as though admitting, "a god could bring him home from however far, were he ative; but (he is not, for) the gods have decided on and (he implies) expcuted his doom". The general sense of moie' ©́2. x. г. 2. is natural death, but the xÿec $\mu$ tzacyer of 242 is some violent cutting short of the course of nature. Whether even Zeus could thwart the course of moiod is discussed on 8. 436, q. v. Fus tavnd., see on 97-8 sup. and 4 pp. A. 22 ; of sávaos other compounds oecur (maro).

241-3 are marhed as doubsful by four Scholl. ovix. Exrit. means meroly "not essured", bat inpllies "sure not to be". This despondency, perhapn, expresses the blank disappointment left
on the speaker's mind by Nestor's words; although inconsistent with the spirit of Telemachus' errand of enquiry about his father, it is yet characteristic of his tone of mind; see App. E. 3. غ́vท่т.

244-6 are rejected by two Scholl. as superfluous, but needlessly. dixas in sing. means ofte 2 custom or the course of things, but in plur. bears a higher sense (mar.), ef. mos and mores, and our "by rights": - "he is superior to others in sense of justice and in information": meaning he is good and well informed; cf. $\psi \varepsilon \tilde{v} \delta o \rho_{\delta} \delta^{\prime}$ ovx
 328. - poovev is only found in one other place (mar.). For c̈d $\lambda \omega \nu$, governed by $\pi \varepsilon e l$, cf. $\alpha$. 66 ; there is a var. lec. $\alpha \nu \delta \rho \omega \nu$, arising perhaps from

 expression here "marks the difference between his age in the two poems'". Gladst. III, Iv. \& ifi. p. 450. We have $\alpha v \dot{\sigma} \sigma \sigma=v \tau \alpha$ pass., and the active verb frequently (mar.); here the sense is "to continue king", followed by ace. of duration, yéve', see on $\% .35$. Herod. II. 142 reckons 3 yevec to a century, or about 30 years each; see Gladat. ub. sup. ivdaidג., this word is used in II. (mar.) of a prominent appearance; so here, "he strikes me as immortal", since his age and vigour seem to dofy death; ef. ช. 224, ws $40 t$ iv $\delta \alpha^{2 \lambda e r a t ~ \eta r o p, ~ w h e r e, ~ l y-~}$ fíd 2 . is probably impers. and $\dot{\eta}$ row
a $\gamma .101$ mar.
b $\gamma .194$.
c $\alpha .300$.
d cf. $\lambda .409$ foll.
e App. D. 9 (3);
cl. $\alpha .24$ nar.
\{ $\beta .127$, o. 288,
$\chi .140$
$\mathrm{g} \quad$ a. 183 mar.
h ॅ. 282, Z. 260.
i $\delta .546, \omega .284-5$.
k E. 887 , 11.445.
1 ~. 218, ع. $81, \Delta$. 293, Z. 515.
m 4 S. 256, Z. 464 ; cf. $\lambda .75$.
n $\sum .271$, X. 89 , 335, 509, 45. 184. о $\pi$. 9 ?
p $\boldsymbol{\gamma}$.263, $\delta .517$ - 8 . f Ф. 401 .

















 Cl. ed. Ox. Bek. Dind., $\pi \varepsilon \varrho$ Wolf. Fa. Löw. 258. nonnulli $\varepsilon$ ̌ $\chi \varepsilon v \varepsilon v$, Schol. Seholl. E. M. Q. et H. marg. ${ }_{\text {, 260. ©ैбteos Barnes. Ern. Cl. ed. Ox. Bek. Dind. }}$ Fa., "A@yeos Schol. H. Wolf. Löw.
accus., "in my mind". The reading divevácols was corrected by Wolf to nom. from the Harl. Schol., who ascribes the latter to Aristoph. (Ni.) The verb is not elsewhere found with dat. of thing resembled.
247. घ̇vívi., see App. A. 1.
248. $\pi \omega \check{c}$, the question means "how came he to die?" and, coupled with further questions 249-50, implies that the speaker could not account for the two facts of Menel. not defending or avenging Agam., and of Egisth. overcoming a so much better man than himself. The question $\pi 0 \tilde{v} M \varepsilon \nu \varepsilon \dot{\varepsilon} \lambda$. ${ }^{\prime \prime} \eta v$ is a testimony to the strong brotherly attachment of Menel.; see App. E. 8 (8). Telemachus had heard no details of the voyage home of the Atridæ, save that Menel. was of the party who urged departure ( 68 sup.), whilst Agam. was for delay. Hence he might have reasonably supposed that Menel. would have reached home at least as soon.
251. 'A@yєog, local gen., explicable as a gen. of contact, see on 23 ; Jelf Gr. Gr. § 522. 1, 2 connects with it the local adverbial forms $\pi o \tilde{v}, \alpha_{\alpha}^{\gamma} \chi o \tilde{v}$,
$\tau \eta$ iov \&c., and the gen. following verbs of motion, expressing the space traversed, $\vartheta$ ésıv $\pi \& \delta i o \iota o ~ X . ~ 23, ~ s o ~ i n f . ~ . ~$ 476 , and the like, which, as well as the strictly local gen., is very rare in prose. The two other readings here are perhaps attempts to get rid of an unfamiliar construction. The "Achæan Argos" $=$ Peloponnesus, see App. D. 9 (3).
255. raćvòs, plainly by crasis of noi $\alpha v{ }^{\prime} \dot{\prime}{ }^{\prime}$ (see mar.), some read $x^{3} \alpha \hat{v}$ ròs, but there is no sense in $x \varepsilon$ ( Ni.$)$. $\omega^{\omega} \mathrm{s} \pi \varepsilon \nu$, var. lect. $\omega \sigma \pi \varepsilon$, which, however, should mean "as the actual fact was" not - as the sense requires "would have been".

256-8. Ђんóv $\boldsymbol{\gamma}^{\prime}$, var. lect. 乌ผ́ovt', but $\gamma \varepsilon$ is found in some parallel places (mar.) and suits this place better. We also find rare ep. contracted forms $\xi \dot{\omega} \mathrm{\xi} \dot{\omega} \boldsymbol{\nu}$ (mar.). xغ́ extends its force

 possibly arose from a wrong notion that "Aeyos was the city of Agam.; see App. D. 9 (r), or it may have been











 $\gamma \alpha \rho$ alii ", Pors. $\gamma \dot{\alpha} \rho$ Barnes. Ern. Cl. ed. Ox., $\delta$ ' $\alpha \rho^{\prime}$ 'Wolf, et recentt.
at first a gloss to explain $\pi \varepsilon \delta i{ }^{\circ} 0$; the expression corresponds to that, čeov $\varepsilon \pi^{\prime}{ }^{f \sigma} \sigma \alpha \alpha \tau \iota \eta \eta_{\text {, }}$ where Egisthus is sainl to have divelt, and to that of $\mu v \chi \tilde{\omega}$ "Aeveos (mar.).
261. $2 \lambda \kappa \tilde{v} \sigma .$, the $\mu \lambda \alpha v \vartheta \mu \dot{o}_{s}$ was part of the rites due; so Elpenor says, $\mu \dot{\eta}$

 (1) arduous taak, often physical effort, (2) heroic achievement, (3) heinous crime, as here.

262-4. This well describes the contrast between the toils of the warrior lord abroad and the sly craft and quiet enjoyment (sv̌nŋlos) of the effeminate schemer at home.
266. See App. E. 2 (7).

26\%. avice, this added to a noun (so to $\chi \alpha \lambda x \varepsilon v_{s}$, inteòs, etc.), imparts greater dignity than such a noun alone would convey; contrast with this asage the expression $\varphi$ ios fexcins, by which contempt perhaps is intended. The name of the bard is said by a Schol. to have been Demodocus, the supposition being that a real name is perpetuated in 0.262 foll.
268. sípvatus, see on 8. 484 . Obs. that no such charge was given by Odys, concerning l'enolopê - a tribute perhaps to ber superior discretion - Mentor's commiusion extending only to the house and goodn ( $\beta .225-7$ ).

The Minstrel was singled out for this office perlaps owing to the sacredness of his character ( $\chi$. $345-6$ ), to which the mode of his death was no doubt a tribute; with the barbarous casuistry which dictated the fate of Antigone (Soph. Antig. 773 foll.), he was not slain by blow of hand, out his death contrived to appear quasi-natural. The moral influence of bards is also dwelt on by the Schol.; $\pi \alpha \dot{\nu} \tau \varepsilon \varsigma \alpha v i o i ̌ \varsigma ~ \pi \rho o \sigma \varepsilon i-$

 is clear also that their attainments were viewed with reverence (mar.) and referred to a divine source. Such an one would be free from the political temptation which partly animated the suitors against the absent Odys.; thus, Phemius on the whole remained true to his lord, and only sung to the suitors under compulsion ( $\chi .35^{2}$ foll., cf. $\alpha$. 154).
269. $\mu t \nu$, whom? Ni. says the ©ordos, of whom the reader's mind, he says, is full: but then the noun for which $\mu u v$ stands ( $\alpha$ otoò $\nu$ ) would hardly be found in the clanse $\delta \dot{\eta}$ tóve ... v. 270 ; besides the $\mu$ oipe 3 -ew seems to refer us rather to the denunciation of \%eus ( $\alpha, 35-43$, кee note there) in spite of which Negisthus sinned,
 knowindge of his doom - the $\mu$ oip $\alpha$ herc.
a $\mu .351$.
is P. 151.
e є. 47:3, v. 208,
w. 292 .
d $0.480, \boldsymbol{P} .272$.
e e. 155.
f $\alpha$ a. 83, 11.445.
s $\gamma .179$.
h B. 305, A. $810 s$.
i cf. ८. 184, $\omega .246$ -7, \%. 259.
k y. $438, \delta .602$, ๆ. $509, \mu: 347$,
б. 300, $\tau$. 257.

1 cf. $\omega .37, \mu .51$, 162, 179.
m of Z. 302.
n $\gamma .261$ mar.
or $\gamma .319$
p cf. $\gamma 262$.
ๆ $\eta$ 64, o. 410 , e.
251, $\tau .86, \Omega .75$,
$v .276-8, \varphi$.
258-67; cf. $\lambda$.
172,198 , o. 478 , б. 202, v. 71, 80.
re. 255 ; cf. $x 32$.
8.9.127, 219; ci
ß. 158, $=$. 124 ;
cf. 13. $553-4$.















 vaíw Harl. contra metrum nisi omisso $\alpha$ "xọv et $\alpha$ metri gratiâ productâ; cf. Bek. ad Axistoph. Nub. 400.


#### Abstract

270. v $\tilde{\sigma} \sigma v$, a Schol. calls it Carphê. 274. See mar. for various $\dot{\alpha} \gamma \dot{\alpha} \lambda \mu \alpha \tau \alpha \alpha$.  scriptions of $\dot{\alpha} y \alpha \lambda \mu \alpha \tau \alpha$, which subdivision of a general term is common in H., see for examples mar.; they were thank-offerings for the unexpected (275) success of his crime.  2\%8. $\Sigma$. igov, the S. cape of A.t-


 tica, sacred to Poseidon, who is involsed A sacred character is ascribed to all striking natural objects, showing a sense of the influence of superhuman power. (Ni.) Aristoph. Nub. 400 has

 still, 'Aフๆvaicu which is also read "in all editions before Brunck" (Pors.), might scan, omitting ${ }^{\alpha}$ uœov. But on the whole it seems more likely that 'AV $\eta v \alpha i \omega v$ was a gloss both heree and in Aristoph. l.c., since Sunium could not literally be called a "cape of Athens (the city)". So in Aristoph. Eq. ${ }_{1} 599^{\circ} A \vartheta \eta v \alpha i \omega v$ crept into the text for


279 - 80. In the Ody. Apollo rarely eppears. [t is noticed that he gave
stature and manly ripeness to youths, with which is to be connected his function, the privative of this, of cutting short the prime of youth and manhood by a sudden extinction. His sister Artemis has precisely the same functions for her sex. He occurs as the patron of archery, worshinped with special festivals in Ithaca, and she is iozs $\alpha \iota \rho \alpha$, as he ex $\begin{aligned} & \text { ®ózos. The epith. }\end{aligned}$ frxotos H. 83 may also be compared with the name "Exó $\tau \eta$, which in postHomeric mythology is a synonym of Artemis. The death of the children of Niobè ( $\Omega .605$ etc.) was not an exercise of those previous functions, so much as an act of vengeance or displeasure; so also probably that of Otus and Ephialtes ( $\lambda .318$ ), though the added fact of their early youth ( 319 -20) suggests a reference to such functions; as does the case of Eurytus
 Artemis' slaying Orion pertains perhaps to her functions as a huntress (8. 123 -4).
282. Perhaps raivvuкl, in connexion
 clearly traced by Buttm, Gr. Verbs s. v.), is also related to $\chi \alpha{ }^{\prime} \xi \omega$, xéro $\delta \circ v, x \varepsilon-$










 غ̇б $\chi \alpha \tau \iota \eta \eta^{r}$ Г
a N．3＂4，\＆．304．
b $\boldsymbol{\alpha} .309,0.49$ ，ef o． 297.
с к．291，阝． 222
d ef．$\mu$ ．12－5
e $\alpha .183$ mar．
f $\delta .514, i$ ． 50.
g．A． 807, в． 442.
h $\beta .146$.
i 久．399，406，cf．三． $17,0.620$ ．
k 0.621 ．
1 Ф．3，ュ． 409.
$15 \gamma .300, \delta .500$ ท．277，0．45？ ร． $350,355$.
n $\} .94, \tau .5 .53, A$ ． $607, \Gamma .326$.
－r． 176.
p H． 135.
q e． $412, x .4$.
r x． 96.
s B． 646
t Y．105，is． 744.

## 

 zoiat＇Harl．ex emend．ejusd．man．Wolf．et recentt．，alii $\sigma \pi \dot{\varepsilon} \varrho \chi ⿻ o 𠃍 \iota \nu$ var．l．H．Ste－
 Aristarcho vix probabiliter tribuit Schol．，ipse vitium procul dubio passus．Iam




Scholl．M．V．
x $\dot{\delta} \delta o v \tau 0$, xexadrjow，of which he says ＂the act．voice had in the older lan－ guage the causative sense of＇I cause to retive，drive back＇；thus Exaivvzo here＇distanced＇，lit．＇caused to retire
 $x \in x \propto \delta \mu$ ह́vos Pind．，distingnished or differenced by ivory＇．Jelf，Gr．Gr． 667 ，abs．1，notices that an infin．fol－ lows this verb as it does adjectives， e．g．刃eitiv $\tau \propto \chi$ vis．
284－5．ö $\mu \dot{k} \nu$, Menel．＂was de－ tained＂，it is implied（ef．rimeig 276， and xeivog 286）that Nestor sailed on． Sarrol，since to omit a burial caused a $\mu$ ท่ขเ $\mu \propto$ ，2． 73.

286－9．Eixi，see on $\alpha$ ．299．Mci．， the S．E．cape of Peloponn．，now Cape St．Angelo；vessels creeping along the shore would often encounter a sharp gale from the west in rounding it．

289－90．That this description is not overcharged is clear from the men－ tious in The Times，Naval and Mil．In－ tell．Apr． $13^{\text {th }} 1861$ ，of＂H．M．Gun－ boat Lapwing lying at Piraw us，suffering from a gale of wind in the Archipe． lago，from which she had saved ber－ self by throning her guns overboard．＂
 （mar．）in same sense．

292．Kи́d．，the Cretan tribes（mar．） were the Achæans，Eteocretans，Cy－ donians，Dorians，Pelasgians．The first， certainly，and the last two apparently， being invaders who had settled there． These Cydonians lay in the N．W．re－ gion of Crete，at the root of a spur of its coast－line jutting northwards， and would be first reached from Ma－ lea（Herod．III．59）．

293．$\lambda 1 \sigma \sigma \grave{\eta}$ ，obs．that the Schol． makes it a proper name，said to be Bhión in the Cretan dialect．

294．Gortys lay about the middle of the island towards the 8．coast，its rains are widely conspicuons still，and some traces of the famous labyrinth exist near in cavernous rocks，etc．； see，however，Sir G．C．Lewis（Ancl． Astron．p．441），who treats the labyrinth as wholly fabulous．Phastus lay S．W． of it，distant ahout 60 stadia（Ni．），at the root of a spur of the southern coast－ line jutting solthwards，and faces the W． A river flowing from E．to W．，having it on the S．bank near the mouth，and wor－ tys on the N．bank higher up，is pro bably the Iardnnus；see Spruner＇s Altus．
a ©． $25, \underset{225, ~ \text { T．}}{=114 .} 154$ ，
b ©． $325, \varphi, 221$.
c $v 279$, o． 209.
d $\varepsilon .40,405$, 九． 105 ． e ef．e．415－6．
f e． $482,539, x$ ． 127.
g．$\gamma .291$ mar．
h $\gamma .312, \delta .81,90$ ， 125－32．
i $\alpha$ ．183．
k $\gamma .194$.
1 ع． 454 ，ג．621，
C．183；ef．$\alpha$ ． 426 mar．
m ع． $278-9, \mu .447$ ， ร．249－52．
п $H .180$ ．A． 16.
－¢． 39, ィ． 118.
$\mathrm{p} \alpha .40$.
${ }^{4} \begin{gathered}\alpha \\ 197-299-300, \gamma\end{gathered}$
$197-5$.
$\gamma .06, \delta, 3, \eta$
















 306．Fou．308．ó fou．
 emend．302．Barnes．Cl．ed．Ox．vךvбiv द̇ $\pi$＇fortasse ex $\alpha$ ．183，Harl．$x \alpha \tau$＇． 303． 304 a quibusdam abesse monet Schol．H．pro oizno $\iota \iota$ idem $\pi \eta_{\eta} \mu \alpha \tau \alpha$ ．304．


 nonnullis vett．exemplaribus，Scholl．M．Q．R．T．
 give a reading Modéov.. hivos；the xüuc is the roll of the Mediterranean from the west．

297．GJov $\delta \check{\eta}$ ，with great effort $=$

 plur．with plur．verb，is common in H．： Jelf，Gr．Gr．$\S 385$ obs．2，says，this is＂often merely for the metre＂；here and at $\Theta$ ．137，no such reason could apply．zvavox＠cog．，cf．the other epith．for the prows of ships，$\mu \iota \lambda \tau 0-$ $\pi \alpha 0 \eta o s, ~ \iota . ~ 125 ; ~ t h i s ~ h o w e v e r ~ i s ~ f a r ~$ more common；for its probable mean－




304．$\delta \dot{\varepsilon} \delta \mu \eta \tau \pi$ ，from $\delta \alpha \mu \alpha ́ \omega$ ，see on $\alpha .426$ ．The attempt of Nigisth．had， like the suitorship of Penel．，a poli－ tical element in it；marriage with the wife of the absent being the direct
step to the occupancy of his throne； see App．E． 5 ，and preliminary note to $\beta$ ．

305－6．For Homer＇s formula of fixing a number and then adding one to make it complementary（mar．）see on $\beta$ ． 374 ． Holy Scripture exhibits something si－ milar，e．g．Prov．XXX． 15.

306－8．Orestes was sent from home a boy，to return grown up．The exile of Or．was with his uncle Strophius in Phocis，according to the legend fol－ lowed by the dramatists．H．seems to speak only of Athens（Zenod．however read $\dot{\alpha} \pi \dot{o} \Phi \boldsymbol{\Phi} \omega \dot{\eta} \omega v$ 307），whither the Eschylean form of the legend sends him to expiate his guilt．The shade of Agam．（ $\lambda .458-60$ ）enquires where he is，at Orchomenus，Pylus，or Sparta？as though assured that he was not at Mycenæ．Of course the date of that enquiry was previous to the re－ turn of Orestes，since Ægisthus ruled for 7 years after the fall of Troy．

309．おaivv táçov，cf．daivvขto $\delta \alpha i ̃ \alpha, \delta \alpha i \nu v \nu \tau \alpha$ ү $\alpha, \mu \nu \nu$（mar．）．












a 2． $410,421,432$.
b $\boldsymbol{P} .665$ ．
c $\gamma .301$ mar．
d－T． $386,24.730$,
cf．$\varphi .18$.
c 0．10－6．
f $\beta .370$.
g 阝． 368.
h $\xi$ ． 127.
i v． 360 ，＠． 112 ，
$\pi .26$.
k $\gamma .275$.
। E． $56 \%$ ．
m $\alpha$ ． 209 mar．，$\lambda$. 135.


## 315．pro $\tau 0 \ell$ alii $\delta \dot{\eta}$ ．

310．$\mu \boldsymbol{\eta} \boldsymbol{r}$ gog，this is the only hint，if the line be genuine，that Orestes slew his mother．That it should be so is then a mark of Homer＇s euphemistic reserve， as contrasted with the violent promi－ nence which subsequent poetry gave that action．Arist．remarks（Scholl．） that her death may be inferred from it，but not necessarily by Orestes＇hand． This shows that he accepted the line； and assuming it Homeric，the re－ mark may find place here that the ใeเvv่ยs were already established in mythology，especially in connexion with a mother＇s curse（ $\beta$ ． $1_{35}$ ，I． 571 ， Ф．412）；but，Nägelsbach says，not yet having a distinct penal agency， and rather related to the Zevis xara－
 Theol．V．\＆38）．Yet the description of Lixinys（sing．）as＂walking in dark－ ness＂（ $\boldsymbol{\eta}_{\boldsymbol{\prime}}$ ¢о甲оiti¢），hearing from Ere－ bus imprecations on the guilty，and having an implacable（ $\alpha \boldsymbol{\mu} \ell(\lambda \iota \chi o v)$ heart， is a formidable image，and，combined with orvyepai，as proper to an infernal power，carries with it the idea of vengeance as a special function．The
 whether＂vehomently hasting＂，as Nagelsbach（ibid．note）buggests，or ＂striking heavy bluws＂（Lid，and S．． farthers this idea．Thus Erinys instils बx bution－into the mind（ 0,234 ），and the Erinyes wait upon the elders of a family（O．204）even among the gods，
and watch with divine power over the
 ＇E＠ivís عioiv＠．475）．They also guard against transgressions of the physical or moral laws of the world，against what ever scems a portentous or im－ pious privilege；thus stopping the pro－ phetic voice of the horse Xanthus，and redressing the advantages lavished by fond goddesses on some pampered mai－ dens（T． $418, v .78$ ）．It is clear then that the elements of a crime against nature， and of these powers as its chastisers， existed in Homeric legend．The Aschy－ lean Eumenides form their legitimate development，adding the notion of pur－ suit，borrowed，perhaps，from the Acn of I． $505-7$ ．See Gladst．II． 302 foll．

312．ひ̈Et＠av，＂supported，or floated under＂，a rare sense of $\dot{\alpha} \varepsilon i \rho \omega$, but following easily from that of＂lifting＂； see mar，for the closest examples．An－ other sense，＂carrying off as spoil＂， occurs；with which compare the cattle ＂lifting＂of the Scotch borderers．

316．$\tau \eta \ddot{v} \sigma i \eta \nu$ ，with this word，from the pron，of the $3^{\text {rd }}$ person，eff．$\alpha$ vitas ＂just so and no more＂（see on 8．665）， and hence＂morely＂，passing into the notion of＂idly，in vain＂，a seuse more fully developed in Écóros，which is probably eqưठog slightly altered． Hence the Schol，gives $\mu$ actaiav to ex－ plain tทüの．here．（Dned．\％360－1．） $330-\mathrm{s}$ ．öv tuva，not merely $=\ddot{o v}$ ， bat as the force of the subjunct，with öris is to make the statement general

[^20]







 $33^{\circ}$







 sehol．H．quod recepit Fa． 331 ，pro $\tau \alpha \tilde{v} \tau \alpha$ alii $\pi \dot{\alpha} \nu \tau \alpha$ ex T． $186 . \quad 335$ ．al．

（Jelf．Gr．Gr．§ 828,2 ），so here that general statement is a principle or cause to which the previous statement övav $\ldots . . . \dot{\varepsilon} \lambda \tau \dot{\varepsilon} \mu \dot{\varepsilon} v$ is referred．－$\pi \dot{\varepsilon} \lambda \alpha y O g$ ， see App．B．$\mu \dot{\varepsilon} \gamma \boldsymbol{\alpha} \boldsymbol{\tau o z} o v$ ，the relat． clause $\ddot{\sigma} \boldsymbol{\vartheta} \boldsymbol{v} \boldsymbol{\tau} \boldsymbol{\tau} \boldsymbol{\varepsilon} \pi \varepsilon \varrho \quad \boldsymbol{r}$ ．$\tau$ ．$\lambda$ ．explains roiov＂great so as that＂；see on $\alpha .209$. In the fictitious tale in $\xi .257$ they reach Egypt on the $5^{\text {th }}$ day from Crete with a North wind．There Odys．，as a man of wide experience，speaks soberly． Nestor knowing probably nothing of the distance beyond hearsay，as story－tel－ lers will，exaggerates hugely．oicovoì， ＂drawing his idea from those birds which periodically migrate＂，Gladst．In $\Gamma \cdot 3$ foll．we have a simile noticing the flight of cranes at winter＇s approach．（Ni．）

325－6．жоил．，＂your escort＂，the form $\pi \sigma \mu \pi o i$ also occurs（mar．）．－ $\boldsymbol{\Lambda} \boldsymbol{\alpha}-$ zedicicu．，previously Sparta has been named as the dwelling－place of Menel． （mar．）；in $\delta, 1-10$ we find him at Laced．（the region），and fetching a wife for his son from Sparta（its chief city）； see B． $5^{81-2}$ ，note on $\delta .1$ ，and App． D． 3 ．
 $\mu \alpha \varepsilon$ in 317 sup．，and the $\delta \dot{\varepsilon}$ is cor－ respondent to $\mu \dot{\varepsilon} v$ there．

332．$\gamma \lambda \omega \sigma \sigma u s$ ．The tongue was re－
served as a choice part，and offeren in the old Homeric cultus to the god specially worshipped，here Poseidon． This rite the Athenians retained，and Aristoph．Av． 1711 says $\pi \alpha \nu \tau \alpha \chi 0 \tilde{v} \tau \eta \tilde{\eta}_{S}$
 Pax ro60，when the thighs have been offered and the entrails tasted，the tongue is called for as in due course． In the Plutus of the same poet（inio） it is alluded to as if specially offered
 $\tau \varepsilon \mu \nu \varepsilon \tau \alpha \iota$ ，which was doubtless a con－ version of the old rite to a special symbolism，when Hermes had become worshipper as the god of oratory，and public－speaking had become the ruling art of Athenian life．Of this H．knows nothing；nor can any such notion be based on the custom ascribed to the Phæacians，$\eta$ ．138，of pouring a li－ bation to Hermes the last thing be－ fore going to bed；although Athenæus （I．14）would connect the two．For the Homeric functions of Hermes see App．C．2．The word $\tau \varepsilon \dot{\mu} \mu \nu \omega, \tau \alpha \mu \nu \omega$ ， found so generally with the phrase， shows that the tongue was cut out as a distinet act（ $\chi$ लिeis）when the other parts had been dealt with．

336．Э $\boldsymbol{\alpha} \alpha \sigma_{0}$ ，Buttm．points out（Le－




















[^21]a $\Omega .650$ ．
b ef．$A .259$.
c 9.543.
d ef．$I .427$.
e $\chi .292, \mu .25,165$ ，
v．385，w．236－7，
261－2， 339
f I． 60.
\＆．cf．$\beta$ ．383－4．
h $\gamma .49$ mar．
it $\tau$ ． 598.
k ס． 731, 久． 272.
1 cf．ep 279－80．
m K．429，Y． 329.
ก $\varphi .17$, A．686－8．
－$\pi$ ．78，т．351， v． 332.
pef．$\delta .8$.
१ ef．यु． 749.
r E． 266.
s cf．$\alpha$ ． $320, \chi$ ． 240.
t $\varphi .122, \Gamma .342$ ，
A．79，${ }^{2 /}$ ．815，
ת．482－3


















[^22]358．T $\eta \lambda \dot{\varepsilon} \mu \alpha \chi \varepsilon$ Bek．annot．364．ó $\mu \eta \lambda \iota x i \eta$ Barnes．Ern．Cl．ed．Ox．，ó $\mu \eta \lambda \iota x i \eta$ Marl．Wolf．et recentt． 367 ．Arist．$\chi \varrho \varepsilon i \omega 0$, Scholl．H．M．pro ov $\tau \iota \nu . \gamma$ ．
 H．Q．V．372．＇Axaiovs pro idóvtos Scholl．H．E．M．Q．e $\Psi .815$ ．


#### Abstract

357．\＆ย์ $x . \tau . \lambda$ ．，we miss the usual courteous phrase of approval $\tau \alpha \tilde{v} \tau<\dot{\kappa} \gamma \varepsilon$   occur．It is worthwhile to contrast the businesslike terseness of Mentor here with the genial loquacity of Nestor in the preceding 346－55．－み $\mathcal{\varepsilon} \varrho . \varphi i \lambda \varepsilon$ is the style of Achilles to Priam（mar．）．

366．Kav́z．，Cauconians appear in H．as allies of the Trojans，in Dolon＇s enumeration to Diomedes，grouped with the Leleges and Pelasgi；and again in a later battle as in an extreme rear－ ward or flank position（mar．）．With the former cf．Herod．I．146，where Rawlinson says：＂The Caucous are reckoned by Strabo among the earliest inhabitants of Greece and acsociated with the Pelasgi，Leleges，and Dryo－ pes；like their kindred tribes，they were very widely spread．Their chief settlements，however，appear to have been on the north coast of Asia Minor ．．．and on the west coast of the Pelopon－


nese in Messenia，Elis，and Triphylia． ．．．．．．From the Peloponnese the race had entirely disappeared when Strabo wrote，but had left their name to the river Caucon，a small stream in the N．W．corner of the peninsula（Strabo VIII．．p． $49^{6-7}$ ）＂；cf．also Herod． IV． 148 ．

367．रexiog．Ni．thinks that the debt may have been conceived as one of compensation for plunder，but this would need to be backed by force，for which a single small ship and crew was inadequate．Such commercial traf－ fic as we have a glimpse of in $\alpha .184$ might more probably lead to a debt． Aristarch．read $\chi$ Øeíns against authority and probability，as far as we know．
 regards óøć $\lambda \lambda \omega$ as the only true epic present；and Bekk．follows，him by altering the received oj$\varphi \varepsilon i \lambda \varepsilon \tau$＇oै $\varphi \varepsilon \iota \lambda \frac{\nu}{}$ ， A． $686-8$ ，to ó甲 $\dot{\ell} \lambda \lambda$.

372－3．¢rivn，said by Billerbeck ap．Crusius to be the osprey－an













## a $\beta .150$.

Ь К． 275.
с cf．$\beta .302$.
d $\eta .330,10.215 . \sigma$ $163, \cong .215, \Omega .286$
e $\varphi$ ． 131.
$f=126$ ．
$\xi$ cf．$\beta .270$.
h $\gamma .325$ mar．
i v． $79, \psi .167$.
h $4.511^{\circ}$.
1 К．24у ；с§．II． 237
m と．175，ع． 450 $\pi .184 ;$ cf．$\gamma .43$ ， II．233．
n $\alpha$ ．95．I． 415.
o cf．$\gamma$ ．20s－9．
p $\gamma_{\cdot} 451$ ，あ． 479.
q K．292－4．
r Z． $44,275,309$
ว．25！．$\mu$ ． $26^{\circ} 2$
$355, \quad$ Y． 495.
cf．$\alpha$ ．｜－2， 299
-300, I．124．
и थf．266，655．
v $\gamma .437,426$ ．

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3，75．ov $\tau \iota \sigma^{3}$ Schol．378．Zenod．xทסía $\eta$ ，Scholl．H．M．ita Wolf．et recentt．，

instance of the preference of $H$ ．for specific over generic terms noticed App． A．13．To the view of $\alpha \nu 0 \pi \alpha i \alpha<(\alpha$ ． 320）there taken add the conjecture， that $\dot{\text { vóacice might be a noun de－}}$ scribing the bird as roosting etc． ๔уळ to jo jucov，on the smoke－vent； such a bird is the ewallow，found as Pallas＇eidolon in $\chi$ ．240． $\boldsymbol{\vartheta} \dot{\dot{c}} \boldsymbol{\mu} \boldsymbol{\beta}$ ，and $\vartheta a v \boldsymbol{\mu}$ ．are radically identical，$\beta$ being $=v$ ，and $v \mu=\beta \mu$ by metath．The root is $\tau \alpha \varphi$ ．or $\tau \alpha f$ ．strengthened with $\mu$ and aspirated；ef．т $\alpha$ idóverc cannot take the $f$ here．－ م̋лws if $\varepsilon v$ ，with this use of örcos
 idov «loduv o甲iv，x．₹．$\lambda$ ；
 This phrase occurs mure than 40 times in II．and Ody．，often without any name following，or even word of address，
 would seem to require．The speeches iatroduced by it mostly begin a con－ versation，or a third speaker by it atrikes into one．Such addresses have a tone of ejeculatory abruptness，as if prompted by some demonstrative emo－ tion－joy，sorrow，sympathy，scorn， antipathy－or sudden thoughe striking the speaker．Thus it is often intro－ duced by grasping the hand，an here． For some of tho more remarkable ex－
amples of its use see mar．With pidos voc．cf．$\alpha, 301$ ．
378－80．See on हैv＠Qrウ̀s 420 inf ．
 cf．Hor，Carm．III．MII．2，regina Calliope．So «้v $\alpha \xi$ ，of a god（mar．）．－ didw丹九，very rare；commonly dídov．
 second epithet is peculiar to oxen． $\dot{\alpha} \delta \mu \boldsymbol{\eta} \boldsymbol{\tau} \boldsymbol{\eta} \nu$ is paraphrased by the foll． $\boldsymbol{\eta} \boldsymbol{v}$ ovi $\boldsymbol{\pi} \omega \quad x, \tau, \lambda$ ．as often in H．，see on $\alpha$ ．r．жolvir＠orov．Obs．also the repetition of the statement of 382 ，$\oint \dot{\varepsilon} \xi \omega$ Bovv in $384, ~ \tau \dot{\eta} \nu . . . \varrho \dot{\varepsilon} \xi \omega 0$ ，with which ef．$\beta$ ．118－21，$\pi \alpha \lambda \alpha \iota \omega ้ \nu ~ \tau \alpha ́ c o v ~ \alpha i ́ ~ \pi \alpha ́ \rho o s ~$


 x．$\tau$ ．$\lambda$ ．In all these tho main state－ ment is emphatically re－asserted after subordinate circumstances havo boen added．$\dot{\eta} v i v$, bufore a vowel，is an in－ stance of the power of a liquid in doubling itself to the ear，seen in $\ddot{v} \dot{\mu} \mu$－
 more remarkably in tvi $\mu \mu \varepsilon \gamma \alpha \rho o t \sigma t \nu$ Harl．$\beta$ ．94．These instances are all in arsis，and so is the well known Virgilian example En．III．91，Linnina quē lau－ rusque（as if que ll）；comp．，however，
 36 i，also $\omega .4 .42, A .343$ ，wheic

a $\gamma .68$ mar．
b $\boldsymbol{\gamma} .428$, ع． 381.
c $\alpha .145$.
d $\beta .340$ ；cf．$\ell .196$ $-211$.
e c． 139 mar．，$\pi$ ． 152.
f ca． 334 mar
g＇$\xi .331, \tau .288$.
h $\gamma .342$ mar．
i $\alpha .421$ mar．
k $\gamma$ ． 352.
$1 \eta .345$.
m $\alpha .440$ miar．
n App．F． $2(8)$ mar．
－ $\mathrm{Cl}^{2} 165$ ，P． 59.
p $\gamma .451,482, \%$
$224, \xi .22$, v． 185 ； cf．ภ． 156 ．
q 5． $62 \ldots 3$ ．
r $\gamma .354$.
s App．F． 2 （34）
mar．
t $\Gamma .411$ ．
u $\beta$ ． 2 mar．
v $\vartheta .6$ ；cf．$\pi .408$ ， \％．211， 253.






















 Féxcoбtos．401．Fou．


385－94．The conversation on the sea－shore here closes and the scene is shifted to the palace of Nestor．

386－9．Te＠ทุ้vıos，see on $\gamma .68$. sedeб $\mu$ ．．．．Veóv．，see on $\alpha_{0}$ 131－2．

391－2．For Nestor＇s appreciation of wine cf．A． 629 foll．，for Homer＇s fre－ quent commendatiou of it cf．Hor．Ep． I．xix．6．Laudibus arguitur vini vinosus
 $\mu x, \beta .353$ ），but a fillet round the neck of the jar，probably securing the stopper． On the various senses of xeñd．see on $\alpha$ ．334．On the paraphrase of 巛゙ょ $\xi \varepsilon v$ by the following phrase，see on 382－3 （ $\dot{\alpha} \delta \mu \dot{\eta} \tau \eta \nu$ ）and on $\alpha$ ． ．

396．oixzóvó ，the married sons of Nestor are said to come next morning हُx चิ $\alpha \lambda \alpha \dot{\mu} \mu \omega, 413$ inf．Probably oixo $v$ is here in a general sense，＂abode＂． So it is used of Penelopê＇s abode，the
 （32）．It might thus include $\boldsymbol{\vartheta} \boldsymbol{\alpha} \lambda \alpha \mu \boldsymbol{\nu} v$ for inmates of the palace．
399．عìiovó $n$ ，see App．F． 2 （8）（9）．
400．$\dot{\varepsilon} \ddot{v} \mu \mu$ ．，an epithet applied to Priam，Euphorbus，and others（mar．）； here it，as also ö $\varrho x$ ．$\dot{\alpha} v \delta \varrho$ ．，seems applied to a young prince merely as such，so to Polites（mar．）；Eumæus and Philætius are called őex．$\dot{\alpha} \nu \delta \rho$ ．as set over others．

402．$\mu v \chi \tilde{\omega}$ ，see App．F． 2 （34）．
403－4．jo＠б．，this word with $\lambda \varepsilon$ ह－ xos following is used always of the wife who shares the bed．The form то＠скívo is found Hy．Ceres 156 ，and the Cod．Ven．reads лo＠бथvéovo from it in $\Gamma .411$ ．ழodod $\alpha, z \tau$ ．，see on $\beta$ ．1． The fourth day of the poem＇s action here begins．

406．$\xi \varepsilon \sigma \tau . \lambda i \mathcal{Y} .$, these appear to



















a $\sigma .32$, ย， 304 ， $\boldsymbol{u}$ $107, \pi .344$.
b of $\boldsymbol{\Psi} .170$.
c $\Omega .472$ ．
d $\boldsymbol{\gamma} .110, \boldsymbol{H} .366$
e $\begin{aligned} & \text { K．} \\ & \text { X } 362\end{aligned}$ Y． 291 ．
f ©． 80, A．$\$ 40$
O． $370,659$.
g．B． $101,279, \Sigma$
h y．427，2． 225
4 $5.233, \gamma .165$.
i cf． $\boldsymbol{\delta} .111$ ，v 332
${ }_{j} \boldsymbol{P} .491,527,535$
cf．$\eta .5 \frac{1}{2}, 66$ ．
k I．1，K．255， P．705．
a． 130, A．311，
d．392，ऍ゙ 695， ง． $471-2$ ．
in ©．242，p． 200 ， พ．54，A．41，45．， 504,6212
n A． 441 ．
o ク．201，J．1iil Y． 131, 8． 841.
p 9．76，99， $\boldsymbol{H}$ 475.
q E． $149, \mu .439$.
$1 v .23{ }^{2}, x$ 26 $285,22_{2}$ ；cf． 1. $222, \xi .102$.
s $\mu$ ． 154 ；cf $\Omega$ 473.

407．Foi．410．＇AFı $\delta o s \delta \varepsilon$ ．416．寸i $\varepsilon 0 \mathcal{F} \varepsilon i x \varepsilon \lambda 0 \nu$ ．

 $\tau^{\prime}$ Ey＇vovzo．$\quad 421$ ，$\alpha^{2} \lambda \lambda \dot{\alpha} \gamma^{\prime}$ Ern．Cl．ed．Ox．$\alpha \lambda \lambda \lambda^{\prime} \alpha \gamma^{\prime}$ Barnes et recentt．
have been fixed thrones for the king and persons of distinction on vecasions of state，here of sacrificial sulemnity． Nestor here seats Telem．by his side （ 416 inf. ），as Alcinoüs does Odys．in Э．6－71＂smoothed stones＂are the material of palace walls；here an or－ gamental polish is further given by אissqua，of the nature of stucco．The word also means unguent．In a fragm． Sophocl．«̌2otue occurs，explained by Hesych，as zoiouc zoícov．Seats of smoothed stones oecur also in the ayoon， see on $\beta .14-6$ ，and $\Delta$ pp．F． 2 （4）（6）
 from tha＂action being regarded as npringiug into lifo from the materials ＂f which it was composed＂．Jelf Gr． Gir． 8540 obs．

409－13．N $\eta$ devg，for his birth nnid posterity see 2.235 foll．， 28 t foll．ov＇－ Qog Ax．，en epithet distinctive of Nnator，see mas．

413．घंadkeg，see ou 163.

419－20．i之iciबбо ${ }^{\prime}$ ，obs，elision of $-\alpha \iota$ ，freqnent in mid．voice，whether pres． 1 st pers．as here，or pres．intin．as in 6． 270,287 ．－ह́va＠y ${ }^{2}$ ，＂recognizable＂， i．e．by the mode of her departure；so世． 323 Telem．concludes that it is a deity，though he does not seem to know which（ $\beta$ ，262）．Nestor＇s divining that it was Athenê is doubtless meant to exemplify his sagacity．He may have perhaps concluded from her known partiality to Odys．her attendance on lis son．

422．E2vnढルv，èrion，a form of prothusteron arising from the end oc－ curring to the speaker first and the meaus，afterward\％。 Boon Exiß．，of．

 Baurooe v．222；and obs．that pounolico the verl is uned in a borrowed sense of horses in $\mathrm{T}, 221$（Ni．）．On बंvipe see on 267 sup．

435．xpuouxciov．No actual fusion
a $\gamma .384,437$ ；cf． A． 111
b $\gamma .412$ mar．
c $\boldsymbol{\beta} .322$ mar．
d $\gamma$ ．7， 31.
e o． 467, т． 455 ，
II．28，T．278，
あ．203，$\Psi .184$.
f $\ell .140, B .307$ ， ¢． 345.
g v．149，A． 600 ．
©． $219,=155$
h A．187，O．309．
i $\boldsymbol{M} .79, \boldsymbol{H} .102$ ， iF． $350, ~ \Sigma .501$ ， H．402，ц． 51 ．
$k \geq 476-7$ ．
1 A． 194.
m $\alpha .25$.
n $\gamma, 384,426$.
o $\alpha .439$ mar．
p $\gamma .274$ mar．
q $\alpha .136-7, \delta$ ．
52－3．
r リ． $885, B .467$.




 «̈ $\rho$ ßoṽs










of the gold follows；it is merely ham－ mered thin and made a leaf－wrapper for the horns．Yet we read of yócvo in $\Sigma .470$ ，showing an acquaintance with fusion of metals．In e．383－5， $\tau$ ．135，we have the craftsmen and professionals enumerated，the prophet， surgeon，carpenter or builder，minstrel， and herald，to which the qevoó $\chi$ ．and the $\chi \alpha \lambda x \varepsilon v s$ ，often，as here，one person （432），should be added；and from the 11．the tanner（ $P .389$ foll．），potter（ $\Sigma$ ． 600 foll．），and currier（H．220）．The tér $\tau \omega \nu$ includes ship－building，and one mentioned in E． 62 foll．was a person evidently of importance．A smithy existed in the town of Ithaca（ $\sigma .328$ ）， and the connexion in which it is men－ tioned suggests the notion that it was an office of the palace．The designa－ tioll $\delta \eta u$ со egyol denotes working not for themselves only but for all．They were doubtless of the free people－the $\delta \ddot{\eta} \mu o \mathrm{~s}$ who shared the land and are called by the same name as it（see on $\alpha$ ． 103）－not reckoned noble，yet invited to the king＇s table（ $\rho .382-6$ ）in re－ cognition of their pullic usefulness cf．$\delta \eta_{\mu} \mu \boldsymbol{\alpha}$ rivelv $P$ ．${ }^{250}$ ．The name

A $\alpha \dot{\rho} \varrho x \eta$ s is probably bascd on $\dot{\delta} \lambda \alpha \tilde{\omega}$
 （Eustath．）．

429－30．ouppi is in tmesis with
 （mar．）．Buttm．Lexil．（93）says it is from $\pi v \varepsilon^{\prime} \omega$ हैं ${ }^{\prime \prime} \tau v v \tau o$ with reduplication， as $\pi \circ\llcorner\varphi$ v́ $\sigma \sigma \omega$ from $\varphi v \sigma c \dot{c} \omega$ ．The diphth． o may be observed as much used in forming words of sound，$\quad$ doíços ＠oi $\beta$ dos，and the like．It is not quite certain that $\pi 0 \iota \pi-$ ，a mere word of sound，like our＂puff＂，is not the whole root of this and of $\pi 0 \iota \varphi v \in \sigma \omega$ ．

433－4．лをi＠cta，＂sum total＝whole resources＂，arising from the notion of a＂limit or bound＂．The simple sense of a＂rope＂is probably the primary

 $\sigma \alpha v$（mar．）；ef．our word＂line＂（ $\lambda_{i}$－ vov）for boundary．бبv́œav，smaller， probably，than the＠osstíe（mar．，of． Asch．Prom．56）．

435－40．Aधทvy，i．e invisibly：the condition of local nearness is required by $H$ ．for the conception of a present deity．$\dot{\varepsilon} \nu \tau \boldsymbol{\partial} \omega \boldsymbol{\omega} \boldsymbol{\sigma}$ ，see on $\alpha .25$ and App．E． 4 （2）note．x\＆ৎ夭́ $\omega v$ ，gen，of













a cf. $\gamma .415, A$. 449.
b ס. 761 .
c ع. 231, т. 573,甲. 120, O. 711, N. 612, य世. $851^{\prime}$. d K. 255.
e P. 520 .
f ef. $I, 270-4$.
g S. 304 .
$\gamma .340, \delta 761$, ૬. $422,428, ~ \varphi$. 263 ; cf. 5. 424, T. 2.4 .

छ. $428, \varphi$. 263 ; cf. T. 251.
k A. 459.
$1 \mathrm{cl} .11 .5>7$.
m o. 767, $\chi$. 408,
411, Z. 301
n $\Omega .166$.

- E. 721, ©. 3~3.
p 11. 63.).
44.3. $\chi \varepsilon \iota \varrho i$ Arist., Schol. H. 444. $\alpha \tilde{\mu \nu \nu L o v, ~ A p o l l o l . ~ e t ~ a l ., ~} \delta \alpha \dot{\mu \nu \nu o v}$ Zenod. Nicander et al., Scholl. H. M. Q. R. 453. «víَovess (contra metrum) Arist., Schol, H., unde Porson, «ข $\varepsilon \dot{\varepsilon} \chi 0 \nu \tau \varepsilon s$.
part held; so $\lambda \alpha \beta$ s̀ yovivcov A. 407. גéPrite, see on $\alpha$. 137.
 left. ovideg, see App. A. 3 (z).

442. $\tau \dot{\lambda} \lambda \varepsilon z v \nu$, used mostly as a woorlman's or carpenter's tool, also associated with $\dot{\alpha} \xi i v \eta$ as a weapon; its stock, $\pi \dot{\varepsilon}$ dexwos, is once of olive (mar.). In the bow-contest of the suitors in $\varphi$. the "axes" have rings at the ends of the handles, perhaps to hang them up by. From the men-
 the $\pi \varepsilon \lambda$. had a double bead, like the Lat. bipennis.
443. ćpliov, probably a sacrificial जord of uncertain derivation, perhaps from $\alpha i \mu \alpha$ as catching the blood; and a Schol. adds that the Cretans pronounced it aipviov. Others interpret it of the sacrificial knife, and supposo that $\delta \alpha \mu \nu l o v$ connected with $\delta \alpha \mu \kappa \omega$ is the proper form of it - an unlikely meaning, since Pisistr, in 454 uses the knife, and it is unlikely that another should previonsly have care of it.
444. This may be exhibited by resolution into phezero (ritualistic word), "took religiously first", xaz< $\chi^{k} \rho v i \beta \alpha$ \%. थ. 2., xarغ directing action to object (Buttm. Lexil. 29); 800 on 340 ? $\pi$ apláp. Jelf, Gr. Gr. 816 obs., gives an explanation based on a misconception of xarýpzero. - xigvifies
here the water, means also the vessel used. It was poured by an attendant, here Aretus ( 440 sup.) ; see Г. 270 , Q. $303-4$.
445. є́лсехо́ $\mu$., see on 340, paraphrased here by the sequel $x \in \varphi$. $\tau \varrho i^{-}$ $\chi \alpha{ }_{\xi}$ है $\nu \pi$. $\beta$., as in 383,392 sup., see on $\alpha$. 1 .
446. The rest follow the example of Nestor, who officiates as if in priestly character ( $A .451$ ), all washing ( $\beta$. 261) and flinging meal before praying. The ov̉ai of 441 become ov̉hóxvrai when flung; see App. A. 3 (2). Ni. dwells on this and similar features of ritual as showing that H. knows of no priesthood save as attached to a temple, and that all might sacrificially approach the deity for themselves.
447. $\dot{\delta} \dot{\circ} \dot{2}$., the $\dot{j} \lambda o \lambda v y \eta$ was the cry of women for joy, used sacrificially (as here, perhaps to drown the victim's groan), or otherwiso (mar.). So we find $\dot{\alpha} \lambda \alpha \lambda \dot{\alpha} \xi \omega$, and Lat. vululo which, however, is a cry of wail, or the howl of an animal, formed like this from the mere sound.
448. evedoverg. The victim had boen felled, the elder brothers (oi $\mu\} \nu$, opposed to Pisistr, who used the knife) raieed it bodily from the ground. In 'Chryses' sacrifice, A. 459 foll, which compare with this, wo find $\alpha \dot{v}$ goverv, resupinaverunt, being probably a less
422． 400 mar
c $\begin{gathered}\gamma .400 \mathrm{ma} \\ \pi\end{gathered}$
d $\frac{1}{5}$ ．427，$=421$ ，
H． 316.
e 8．783，9．54， e． $342, \mu$ ． 35 ． $f$ e．${ }^{270}$ A．66， 317 ；cf．$x .10$. 5cf．$x, 22 t$, ，$P$ ． 243.
h． $\mathrm{\xi}$ ． 427 －8．
i $\mathrm{\xi}$ ． 425.







full and formal way of effecting the same thing，by raising the head and throat merely backward and upward． The notion was that in offering to a celestial deity the rite required an up－ ward direction．Probably the blood spirted upwards：contrast with this the rites to the dead，where the lambs＇ throats are cut＂into the trench＂dug， as the libations are poured thither （ ．$_{25} 5-36$ ）．

456．J九モ́x．，＂broke up＂，including the dismemberment and the opening and removal of intestines．unpio（461 $\mu \tilde{\eta} \rho \alpha$ ，or $A .460 \mu \eta \rho o v s)$ are probably the upper joints of the four quarters ending at the knee．Ni．quotes an authority of doubtful value，stating that $u \eta \varrho o l$ are called $\mu \eta \varrho i \alpha$ or $\mu \eta \eta_{\rho} \alpha$ when viewed as consecrated，and notes that what are sacrificially burnt in H． are always $\mu \eta \rho^{\prime} \alpha$ or $\mu \tilde{\eta} \rho \alpha$ ．In Soph． Antig．1008，1011，$\mu \eta$＠io and un＠oi alike express what are so burut．Some think that by either term the bones are alone meant，－a view chiefly resting on Hes．Theog． 535 foll．which， however（Heyne ap．Ni．），is best taken for a local custom limited to Meconê （Sicyon）．We may assume that the bones are included in the $\mu \eta \varrho i \alpha$, not mereslices from the limb offered，as Mr．Paley on Hes．Theog． 556 thinks．The wion xติ $\alpha$ бvyuadvit๙ of Aschyl．Prom． 504 is decisive against the latter view，and in Soph．Antig．the $\mu v \delta \tilde{\omega} \sigma \alpha$ r $\eta x i s \mu \eta-$ eicov cannot so well be understood of mere bones which had＂slipped out of their fatty envelope＂．These joints with the fat had the highest sacrificial value．

457．\＆vion．The omentum，caul of fat，enveloping intestines，is prin－ cipally meant．The word primarily means nidor，the smell of flesh roast or burnt（mar．），and the fat as yielding it．The fat burnt best－a sufficient
ground for preferring it：so in the Mosaic ritual Lev．III．14－6．The blood on the contrary has no special prominence in H ．

458．fixtvxa，best taken as a noun from ${ }^{\circ} \dot{\prime} \pi \tau v \tilde{\xi}:$ but $\delta i \pi \tau v \chi 0{ }^{2}$ adj．also occurs．The bones of the dead are also wrapped $\delta i \pi \lambda \alpha \kappa \iota ~ \delta \eta \mu \tilde{\omega}$（mar．）． Heyne on A． 461 gives for díit．тooñ． omento bis circumducto．由́uoŋćx．is cleared by $\xi .427-8$ ，where Lumrus ＂slicing votive parts（ $\propto \varrho x \dot{\prime} \mu s v_{0}$ ）from all the members was setting them raw on（ $\xi_{S}$ ）the rich fat＂，$i$ ．e．to burn． Besides the chief joints，prime morsels from the rest laid on the fatty en－ velope completed the burnt－offering． Thus the whole victim was represen－ tatively burnt（Schol．）．

459．$\sigma$ xi nis，＂＂cloven＂，as burning $^{2}$ more quickly．This again recals．Jewish ritual，see Ger．XXII．3，I．Sam．VI．14， the $\sigma x i \xi \eta$ is not，however，exclasively
 ling＂，see App．D．I．The＂pouring wine＂ended the strictly sacrificial part relating to the god，as the sprinkling barley began it；the banquet had a wholly human relation；the＂tasting the entrails＂（46I）is a link uniting the two，bringing the worshipper，as it were sacramentally，into direct con－ tact with the rite．

460．ขモ์อย $u$ ．$\tau$ ．$\lambda$ ．，the purpose seems to have been to keep the sacrifice from falling apart－an ill－omened acci－ dent cf．Soph．ub．sup．In $\gamma .33$ these rites had all been performed before Telem．arrived．In comparing the simpler ritual of Eumæus in $\xi$ ． 425 ， n．$b$ ．that sacrifice is not there，as here， the primary object，but only，in mak－ ing the feast，he＂did not forget the gods＂．Where lambs are the victims， in consecrating the oath（ $\Gamma .260-92$ ）， their throats are cut merely．










 oivov है้




a $\mu, 395$.
b $\eta .58, \lambda .283,0$ ． 361，$\Gamma$ ． 10 s.
c 8．49－50，x． 353 $-65,450,0.38$ -9, г． $505, \%$ ． 577，$\equiv 171, \Sigma$ 330；cf．E． 905.
d 9．34，88，B．43， ©．221，B． 97 ，之． 353 ，ह．230， x． 543, v． 105 ．
e $\psi .163$ ；cf．$\delta .128$ ， ९．90，9． 456.
re 109.
c $\gamma .65, \gamma, 279$.
$h$ ह． 104.
i App．A．\＆（2） mar．
k e． 150.
1d 776，B． 331.
m．e． 350 ，o．215，
E． 323, © ©． 348 ．
n $\boldsymbol{\gamma}$ ． 478 ，0．47；ef． o． $81,145,190$ ， E． $731-2$ ．
$00.47,214, \Omega 264$.

## 470．Fegvícuvto．472．Foĩvay Forvozoeṽvzes，

 Dind．Fa．Lô．472．olvozosṽveєs，ut $\mathcal{F}$ consulatur，Scholl．H．V．476．alii жеท์のбшоьข．

462．$\mu i \sigma \tau v 2 \lambda o v$ ，opposed to $\delta t \varepsilon$－ zevav，as smbdividing into smsll por－ tions，not，however，＂mincing＂；such portions are called xpé $\alpha$ in $\gamma \cdot 33$ where see note．
464．tóep̧a，since neither oै $\rho \rho \alpha$ nor icos precedes，is better takon to mean ＂then＂than＂all this while＂．dovegev， Ni．seems to think that a daughter of the host，where there was oue，usually so assisted the guest；ef．8．253；as Hebê in Olympus（E．905）who how－ ever has general ministerial functions， and is not a daughter of Zeus，but of Kromes（728，of．D．2）．But in Alcinons＇ palace，it is not Nausicaa，but the slaves， who do so，as in the Spartan and Ithacan palaces（ $0.454,8.49$, Q． 88 ／ Facsi＇s acconnt is better，that out of distinguished fricndship Polycastè waits on Telem．as a sistor．Calypsó ane Circe with her nymphe so attend Odyw． From \}. 215 foll，and $\eta_{0} 296$ dovias or Lós appears to mean，in all thero cases except the last，merely＂pre： pared or firmished a boht ；see bil Pat． 11． 813 foll．Hodvxión $\eta$ ，accarding to one legond she afterwarls manled Telem．
\＃OM．OD． 1.

466－\％．$\lambda i \pi$ è．．，$\lambda i \pi^{\prime}$ is best taken as accus．of $\lambda i \psi$ and，being $=\chi \rho^{i} \sigma \mu \alpha$ ， is the accus．of the equivalent object
 but may also be dat．$\lambda i \pi i$ ，and Eגaico a noun in appos．，cf．Esch．Agam． $140^{\circ}$
 or with Heyne on $K .577$ as $=a n$ adj． ¢öpog and xetciva are in inverted order：the $\varphi$ oxeos was ample and could muffe the head，or serve as a shroud； it is described as $\mu \dot{\gamma} \gamma \alpha$ пор甲vpeov， seems to have been worn over the $\chi$ ur． like the $\chi^{\text {daiva．}}$ ．It was also worn by females．Calypsô gives Odys，several pápere to make his sail．Tbe looms of the nymphs in Ithaca produce quaze $\dot{\alpha} \iota \pi \dot{\rho} \rho \varphi \geqslant \rho \alpha$ ，by which epithet probably some chicice dye is intended（mar．）．
469．Toupéver，the eild．mostly favour тourivı．Juxtaposition with liwv gives the preference to the accuas，as of motion，with mapei over the dat．of rest．Thue Néarap＇is Néaropa．
$470-1$ ．xpé x．T． $2 ., 300$ on 33 aud
 dignified term thus xoüpot in 339 sup．$;$ cf．8， 236 and mar．
475－6．Thut Neytor can be bries

а $\boldsymbol{\Psi} .73$.
b $\Omega .14$.
c $\alpha .139$ mar.
d cf. $\xi .80$.
e v. 387, A. 456,
E. 20.
f $\gamma .400$.
g E. 365-6, $\Omega .441$;
cf. 5.78.
h $\zeta .82$.
$\gamma_{0} 494,0.192$,
E. 768, ©. 45 ,
K. 530, A. 519 ,
X. 400 .
k o. 183.
1 x. 81, B. 538.
m o. 184-91; cf.
2. 11 .
n «. 54; cf. N. 706 ,
乡. 352

- 乃. 388 mar.
p E. 542-52.
$4 \varphi .15$.
r $Y$. 239
s $\gamma$ lil mar.
t $\gamma .404$.
u E. 239, A. 226.


















$$
\text { 479. Foìvov. 484. } \dot{\alpha}, \mathcal{F}_{\dot{\prime}}^{x} \text { ovve. }
$$



 бeiov. 489. 'Oetilózoo Harl. a manu pr., sed mutatur $\tau$ in $\sigma$, $\sigma$ Schol. In 0. $\mathbf{i 8 7}, \varphi$. 16 Harl. per $\tau$ constauter. "schol, ad E. 542 in Cod. Townleiano

 493. omittunt codd. complures.
on oconsion is shown by this the shortest speech of his in either poem. Dispatch is here the prime object, and his absolute tone to his sons suits it. His farewell is witheld clearly because he counted on his guest's return, as Telem. was well aware; who, in dread of hi., pressing hospitality, discreetly avoids him on his way back (o. 193 foll.). For idoĩo see on 251 and 23 sup.
480. oíre ห. т. 2. Eumæus bids Odys. "eat such as servants have to give" his choicer animals (such as are here perhaps by distinction intended) being devoured by the suitors ( $\xi$. $80-1$ ). (Ni.) This line is remarkable for hiatus twice occuring.
486. With oü dè $\pi c \nu$. ef. $\pi \alpha \nu \nu v x i \eta$ " $\dot{\varepsilon} \nu \varrho^{\prime}{ }_{\eta} \boldsymbol{\eta} \gamma \varepsilon$, of the ship on her voyage ( $\beta$. 434). Aristarchus here proposed
 words mean as they stand, "shook the
yoke, having it about (their necks)". From ת. 268 foll. we see that the yoke, or rather cross-bar, was first secured to the pole and then the cattle led under it, there being but one yoke for the pair. ( Ni .); see further on $\xi .73$ for this subject.
 A later Orsilochus son of Diocles and grandson of Alpheïs the river-god went to the Trojan war: Odys. had also in his youth visited an Orsil. at Messenê (mar.). There is considerable variation, and even confusion between o and $\tau$ in the orthography of the name. ल̈عбay, see on $15^{1}$ sup.
491. See on $\beta$. I. The fifth day here begins.
493. This $v$. is wanting in some MSS. but seems to be quite as allowable here as in o. 191. (Ni.) For the reóv.v-





a M1．314：こ．123， あ． 602.
b K． $251, ~ \Sigma .473$
＝． $35^{7}, 243$
E． 318,377, ，（1）
268，O． 628.
d $\beta$ ． 388 mar．

494．$\dot{\alpha}$ féxovic．
494 ［］Bek．496．$\eta^{\eta} v v a v$（ $\bar{v}$ omisso ódóv？）Schol．Vind．

494－6．Homer＇s love of repetition of details in the same words（cf． 483 －5）is remarkably instanced here． Bek．however rejects 494．－isov，see on $\gamma .5$－6．For $\boldsymbol{\pi \varepsilon d i o v} \pi v \varrho \eta \varphi$ ．see App．D．3．This adj．is more common under the form $\pi v$ oopógos（mar．）．－完vov，strictly imperf．＂were finishing＂，
i．e．＂were near their journey＇s end＂： the pres．forms $\alpha v o \mu \alpha \iota$ pass．and $\alpha v v \dot{ }$ act．are found in H ．，not $\alpha v v \mu i$ or $\alpha ้ v v \mu \propto \iota$ ；past forms グvvoॄ $\eta \nu v \tau \tau$ ，also occur（mar．）．

The fifth day of the action of the poem，measured strictly，ends with this hook；but see on $\delta$ ． 1 ．

## $0 \Delta \Upsilon \Sigma \Sigma E I A \Sigma \Delta$.

## SUMMARY OF BOOK IV.

In the course of the fifth day Telemachus and Pisistratus reach Sparta and find Menelaus engaged in the nuptials of his children. A remark of Telemachus on the splendour of the palace draws from Menelaus a brief sketch of his wanderings, which leads him to dwell on the comrades whom he had 1cst, especially Odysseus ( $1-1$ 1) ). Helen appears from her chamber and recognizes Telemachus by his likeness to his father. This leads to a climax of sorrow which pointedly depicts the tenderness of Menelaus' character, and the surpassing merit of Odysseus ( $120-218$ ). Helen assuages their grief by the Vepenthe, and after further conversation on Odysseus' exploits at Troy, they retire to rest and the fifth day ends $(219-305)$.

On the morning of the sixth day, Telemachus, in answer to Menelaus' enquiry, states his domestic troubles, and declares his errand at Sparia to enquire after his father's fate $(306-350)$. This leads to the episode of Proteus of the Nile from whom Menelaus, when detained in those parts by baffling winds, had learnt the fate of Ajax son of Oileus, and of Agamemnon, and the fact. of Odysseus' detention in Calypsô's island. He then presses Telemachus to stay and offers him presents ( $35^{1-624}$ ).

The scene then shifts to Ithaca, where the suitors, having discovered 'Telemachus' departure, at Antinous' suggestion plot an ambrish to destroy him on his return $(625-674)$. Medon overhears and discovers their plot to Penelopê, who, until this disclosure, was ignorant of his departure. Her affliction at the news is vividly pourtrayed. Euryclea soothes her, suggesting prayer to Pallas, which she offers. The suitors then prepare for their expedition, and the sixth day ends $\left(6_{75}-786\right)$ by Penelopê's retiring, in a fast of sorrow, to her chamber, where, falling asleep, she is reassured as regards her son by a vision sent by Pallas. In the night the suitors place their vessel as Isteris to lurk for Telemachus on his return ( $\mathbf{7 8 7}-847$ ).

## 






a B. 581 ; cf. $x .92$
b cf. $\gamma .158$ ゆ. 22 ת. 196
d $\gamma .3119$, T. 299.
e d. 16, 0. 273, Z. 26!, 23!, H. 295 I. 464, II. 456 674.
f H. 228, II. 575, ท. 63, cf. $\xi .217$.

ob $\mathcal{F}$ subsequens.

1. The fifth day of the poem's action is continued after sunset.
ígov, see on $\gamma .5,6$, zoid $\eta v$ describen the region rather than the town: $\gamma \bar{\eta}$ under its Doric form $\delta \tilde{\alpha}$ (Eschyl.
 which the $2^{\text {nd }}$ element in $\Lambda \alpha x \varepsilon-\delta \alpha i \mu \omega v$ is akin, as roice to $\gamma \bar{\eta}$; the $1^{3 t}$ is $\lambda \alpha \mu-$ as in $2 \dot{\alpha} x{ }^{2} \mathrm{~s}$, a pit, Herod. IV. 195, Lat. lacero, lacus, lacuna. and suggests xrtejegace "full of hollows or ravines" (Butm. Lexil. 70, Curtius 86).
 and soph. CEid. Col. $37 \times$ vo noillov "Aeyog. The region here intended, is the narrow valley of the Eurotas between mounts Taygetus and Parthenius (App. D. 3), on entering which they were probably near the town.
2. E'd $\omega$, here atrictly imperf., "were driving" whilo he was (v. 3 ) feasting: bat by some 3-19 is viewed as an interimlatinan; see on 15-19 inf
 this word, alwavs plur. in H., has the $f$, and scoms akin to firos a year, sod Last. vetus. It denotea lapse of time spant togethor, as yeiroveg local near. ness (war.), and expresses intimacy
based on that idea, not, therefore, implying kin, nor feeling like pilou, nor comradeship like ह́ccieot, althongh these may be accidentally included and are often found in connexion with it; and its tie may arise from any or several of these, as any may produce the mutual habituation. Thus the brothers and Eros of Thenclymenus are mighty princes of the Achæans, and pursue him for tribal homicide, o. 273
 povs, the former antecudent to, the latter arising out of the war. Menel. has no kin to celebrate his children's nuptials, hence his $\gamma$ firoves, here. So
 96. In Lat, necessari senma closest to Erat. Apollonius s. $v$, era explains it by बvvท่งยย1, whom two Scholl. follow.

4-5. "sophocles in the Hermione says that Hermione was given in marringe to Orestes by Tyndarus while Menel, was yet in Troy, and that, when Neoptolemus came to demand her according to promise, ahe was taken away from O., but that afterwards, when Neoptol. was alain at P'ytho by the priest Machorus, $O$. resumed her an his wifo
a K $393, N .368$ $-9, \omega .335, A$. 514, M. 236.
b I. 493.
c A.198, $\boldsymbol{\Psi}$. $286,319$.
d $\Sigma .240$; cf. ס. 29.
e $\pi .170, \omega .154$.
I $\Omega .202, \beta .234$.
g N. 470, I. 143, 285, Г. 175, E. 153.
h ef. $\Gamma .409$.
i d. 159 mar.
$k$ App. A. 20 mar.
i $\Gamma .175$.
m cf. $\boldsymbol{B} .560$.
${ }_{n} \bar{\Gamma} .64, X .470$.
o $\eta$. 225, थ. 526, T. 333 .
p E. 489, c. 48.
q d. 3 mar.
r $\sum .604-6, y .27$.
s $9.87,539, \pi$. 252, e. 359 .
$t$ ©f. II. 749-50.
u $\Sigma$. 51.
v $\boldsymbol{\varepsilon}$. 67, $\boldsymbol{A}, 541$.
w ง. 144, @. 4.17,














9. pro $\pi \varrho o \tau i$ me@i Harl. ex emend. antiq. certe si non ejusd. man. 12. t nonnulli; Exevins Aristoph. Rhian., Schol. M., ita llarl, $\sigma$ superscripto. 15-9. hos vv. non Homeri sed Arist. esse affirmabat Athen. IV. 180, Scholl. M. T., [] Bek.
 Arist. fictum, Athen.) Ern. Cl. ed. Oxon. $\mu \varepsilon ́ \sigma \sigma o v$ Harl. a manu pri. ita Löw. $\mu$ éббovs Harl. ex emend. recent. ita Bek. Dind. Fa.
and begat Tisamenus." Schol. Another legend made O. kill Neoptol. patrias ad aras (Virg. En. III. 330-2), i.e. probably at Delphi. Cf. also Eurip. Andr. 1117 foll.

8-10. лє́ $\mu \pi \varepsilon$ coresponds with $\eta^{\prime} \% \varepsilon \tau 0$ in 10 , "sending" his daughter as a bride, "bringing home" a bride for his son. "火 $\sigma \tau v$, no "city of the Myrmidones is named in B. 683 foll., nor in 1. $440,479-80$, where we might expect it, if at all: their land is Phthia. The Scholl. would identify Pharsalia with the site - $\Sigma \pi \dot{\varrho} \varrho \tau \boldsymbol{\eta} \boldsymbol{\vartheta} \boldsymbol{\varepsilon} \boldsymbol{\nu}$ i. e. his own city, where Alector dwelt, like Eteoneus in 22, a grandson of Pelops and cousin of the Atridæ (Schol.).

 best the decisive passage pó $\beta$ os $\lambda \alpha{ }^{\beta} \beta$ $\tau \eta \lambda v \gamma^{\prime} \varepsilon \tau 0 \nu \omega_{s}$, and is justified by the paraphrastic expansion following in $I$.
 ช $\alpha \lambda i \eta$ हैvi $\pi 0 \lambda \lambda \tilde{\eta}$; see on $\alpha$. r, 299, and cf. $\gamma \cdot 383,392, \delta, 788$ for other instances of this usiage. - M\& $\alpha \boldsymbol{1} \boldsymbol{\varepsilon} \boldsymbol{\nu}$. $\boldsymbol{\vartheta} \eta_{S}$, of. for significance the scriptural names Benoni, Ichabod, etc. For the "great sorrow" which gave the name see App. E. 8 (16).

12-4. סovizns, see App, A. 7 ( I ). The Scholl. have a name for her, variously given as Teris, Teïris, Teridaë, or Getis. The same notice a fitness in Helen's having no children after Hermionê, as tending to preserve her beauty, and avoiding the notion of her bearing any to Paris. Soph. Electr. 539 says she had two by Menel. દ́л $\boldsymbol{x}$ i has $\bar{\varepsilon}$ by arsis. For écivacto see App. A. 20 .

15-9. These lines, some of which occur in Il. (mar.), are ascribed by Athenæus to Aristarchus. Ni, and Bels. condemn them, Fa. rejects only vv. 1ク-9, but Löwe all vv. 3-19; admitting, however, that $\tau \omega^{\prime} \delta^{\prime} \alpha v^{\prime}{ }^{\prime}$ in 20 does not aptly continue 2 . If only vv. 15-19 were omitted, the actual nuptials might bo supposed over. This would be more consistent with the absence of any further mention of a $\gamma \alpha^{\alpha}-$ $\mu \mathrm{g}$. That Menelaus' attention is absorbed in his guests is hardly an argument against the genuineness of the passage; since the Homeric narrative does not concern itself with groups not connected with the main narrative, save perhaps in a passage of transi-















a App．F． 2 （7）to
（9）mar．
b $N .684$ ．
c d． 303, o． 144 ，
d． 188, K． 196.
d $\eta .4$
e $\Sigma$ ． 382 ．
f d．217，«． 109 mar．，A． 321.
g d．528， 679.
h $\chi$ ． 100 ，e． 349 ，
e． $159,0.9$ ．
i J．561，P． 702.
k Ф．198，T． 111.
$1 \eta .6$.
m d． $332,0.325$
 1．Stephan．32．$\alpha \tau \rho \rho \dot{\eta} v$ vvัv Bek．vvัv $\mu \dot{\eta} v$ id．annot．33．poyóv七єs Harl． Augsb．ita Bek．34．pro $\alpha i$ Bek．$\varepsilon i^{2} ;$ pro $\pi 0$ च̂t $\pi 0 \tau \varepsilon$ Bek．annot．
tion，as $\delta .621-4$ ，where see note． The revelling suitors on the contrary are kept in view throughout the hos－ pitalities of Tclem．to the Pseudo－ Mentes，but the suitors have a direct connexion with the story．The question of $\mu$ éбひOv or $\mu$ ह́ббovs is hardly worth discussing where the whole passage is so doubtful．Éf $\mu$ éroov often occurs （mar．）meaning＂into the midst of a company＂．
 （7）－ 9 ．－ $98 p$ íaws＇，see on $a .109$. The จิрс́лovers perform for Menelaus＇ gnests duties discharged for those of Sestor by his sons；cf．$\gamma \cdot 475-80$ and $35-43 \mathrm{in} /$ ．
 a royal race，styled commonly dioye－

 N1．allow a var．lect．Itxery，since the apesker has them $n$ n longer in view， or rutiring in 24 ．For eix el Bek． writes cix＇ $\bar{\eta}$ ，but see on $\gamma, 90-1$ ．

29．xifxturev smbjunct．conpled by i to ind．fut．8ee App．A． 9 （ g ）．

31－3．Minelant derived only injury from his horpitality to Paris，which jns－ iffes Eteoneas hesitation hare（8chol．）．

It is characteristic of Menel．that he remembers the good that he has re－ ceived rather than the evil；see App． E． 8 （10）（ 12 ）．Eteoneus，once his comrade in war and wanderings，was now a neighbour（o．96）．－ovं $\mu \dot{\eta} v$ ， Bekker＇s alteration of $\mu \varepsilon े \nu$ after $o v$ ， xal，$\dot{\eta}$ ，etc．to $\mu \dot{\eta} \nu$（Homer．Blält．34）， wherever metre allows，has been fol－ lowed only where there is some strong and emphatic abruptness of negation， as here and $\alpha$ ．222．Jelf，Gr．Gr．§729， 3．b．，reading ov $\mu \varepsilon v$ ，notes this as a rare use of it in reference to what
 Sevvíer see on छ̌aivi＇$\gamma$ ． 490 ．

33－4．рayóvee，Bek．payóvees， but vör often has dual participle，e．g． трочкvelбк Q． $377-8$ ，录．314．Bek．， however，even when vös has another fual word joined，as in 8.282 ，viot $\mu$ ยv $\dot{\alpha} \mu$ мorége，prefers the fuller sound，
 of tho line（Ilomer．Blätt． $3^{1}-2$ ），which two MSS．favour，In 0．398，in the $4^{\text {th }}$ font，the metre requires rivovze．－ isófe：2．＂＂are como＂，aor．for perf．，ac－ curdingly $\alpha t$ xe with subjunct．follows， meaning，＂（trying to sen）if Zous may hereafter（lforifom，montly of place，
 $\varepsilon$ ． 91 ．
a） $\boldsymbol{X} .460$ ．
e II． 657.
© $\delta .23$ mar．
‥ 又． 334 ，E 423， 7．3i9． 4.77 ，K． 246，M． $\mathbf{M}^{495}, \boldsymbol{N}$ ． ；іт0．
h．$\Theta .431$
i is．Gi4．cr．E．196，
（9）． ＂ 43 3，Y．495． （i） 435 ；ef．$\%$ 121， N． 261.
m of．$Z$ ． 252.
n $4.2,38, \Omega .80:$
o $\%$ ． $81-\frac{5}{5}$ ．
（1）$\sigma .296$
q $\delta .15 \mathrm{mar}$ ．
$r \% 181, \frac{2}{6} 63$.
\＆o． $462, \mathrm{X}_{1} 169$.
1 Ø． $87-9$, K． 576 ；
if．$\gamma, 464-7$
a $\delta$ ． 128 ．














see mar．，here of time）give us rest＇； see on $\alpha$ ．379－81．Zévg，the sacred－ ness of hospitality suggests his name；

 obeyed in عiañov 43 ：they were yet


38． $\boldsymbol{\pi} \dot{\operatorname{cog}} \boldsymbol{\sigma} \boldsymbol{\alpha}$ ，the question between this and $\dot{\varepsilon} \sigma \pi \varepsilon ์ \sigma \hat{v} \alpha \iota$ seems settled（I）by the fact that $\sigma \pi \dot{\varepsilon} \sigma \vartheta \alpha \iota$ suits every pas－ sage，but $\dot{\varepsilon} \sigma \pi \varepsilon ์ \sigma \vartheta \alpha \varepsilon$ is excluded in $\chi$ ． $324 ;$（2）that compounds of $\xi^{\prime} \pi \sigma \mu \alpha \iota$ drop the $\varepsilon$ ，as $\varepsilon \pi \tau \iota \sigma \dot{\prime} \mu \varepsilon v o s$ ；（3）that $\sigma \pi \varepsilon$－ $\sigma \vartheta \alpha \iota$ being found mostly preceded by a vowel（ $\alpha$ or $\varepsilon$ ）was easily corrupted into $\varepsilon \sigma \pi \varepsilon ์ \sigma \vartheta \alpha \iota$（mar．），and（4）by the
 the same applies to $\sigma \pi \dot{\varepsilon} \sigma \hat{\omega} \omega \sigma \pi \sigma i \mu \eta \nu$ $\sigma \pi o ́ \mu \varepsilon v o s$. Yet Buttm．（Gr．Verbs）and Spitzner（Exc．X．ad Il．）hold the $\varepsilon$－in all these to be correct as an old epic form．Heyne，Ni．，Bek．，Thiersch， and Ahrens reject it．
41．乌£ióç，Virgil＇s farra（Geor．I．73）， resembling wheat，to which some on economic grounds prefer it，and said to be distinct from spelt，by which term some render oैiveocl．Ni．cites Sprengel Hist．rei herb．as showing this；but Ife－ rod．II． 36 identifies $\xi \varepsilon \iota \alpha i$ with oैlveau or with a species of it．In $\delta$ ． 60 f

Kecol are classed with $\pi v 000$ wheat， and x＠i barley．In Il．x＠i and oैdv＠oı are the usual horse－meat．Kruse，again （Hellas I．p． 341 nute）cites Pliny（ $N$ ． H．XVIII．19）to show that $\xi \varepsilon i \dot{\alpha}$ is spelt， and is distinct from oै $\lambda^{2} \rho \alpha$ ，which he makes a kind of wheat．The whole subject seems full of doubt．The word． occurs also in $\delta .604$ but nowhere else in H ．

42．$\dot{\varepsilon} v \dot{\omega} \boldsymbol{\pi} \iota \boldsymbol{c}$ ，see App．F． 2 （8）and （16）end．
 has also a neut．sense（mar．）．光と̇ぇog
 to $\sigma \dot{\varepsilon} \lambda \alpha{ }^{\circ}$＂brightness＂，as giving light but no heat．H．has also $\mu \eta \eta_{\eta}$ ，akin to $\mu \dot{\eta} v \mu \varepsilon i s$ ，mensis，for＂moon＂，Sir G．C．Lewis，Anc．Astron．p． 17 （65）． оœळцєvo九，middle，often means to survey with admiration；so here．

48．Voss would have the bath－cham－ bers in the $\pi$ œódouos，on the right as one entered．The fullest description， however（ $x .358-63$ ），rather implies that there were no chambers specially so used，but that with movealle ves－ sels，a tripod was set up，a fire kindled， and water warmed，wherever conve－ nient，the foor being the native earth App．F． 2 （17）．


















a $\Omega .587$.
b $\alpha$ ．136－42 mar．
ce． 381.
d $\pi .4 .9-50$ ．
e ci．$\gamma .41$ ．
f ef．$\xi \cdot 46-7$
g．$\gamma$ ．69－i0；e¢．
ת． 641 ．
h e． 252.
i ef．$\tau .163$.
k A．176，B． 98 ； ef．J． 24 mar．，
27，त．401．
1 ef．B．276－7．
m 9．475，ह．437，
H． 321
n 0.474
－4． 49.

 schol，xevoi，v mar．57．58．omittit Harl．，［］plerique edd．6r．$\pi \alpha v \sigma c u \varepsilon v{ }^{2}$ Harl．cum Schol．62－4．† Aristoph．et Zenod．，Scholl．H．M．［］Bek． 62．$\sigma$ ¢oin Arist．et Herod．，$\sigma \varphi \varphi ั v$（qued legi volunt Scholl．M．V．）Apollon．， scholl．H．M．

30－1．ov＂дreg，＂of crisp wool＂．Beo Ipp．A． 3 （2）．－EGG is used，as ězovio a verb of rest implies previous motion， Jelf Gr．Gr． $3_{0} 6+1$. 1．－Ygóvov，see in $\alpha, 13$－-2 ．

32－8，see on ع．136－42，whence these lines recur．In the Harl．Ms． $57^{-8}$ are wanting．They encumber ihe pasaage，as the action of Menel． in $65-6$ inf．supernedes that of the datreos here；вec also on $\alpha$ ．140－3， and the readings in the inferior mar－ gin there．

59－61．Secruviusvos，see on $\gamma, 41$ ， Contrast with Menelans courtesy in $60-1$ ，and that of Neator $\gamma .6 \mathrm{~g}$ foll．， the abrupt question of Polyphemus in 4． 252 ．－dzixvov，sce on 194 inf ．

62．Gquis，the common text has spoiv，but this dat．dual contracted， althangh common in Attic Greek，is nowhere elso fonnd in H．Nimilar dual forms as vior，veitv，volrepos，sppot－ sepos，sleo avoid contraction，which
has been one ground for rejecting iv． $62-3$ ．Ni．proposes to take opmp（the vulgate according to Eustath．）as in stead of $\dot{v} \mu \omega \nu$ ，which sense he ascribes to a Schol．，who only says it is to be referred to the $2^{\text {nd }}$ person，and means probably to take б甲ouv ns gen．plur． of opos in sense of opwiteoos（A．216）： reós auight indeed as wall be posses－ sive of ope or opcoe＂you two＂，as of बशeis＂they＂．There is no other in－ stance in H．of omog lor the $a^{\text {nd }}$ person． Nor yet is Homeric analogy against it， as it is against oqũv for бqшïy，－үé－ vog，apparently used liko $\gamma \varepsilon v e \eta$ خे 27 sup．， ＂the type of your pareuts is not lost＂ in you．
65．vorte，the chine，pl，as con－ tnining both loins，was the special por－ tion of honour；so（mar．）Odys，cends part of that which Alcinous had as－ sigued to him to Demodocus．
6．6．If the lines 3－59（see on 2）be an interpolation，this vereo should also
a a．149－50
b d． 444.
c $\boldsymbol{\alpha} .167$ mar．
d o． $16 \%$ ，E． 440 ，上． 3,470 。
e E． $243,826, K$ ． 234, А． $608, T$ ． 287，5．23．
1 A． $83, \xi, 268,0$ ． 437；cf．ク．86－7． g o． $460, \sigma .29{ }^{\circ}$.
h 1.704 ；cf．$\nu$ ． 424.
i $\gamma .123$.










72．F $\eta \not x \eta \dot{\varepsilon} \varepsilon \tau \tau \alpha$ ．



be rejected，as there is then no ap－ positeness in the mention of Menel， having had the võ first．
 XII． 142 ，animo gratissime nostro．xed． rove，cf．Ov．Fast．VI．363，erata per atria．

73．$\dot{\eta} \lambda \dot{\varepsilon} z \tau \varrho 0 v$ ，the sense of amber may safely be preferred to that of the admixture of gold with $1 / 5$ of silver （Pliny N．H．XXXIII．4），of which So－ phocles probably speaks，Antig．1037，
 with Indian gold．In Hes．Scut． 142 it occurs in conjunction with gold， ivory，and $\tau i \tau \alpha \nu 0$（commonly supposed gypsum），as a material of embellish－ ment．Hesiod Fragm． 355 notices the fable of the daughters of the Sun being changed to poplars and their tears to amber，which looks like the mythical statement of a mere natural fact．On it the lost Eliades of 不schylus was based and the Phaëthon of Euripides． Cf．also the name＂Electra＂，and the ＂Ндекг९кє $\pi v ่ \lambda \alpha \iota ~($（Eschyl．Theb．418）． The derivation from $\eta^{\prime}$ éx cooe（name of the Sun）is probable，and suits its glittering golden hue；although Buttm． Mythol． 162 prefers to derive it from
 Amber being a primitive substance is more likely to have given its name to the compound metal than conversely． Herod．III． $15_{5}$ knew of it as a com－ mercial commodity fetched，as was said， from the fabulous（as he thinks）river Eridanus．See Rawlinson＇s Herod．and notes ad loc．The vast antiquity of
amber，being found，as here，in do－ mestic ornamentation among the rem－ nants of the lacustrine villages of Switzerland，which are apparently pre－ historic（Revue de deux mondes Febr． 1861），and in tombs of the＂bronze＂ period，gives a probability to its rather being meant here than the metallic $\eta \eta^{\eta} \lambda \in \tau \tau \rho 0$ ．The use of the plur．，too， グスย์x Mov mar．），surely suits the notion of ＂lumps of amber＂，and is inapplicable if it were a metal．The Baltic Prus－ sian region is not the only one where it is found．Sir G．C．Lewis，who views it as amber here，speaks of a large lump（ $18^{16}$ ）said to have been found in Lithuania，and now at Berlin（Anc． Astron．VIII．§ 4，461）．
74．Cf．for the idea Hy．Merc．， 251


 tained by Athenæus，which better suits
 apply to ${ }^{\circ \prime \sigma} \sigma \alpha$ ．Ni．remarks that $\alpha v i \lambda \dot{\eta}$ is the court without，which the speaker saw not when he spoke：but the si－ milar amazement of Odys．at Alci－ nous＇palace refers to its outer deco－
 Besides，Telem．sitting within might easily express his thoughts of what had struck him first on entering and was continued around him；a continuation which $\varepsilon v \delta \delta 0 \tilde{v} \varepsilon v$ easily suggests，and $\alpha \dot{v} \lambda \dot{\eta}$ itself may even be conceived as put for all that it contained，viz．the
















a O. 145.
b cf. 8.213, T. 389.
c E. 172.
d a. 268 mar.
e o 17.6, 401.
§ $\boldsymbol{H} .359-90, \boldsymbol{X}$. 115-6.
g \%. 306.
b $9.362,0.442-3$, 415, A. $^{2} 21$.
૬. 291 ; cf. v. 272,
$0.115-9 . \Psi .74 t$
 scepius, I. 3s??
1 a. 22-3, ₹. 282 257, A. 423, $4 s$ $20 \%$.
(m) $0.425, Z .2911-1$ 45. $443,5.245$.
n $\xi$. 295 ; ct. $I .441$
० \%. 267, छ. 242, -. 230.
p M 299 ; cf. I. 225
(1 $1.219,225,222$,
ข. 69.
$r$ r. 86 mar.
s $\Omega 53$.
 Scholl. H. M. Q. K., Zeno $\sum i \delta o v i o n s$ "A@ $\alpha$ ßcís $\tau \varepsilon$, Scholl. H. M. 85. pro iva Herod. IV. 29, övı. 86. pro t@is nonnulli dis, Scholl. H. M.; hune v. Bek. nostro 88 postposuit.
78. $\dot{\text { E }}$ i弓ot, this verb found with dat. and acc. (mar.), and with double dat.; see 80,81 and mar. there. For the sentiment see App. E. 8 (3).
 question is suggested without preponderance intended towards either alternstive: the mar. gives examples both of this force of the phrase and of its use to show preponderance, mostly, bat not alwaye, towards the first.
82. $\boldsymbol{n} \gamma \boldsymbol{\gamma} \gamma_{0}$, often used for bringing home a wife, here for treasures ete.
83-5, for the countries and peoples mentioned see App. D. 10-13
83. E่ $\pi \propto \lambda .$, Eustath. gives $\left\langle x^{\prime} \propto \lambda \eta-\right.$ Esic, "caine to the true, i. e. soothsaying Egyptians", if this were adopted, we should recognize a play on the word at end of 81 , cf. Oroeve ziui,
 \#tic might also mean "jost"; ef. $M$. 43.3

8:. Herod., IV. 29, quotes this line with oftc for ivar; he sayn, on the xfpuol, doxis dí $\mu$ or xel to yévog rตัv







 compares Aristot. Hist. Anin. VIII, 28,

 "the sort of rams which have horns are born at once with them". F'or which Ni, suggests reearód $\eta$, but there is no té ${ }^{\circ} \alpha_{G}$ in the matter. Buffon (Transl. 1791) says of the ram, without regard to country, that "his horns appear the first year and often at birth", adding that in warm countries ewes can produce twice a year. The goat goe about 5 monthe with young; honee 3 conceptions in the year would seem possible. Thus poetic exaggeration recedes within narrow limits. The yop in 86 means, "all inerease is rapid in proportion, for the ewos etc." Bok. transposen tho line to come after yaidee
 a moro Homeric structure. Had it stood so at first, it is difficult to think it could have boon altered.
89. Е́лทег., регепие, derived from $\eta \ell-$ - wel, with -revos of annot-imus dius-linus Lat. So Doorlerlein \& 1040,
a $\gamma, 301, \xi, 323$.
b) $\nu .321$.

с 市. 39.
d $\lambda .410, \omega .97$.
:c. 402 .
$\mathrm{f} \cong 12{ }^{\circ}$.
g I. 492.
h c. 404.
; 4 IS. 268.
k $\beta .312, \mu .347$,
๑. 159 , ส. 272
of. $5.284, \omega .427$.
1 cf. A. 117.
$m$ 1. 246, \%. 263,
B. 207, Z. 152 .
n $\beta .23$, छ. $40, I$. $612, \Omega .128$.

- ת. 10, A. 64-5, 506-5.
p Y. 23.
i cf. T. 221.

1. $\lambda .212, \Omega .524$.
s X. 424-5, ©. 819,
' g. $112, \quad \varphi \cdot 250$,
य5. 2?2.
$1 T_{i} 405$; cf. $\delta .788$, T. 306-7, 346 .





 95











2. F $\alpha v \alpha \dot{\sigma} \sigma \omega$. 95. Foǐrov. 99. Féx $\alpha$.
3. §̃ $\omega$ s tuentur ed. Ox. Fa. Löw., zíos Bek. Dind. secuti Thiersch § 168 , 10 , $\varepsilon i \omega{ }^{i} \omega$ Harl. et Scholl. E, Q. $93 \dagger$ nonnulli. contra ridicule subjungunt alii
 $\varepsilon ́ \chi \omega \nu$ pro $\pi \varepsilon @ ฺ$ z̀ $\chi \omega \nu$ Harl. $99 \dagger$ nonnulli. $100-3$. [] Bek.
and Curtius 353; Bek. from writing $\dot{\varepsilon} \pi \eta f_{1}^{\prime} \dot{\varepsilon} \tau \alpha{ }^{2}{ }^{\circ}$ seems to adopt the affinity of Féros annus, which Crusius also
 The only other part found in H . is Э ${ }^{\circ} \sigma \alpha \tau 0$.
4. $\mu \varepsilon ́ ่ \lambda \lambda \varepsilon \tau^{\prime}$ is imperf., cf. $\delta .18 \mathrm{I}$, \&. 232
5. சं $x \omega \dot{\lambda} \lambda \varepsilon \sigma c$ oizzov. The commentators say, "his own house". But it is odd in accounting for his present wealtb to enumerate his losses. The words will not easily cohere with what follows in this sense, nor with $\mu \alpha^{\prime} \lambda \alpha$ $\pi o ́ \lambda \lambda^{\prime} \xi^{\prime} \pi \alpha \vartheta \vartheta 0 \nu$ preceding in any other. Bek. cuts the knot by putting these lines in his margin. The fact is that Menel. is strong in feelings and weak in power of expression. On the whole retrospect, the melancholy to which his character leans, tinges all the circumstances; and he dwells rather on the break up of his home and the former contents of it, than on the subsequent enrichment, which is more in
the way of the topic of the moment, but which he leaves to be understood. The $x \tau \eta \dot{\mu} \alpha \tau \alpha$ carried off by Paris are often mentioned among the objecte to be won back by the war ( $\Gamma .70,91,458$ ). The whole is a specimen of the $\varepsilon \pi \iota^{-}$
 See App. E. 8 (4) (5) (16) (1\%). The difficulty has led to the suggestion that oixov means that of Priam, yielding a wery feeble sense.
 jectives, combined in various genders and cases, are a favourite formula closing a line (mar.).
6. ódv@ó $\mu$., here with acc., but 104-5 with gen.
7. $\dot{\alpha} \pi \varepsilon \chi \exists \alpha i \varrho \varepsilon \ell$, in a rare sense, "grudges me my sleep and food", i.e. makes me take less, the bold figure, imputing as to Odys, the effect of his involuntary absence, expresses well the ardent feelings of the speaker; cf. $\lambda$.
 a grudge" to it.

















a $\delta .151-2,170, \psi$ 307; cf. $\delta$ 240-1
b $\alpha \cdot 240, ~ \Sigma \Sigma 165$.
c 5.165.
d $\alpha$. 342 mar.; ef E. 174.
e s. 3ir), 0.270
©. 313, v. 216. 290
f
g . B. 132, J. 837, i. 164.
h $\Omega$. 740 .
i ร. 9, 172, 451.
k o. 390, w. 291.
8. 

m 2. 400.
${ }^{11}$ ת. 507, ס. 183,
$\stackrel{\Psi 5}{P} 108$.
p C. 435. 714, $\pi$. 136, o. 193, 9. 94. 118, ' $l^{\prime}$. 43 s.
q $\delta .15 t$, r. 225.
$r$ re. 5.?
s \% $151, v .10$, $\omega$ $\because 35$, E. $6 \div 1, \boldsymbol{\psi}$ 169.
$t$ ع. $365-6,424$ ל. 118, A. 193 $\Sigma 15$.
u cf. 0.123.
v cf. o. 191-2, 317
w II. 183, Y. 70
x cf. \&. 131
y K. 566, N. 240.

$$
\text { 109. Fid } \mu \varepsilon v . \quad \text { 112. Foix } \omega \text { 119. Fغ́x } \alpha \sigma \tau \alpha \text {. 122. F } \varepsilon i x v i \alpha .
$$




 duxit $\varepsilon v ゙ \pi \tau v \% \tau o v$, sed $\varepsilon v ้ \tau v \varkappa o v$ Schol. H. marg., alii omnes mostram lect. tuentur.
108. K̈jecarov, see on $\alpha .252$.
109. ©̈ $\pi \omega$ g $\delta \dot{\eta} x$. T. $\lambda$. , this should

 örws like quoniam or quod = "since or secing that", takes indic.; see Heyne Exc. III. ad II. A. 251, 677.

> 113. Aristotle (Rhet. I. 11, 12) quotes this verse to prove that xai \&v $\tau$ oís $\pi \varepsilon \in \nu-$
 x. r. $\lambda$.

114-8. xuriédig with тéve, $\beta \alpha \dot{\lambda}$, $\chi$ xंe etc. is constantly found in this same
 a favourite phrase, when followed by $\dot{r}_{i}$.... $\bar{\eta}$, to express wavering between alternativen; see App. F. 8 (17) for Menelaus Alowness of renolve; cf. slso the repetition of the formala nearly nerbatim 120 inf . The poet by repeating it means to give prominence to thim charactoristic. vóvoe knew (mar.), not as uatually "perceived".
122. xevढŋдax. The word $\dot{\eta} \lambda \alpha x \kappa i r \eta$
in 131 means the "distaff" which held the wool for spinning (v. 135 inf.) : in x$\rho$ vб $\lambda \lambda \alpha$. it means "arrow", each being a shaft of reed terminating in a point. So an arrow is called contemptuously $\alpha \tau \rho \alpha x \tau 0{ }_{6}$ "spindle" in Thucyd. IV. 40. ทौd $\alpha x \alpha \tau \alpha$ pl, Heut. is the wool as held for spinning; see $\eta \cdot 105$. б. 315 , It was carded or combed ( $\pi$ eixo, §ociv, $\chi .423$ ) by the handmaids, who also spun and wove with their mistress. Helen is industrious even smid her Trojan luxury, designing in her web the combats of the war waged on her account ( $\Gamma$ 125, Ni.) ${ }_{\text {N }}$
123. The reading auc oprotn may be burely noticed. We have dp $\eta$ oryंp masc, and סpróoreco fem. i see Apl. A. $i$ 4; : hut derior is highly doubtful. xdeainv eürvxcov, "wollfashinoed soat", in same sense as xicouos, nee ou $\alpha$. 132, which namo is need for it in 136 inf. Penclopots xieoin in $\tau .55$ is wreathed, \&. e. carved.
a K．156，万． 298 ， ๆ． 337.
b є．247，玉． 568.
c I．381－2．
d $\delta .48$ mar
e I．122， 264.
f $\ell .201$.
gi 9． $439,0.106$.
Һ \＆．357，ס． 135.
i $\delta .616,0.116$.
k $\psi .189$
1 e． 426.
m 2． 597.
n．$\Sigma .380, \alpha .131$ ，
x．315， 367.
－J． 632.
p K． 534
q $\Sigma$ ． 385.

















125．133．Fot．

 ed．Ox．134．$\alpha v i \tau o v ̃ ~ e t ~ \alpha v i o ̀ v ~ B e k, ~ a n n o t . ~ .139 . ~ \varepsilon v \chi \varepsilon \tau o ́ c o v \tau o ~ S c h o l . ~ V u l g . ~$
with ivory and silver．Pindar and Eu－ xip．also use nilaía for a couch or bed （Pyth．IV．236，Alcest．994）．Perhaps the chair，like Penelopê＇s，had a stool $\pi \varrho о \sigma \varphi v \varepsilon \varepsilon^{\prime \prime}$ दैछ $\alpha v \tau \tilde{\eta} s$＂fashioned of a piece with it＂，as one is mentioned
 means＂tent or hut＂．

123－5．Circê has four $\dot{\alpha} \mu$ чínodot， Penel，commonly two－the usual number，probably．Helen being $\Delta i{ }^{\circ}{ }_{s}$ ${ }^{2} \times \gamma \varepsilon \gamma \propto v \tilde{\alpha} \alpha$ ，the poet amplifies her state． See App．E． 9 （8）for her tasteful in－ dustry．tádacov，＂basket＂，elsewhere as containing cheese or fruits（mar．）．

126．For the wealth of Thebes，and its hundred gates see mar．The name is plur．Herod．II．I5 says the name ＂Egypt＂anciently belonged to Thebes， meaning evidently the Thebaid or ＂upper＂Egypt．In $\delta .477$ the Nile is called Aiyvortos．
r28－9．＂Bath－vessels＂do not else－ where occur as presents．There is a subtle propriety in ascribing such gifts to Egypt，the land of punctilious ablu－ tions．r＠íлod $\alpha_{G}$ see on $\alpha$ ．137．The nom．is roírovs，and $X .164$ reinos．

131．vixózve．，following the ana－ logy of viógenvos，based like this on 3 noun，it should mean，＂having xúxiou
under it＂，i．e．．＂on wheels＂．Some explain it＂somewhat round＂，but we do not find $v \pi 0$－in adjectival com－ pounds so used by H．，who for＂round＂ has rvxiovepク̀s and repícooxos．

132．غ̇スt ．．．zex＠á𧰨ขvcct，see App． A． 8 （1）and note．Buttm．，Gr．Verbs p． 154 note，suggests that $x \varrho \alpha i v \omega$ is contracted from $\times \varrho \varepsilon \alpha i v \omega$ ，but its pro－
 points to nocu－as the form，in sense of＂put a head to＂and so finish off； further shown in $J_{0} 390-1$ xat $\alpha$ d $\tilde{\eta}$－
 the head or chief＂；cf．o xo $x i v \omega \nu$


134．$\beta \varepsilon \beta v \sigma \mu$ ．＂crammed＂，$\beta$ víu does not occur elsewhere in H．，but Herod． VI．${ }^{125}$ ，uses it to describe Aristago－ ras＇mouth stuffed up（ ${ }^{2} \beta \dot{\varepsilon} \beta v \sigma \tau 0$ ）with gold in Darius＇treasury．The vñ $\mu$ was what she had spun：hence the basket＇s repletion denotes her industry． The iodvepès $\varepsilon$ í＠os，＂dark－hued wool＂，was her raw material．

138－9．$\quad \ell \delta \mu \varepsilon \nu$（epic and Ion．for i＇qu\＆v，Donalds．Gr．Gr．p． 289 note 1）， ＂do we know？＂i．e．have they yet declared themselves？－alluding to the rule of not asking them at first，see on
















## a K． 534. <br> b $\varrho .554-5, T .187$. <br> c $\boldsymbol{\tau} .380$ ；cf． $\boldsymbol{\gamma}$ ． 124－5．

d d． 75.
e d． 112.
f $\rho .243, \varphi p .201$.
g T．180，玉．396， ง． 319 ．
h K． 28.
i $v .313, \pi, 187$ ， v． 362.
k $\Psi$
1 ＠．283，w． 161.
m $\zeta .230-1, \psi$ ． 157－8．
n $\delta .106$ mar．，$\psi$ 307.
－9．531，2．391， $\pi$ ．219，332，$\omega$ 233， 280
148．Fefioxeıs．
 bet $\tau \alpha \lambda \alpha \sigma \varphi \rho o v o s ; ~ m o x ~ p r o v i l(q u o d ~ p r i m o ~ f u e r a t) ~ v i \varepsilon i . ~ 146 . ~ \eta i d v o v ~ S c h o l . ~ M ~$

 read as a question，like this．

143－4．Helen with feminine quick－ ness（whilst Menel．was spelling out the several features， $148-50$ ），discerning the likeness，contracts the argument， ＂this is very like Odys，and therefore probably his son＂，into＂this is very like the son of Odys．＂．

145．zuvíredos，a term of vehe－ ment reproach．The same is applied by Hephestus to his faithless wife in Э． 319 ，which strengthens the argu－ ment in $A \mathrm{pp}$ ．E． 9 （5）．Achilles re－ proaches $A \mathrm{gam}$ ．in $A .225$ as xvyós б̈ $\mu \mu \alpha \tau^{\prime}$ छั $\chi \operatorname{cov}$ ．See also ©．423，Ф． $4^{81}$ ．
 （fíxac），means＂to think like＂，as here，or＂make like＂，as in 279．They are kindred forms of $\varepsilon i x \omega$ wh．only occurs in imperf．；see Buttm．Gr．Verbs s．v．sixc．So $\Sigma$ ．${ }_{2} 20$ б甲ívt zixe，i，e． dooxeb，＂it seemed to them likely＂．

149．Totoide aodeg $x . \tau$ ，2．That the physical family type should be marked in the descendants was per－ haps prized as conveying a promise of moral likeness also．Thus Nestor found the $\mu \overline{0} \bigoplus 0$ of Tulem，like his father＇s $\gamma_{0}$ 124．In $\boldsymbol{\mu}_{0}, 208$ the Pseudo－

[^23]Mentes finds the head and eyes ot ＇Telem．like his father＇s，who is generally described in $\Gamma$ ．193－8． Menel．here notices the feet，hands， and not only the head but its hair （which in Odys．is described［ $\xi \cdot 231$ ， $\pi$ ．176］as crisp and black，and＂like the hyacinth＂，probably in its curling line），also the $\beta$ ój $\alpha$, ，＂glances or looks＂， of his eyes；comp．Virg．EEn．III．490， Sic oculos，sic ille manus，sic ora ferebat． So Penel．（ $\tau$ ．359）notices the travel－ worn hands and feet of the guest as perhaps like her husband＇s，supposing him aged by toil；and Euryclea ob－ serves，not quite consistently（ $\boldsymbol{\tau}, \mathbf{3 8 1}$ ）， the whole figure（ $\delta \dot{\varepsilon} \mu \alpha_{\varsigma}$ ），the voice，and the feet，as like her lord＇s，i．e．as she remembered him．From the notice of nódeg we may infer that the feet were so far at any rate bare as to show their distinctive form．The fapily likeness is represented in 录．474，as noticed by an enemy iu battle．

153．eilBev is found，in all its forms that occur，always closing a line and with dánpeov preceding．With $2 e$ 位
 $\propto \chi \nu \eta$ ；so dental and guttural mutes are lost when initial，as in diwx ใю́жю，yкï« ciк．Donalds．Gr．Gir． 8118 ． Wo have in N． 88 doxogro diißov．
a d． 115 mar．
i）ס． $291,316,0$ ． 64，87，167，P． 12.
c D． 462 ．
d ๙．119，П． 544 ； cf．$P .254, Z$ ． $351, N .122$ ，阝． 64－5．
e d． $13, \xi .467$ ；cf．
Z． 489, M． 420 ．
f B． 275 ．
G X． 394.
${ }^{\text {l }} \boldsymbol{\gamma} .68$, K． 203.
$\Omega .182,437, \delta$ ． 826.
k A．395，乃．272，
$30 \pm, \gamma .99$.
1 A． 788.
m a．281，乃．215， 264，o． 270.
n $\psi 119,0.735$ ， 254.
－ж．288，X． 196.
p X．297， 373.



















 scholl．H．M．Q．，R．，utrumque v． 162 et 163 improbari vult Dind．168．tò $\delta \dot{\delta} \dot{\varepsilon}$


[^24]to Menel．，and Helen＇s enquiry（ 138 － 9 ） shows that to her both were straagers．
 disjunctively，have a blended meaning， as in hendiadys；see on $\gamma .99$ ．

165．$\mu \grave{\eta} \ddot{\alpha} \lambda 20 \iota$ ，obs．synizesis of $\eta{ }_{\eta}^{\alpha}$ «．
167．वं $\lambda \dot{\alpha} \lambda x_{0}$ ．，this verb is used with $\tau i \tau \iota v o s$ and $\tau i$＂$\tau \iota v$, ，as here，meaning ＂to keep off＂；and so＂defend＂or generally＂help＂（mar．）．It is found with dat．of both person and instru－ ment．

169－82．It is remarkable how Me－ nel．in this speech entirely ignores the busy and forward Pisistro，the previous spoaker，and concentrates his atten－ tion on the silent and backward Te－ lem．for his absent father＇s sake；no－ thing could more enhance the interest in that father，or more happily exhibit the frank and ardent temperament of Menel．，than this simple poetic contri－ vance；－the rather，that the very emphatic exclamation about pìiov $\dot{\alpha} v \dot{\varepsilon}-$ eos viòs is exactly as applicable to Pisistr．as to Telem．，but is clearly meant for the latter only．

I70 i＇x








 $180 \pi \varrho i \nu \gamma^{\prime}$ ö $\tau \varepsilon^{1} \delta \dot{\eta} \vartheta \alpha \nu \alpha ́ \tau \circ \iota{ }^{\text {mu }} \mu \varepsilon ́ \lambda \alpha \nu \nu \varepsilon ́ \varphi \circ \varsigma \alpha^{\prime} \mu \varphi \varepsilon x \alpha ́ \lambda v \psi \varepsilon \nu$.



 185 x $\lambda \alpha i \varepsilon$ ठ $\varepsilon$ T T $\lambda \varepsilon ́ \mu \alpha \chi о ́ s ~ \tau \varepsilon ~ x \alpha i ~ ' A \tau \varrho \varepsilon i ́ \delta \eta s ~ M \varepsilon \nu \varepsilon ́ \lambda \alpha o s . ~ ' ~$

 тóv＠＇＇Hoṽg ยัหน
a d． 106 mar．
b E． $61,0.70$.
c є．lis，I．641， P． 358.
d App．A． 19 mar．
cf．o． $25 \downarrow, B .629$.
e－$\Omega$ ． $36-7$ ．
f A． $129, \equiv 251$ ，
9． 445.
ๆ．阝． 66, ，夕． 551 ．
h $\gamma .245$.
i $\alpha, 209$.
k 9.316 ．
1 ß． 374.
m II． 350.
n ס． $37 \%, \chi$ 322， cf．$\alpha .232$.
－в． $129, \sigma .70$ ， 8 ． 67, d．658， 9.565 v． 173.
pef．d．806，v． 333.
q $\omega$ ． 525 ．
r $\psi .218, \Gamma .418$.
s $\omega .61$, A． 415
t $\boldsymbol{\alpha} .29-31$ ；cf．$T$ ． 338－9．
$u 2.468, \omega, 16, \gamma$ ． $112, \delta .202, \infty$ 78.

จ $\lambda .522$.
 $\alpha i \lambda c o v$ Schol．M．，ita plerique edd．$\tilde{\xi} \xi 0 \chi \alpha \pi \alpha \dot{\alpha} \tau c o \nu$ Venet．Harl．fortasse ex $\Omega$ ． 134 176－7．［］Löw．probante Ni，178－9 apud Plutarch．（de adult．et am．discr． XV ．）$\ddot{\alpha}^{2} \lambda_{0}{ }^{\alpha} \mu \mu \varepsilon$ ，Ni． 181．$\mu \varepsilon ̇ \lambda \lambda \varepsilon \iota$ Bek．annot．

[^25]were to take the place of the immi－ grants；and this treatment of friends and subjects was nearly parallelled by Xerxes or Nebuchadnezzar in their conquests；comp．the＂dragging＂of Samos for Syloson by the Persians， Herod．VI． 34.

181．áyciaб．，this verb means（ I ）to think a thing $\dot{\alpha} \gamma \dot{\alpha} \nu$ or too great，（2）to envy or grudge，as here，（3）to ad－ mire or wonder，$(4)$ to wonder with in－ dignation，（5）to grudge with indigna－ tion；see mar．for examples．

182．avóotıcov occurs nowhere else in H．，but we find the similar $\kappa$ voovos， and vóvetuog（mar．）meaning similarly ＂fated to return＂．
186－9．Pisistr．，weeping for his own loss，although it is suggested by that of Telom．，is a touch of nature；so in T． 302 the women weop M $\dot{\alpha}$ рохд oy $\pi$ ро ó－
 －－Hov̇g x．ש．2．，of．Pind．Nem．Ill
a $\alpha .66$ inar．
b 2．229，ち． 285.
c $\zeta .179$ ；cf． $\boldsymbol{\Gamma} .180$.
d $\tau .513 ; \mathrm{cf} . \delta$ ． 100－2．
e cf．ข．46，८． 234 ， 249.
f t． $264, \sigma .227$.
g $\omega .190,296, \boldsymbol{I}$ ．
$457, .675, \boldsymbol{\mu} .9$.
h $\boldsymbol{N} .569$ ．
i 4 ． 46 ；cf． 141 ．
k II． 570 ；cf．$\rho$ ．
415，O． 11.
1 A．374－5．













$192 \dagger$ Arist．，Scholl．H．Q．［］Bek．Dind．Fa．Löw．$\dot{\alpha} \lambda \lambda \eta \dot{\eta} \lambda o v s$ fere omnes，et



62－3；see App．D．1．Strabo XV．p．



191．See App．A． 9 （20）for the im－ perf．in－6xov followed by optat．

192．The rejection of this line pro－ ceeds on the sense of＂were saying or speaking，to each other＂being ascribed to $\dot{\alpha} \lambda \lambda \eta \eta^{2} \lambda v_{s}$ ह́ézocuev，which Honeric usage will not allow．But as

 sense of＂ask＂with accus of person， we may retain it，rendering＂were asking one another＂．
 ＂if to comply be possible or reason－ able＂；a modest way of introducing his advice：cf．Hæmon＇s words to his father in Soph．Antig．7i9，$\gamma \nu \omega \dot{\mu} \eta \gamma \dot{\alpha} \rho$ عi้ $\tau \iota \varsigma$ $\chi \dot{\alpha} \pi^{\prime}{ }^{2} \mu \boldsymbol{\mu} \tilde{v} x . \tau . \lambda$ ．

194． $\boldsymbol{\mu \varepsilon \tau c \delta \dot { \delta } \varrho \AA . , ~ " d u r i n g ~ s u p p e r " , ~}$ which had been interrupted by their burst of sorrow；see 216－8 where it is resumed，$\delta \dot{\prime} \rho \pi 0 v$ was the latest of the

 Athen．I．if e．Yet this same is called סєĩँvov 61 sup．，$\alpha{ }^{2} \rho \sigma \tau 0 v$ ocours $\pi .2$, $\Omega$ ．124．For the form of．$\mu \varepsilon \tau \alpha \delta \eta \eta_{\mu} \rho \nu$ （mar．）＂in or among the people＂．In
 тє́ртоцаи of Menel．100－2 is reflected． ＂I at any rate＂，says Pisistr．，＂find no solace in lamentations over our meal＂，
cf．also Menelaus＇words 105 sup．and Penelopê＇s words describing her forlorn state（mar．）$\eta^{\eta} \mu \alpha \tau \alpha \ldots \tau \varepsilon \varrho \pi o \mu^{\prime}$ ó $\delta v$－

 $\nu \varepsilon \mu \varepsilon \sigma \sigma . \gamma \varepsilon x . \tau . \lambda$. ，see on 158 sup．The force of $\gamma \varepsilon$ may be given by＂not that I am ashamed of weeping for one etc．＂
ó̈̆́v＠oĩol $\beta$＠ovoĩ $\sigma \iota$ ，contains a blended notion of the lost and the sur－ vivors，the $\gamma$＇$\rho \alpha_{s}$ being paid by the latter to the former．órivoós pourtrays the estate of man，exemplified，in the poet＇s notion，most strikingly in the greatest heroes：cf．Thetis to Achilles，
 $\pi \alpha \dot{\alpha} \tau \omega \nu$ ह゙ $\pi \lambda \varepsilon 0$ ，and Telem．of Odys．，
 $\mu \dot{\eta} \eta \eta$, also the contrast of this with



 525－6；see Nägelsbach I．§ g． 10.

198．zeícoavar，so Achilles and his Myrmidoues cover the corpse of Pa － troelus with their shorn hair，and in the opening scene of The Choëphora Orestes deposits his shorn lock on his father＇s tomb．This verb there becomes


 so here we might render＂to shear one＇s bair for them（ $\beta$ ¢oгo $i^{\prime}$＂．

















a d． 187 mar．
b $\gamma$ ． $124-5$ ；ef ת． 377.
c I． 58 ；cf．$\sigma .392$
d $\zeta .108,300$ ，e． 265 ；cf． 375.
e $\gamma .205$ mar．
I＇App．A． 20 mar．
g П． 499
h $\lambda .136, ~ \tau .368$ ，
廿． 283 ；ef． 0
332.

T．148，$\Omega .601$ ，
C 77.
k $\alpha$ ． 146 mar
$\mu$ 16，K．425，
A． 706
m d． 213.
n d．23，38，«．109，
A． 321 ．

201．Fídov．204．Feínes．205．Feímol．215．$\delta \iota \alpha f \varepsilon i \pi \varepsilon ́ \mu \varepsilon \nu$.

 Bek，annot． $212 . \delta \dot{\eta}$ pro $\delta \varepsilon$ E Eustath．213．pro $\delta o ́ \rho \pi o v \delta \varepsilon i \pi v o v$ Schol．ad 61 sup．

[^26]a ß．393，d． 795 ef．$\beta$ ． 93.
b cf．$\varepsilon .77$.
e $\beta$ ． $330, \chi .236-7$.
d cf． $\boldsymbol{\eta} .220-1$ ，v． 85.
e cf．$\mu .240$.
＋T．208，$\Omega .227$.
g $\beta .330$ ．
$h_{1}$ ． 153, P．566，
世． 176.
i $\Gamma .306$ ；cf．$\delta .269$ ，
ら．160，u． 298.
k $\alpha$ ．10，E． 348.
1 A． 741.
in $\gamma .3$ ，є．463，$\eta$ ．， $332, \quad$ ८． $357, \lambda$. 309.














 $\xi^{\prime} \pi i^{\prime} \ \eta \boldsymbol{v} \varepsilon \varepsilon_{S}$ E．ita（teste Pors．）Dion Chrysost．XII．p． 209 et Plutarch．vit．Hom．，
 manu pr．Wolf．；ov̉x ov Harl．ex emend．Ern．Cl．ed．Ux．227．$\mu \eta \tau \iota o ́ \omega \nu \tau \alpha$


220－1．oľvov meaning the x＠ŋrच̃＠ in which the wine was mixed，see 222 inf．vทォevヲと́g，Sprengel and others think the opium intended by these qua－ lities．Sir H．Halford，Essay X．，sup－ poses this possible，but adds that the substance may more probably be＂the hyoscyamus，used at Constantinople， and，I believe，throughout the Morea， at this day under the name Nebensch＂． To the hyosc．belong the deadly night－ shade and the potato．Two species are described by Dioscorides as both being $\mu \alpha v \iota \omega \delta \varepsilon \check{s}$｜and $x \alpha \rho \omega \tau \iota \frac{1}{}$＂heady＂， but a third as an useful sedative：ef．
 $\lambda v \gamma \rho \dot{\alpha}$ ，also $\beta .328-30$ and note there． Without further knowledge，however， of the Nebensch，its identity with the $\nu \eta \pi \varepsilon \nu \vartheta \varepsilon ร$ plant，if plant it were，can－ not be relied on．Spenser has built on the purely negative Homeric idea， and amplified it into an allegory，as follows：

Nepenthe is a drink of sovereign grace，
Devised by the Gods，for to assuage
Heart＇s grief，and bitter gall away to chase，
Which stirs up anguish and conten－ tious rage：

Instead thereof sweet peace and quiet age
It doth establish in the troubled mind．
Few men，but such as sober are and sage，
Are by the Gods to drink thereof assign＇d；
But such as drink eternal happiness do find．
Faery Queen，B．4，Cant．3，St． 43.
 Hes．Opp． 29 for the form and＇̇ $\pi \iota \lambda \eta^{\prime}-$ $\sigma \varepsilon \tau \alpha \iota \alpha .57$ for the gen．following．
 as if a partic．of ह̇ $\pi \iota \lambda \eta \eta^{\prime} \mathfrak{V} \omega$ ．Pind．Pyth．
 бxo ；cf．Nem．X．24．Ni，compares the甲viдגov vćdvvov of Soph．Philoct． 44.

222．हैлクV，the optat．prevails through－ out the following clauses，the whole train of thought being that of a hypo－ thetical cause contingently producing an effect；see App．A． 9 （20）．

228－9．Moגv́d．，a Schol．notices that this word may be read as an adj． referred to $\tau \alpha$ ，but on the authority of Euphorion takes it as a prop．name． On © $\omega \boldsymbol{y} \boldsymbol{v}$ see App．C．7．Obs．the synizesis of $\overline{i \eta}$ in Alyvrín．












a A. 514.
b c. 19, 2. 313, 5 . $359, \psi .185$
E. 401, 899, 900 ; cf, $\boldsymbol{A} 473, X$. 391.
d $\boldsymbol{v}$ 139, E. 270, T. ill; ct. $B$. 857.
e $\zeta$. $185-9$.
f $\delta .612,827$, e. 25
5. ©p. 89.
h J. 597, , \%. 301 $\pi$. 395, A. 643 cf. $\tau .590$.
i $\gamma$ 125, ס. 141.
k $\lambda .328,517, B$ 488.

1 d. $270-1$; cf. $\delta$. 107 mar.
231. Fย́x

 236. $\alpha \lambda \lambda o \tau^{\prime}{ }^{\prime} \pi^{\prime}{ }^{\alpha} \alpha \lambda \omega$ Barnes Ern. Cl. ed. Ox., $\alpha \lambda \lambda o \tau \varepsilon$ Wolf.


#### Abstract

230-1. पо́@uдza, ef. Aschyl. Fragm.   II. 84 , III. 129, and the statement of the Egyptians' monthly course of physic ibid. II. 77.


232. Háriovos, Pæon, absorbed by later mythology into Apollo (Esch. Agam. 146, Soph. (Ed. Tyr. 154), is in a fragm. of Hesiod (Schol.) distinguished from him. It is $\varepsilon \ell^{\prime} \mu \eta^{\prime}, A \pi{ }^{\prime} \lambda$.
 «v๋rós Hacavy. モ. 2. Aschyl. (Fragm. 229 Dind. supposed from the Philoctetes), invokes death as $\omega$ Óvour Masév. Proon appears in II. as the healer of Olympus (mar.), just as Podalirius and Machaon in the Grecian camp. Fe. notes that those skilled in healing are his $\gamma \varepsilon y \in \hat{v} \lambda \eta$, jast ns a warlike hero is obsoc "A@Yos. We also find matinev for a hymn of thanksiving or of triumph: twice in the II. the Greeks sing it, onee to Apollo when appeased after the plague, and again on the death of Hector (mar.).
235-7. oíde, here of the $a^{\text {of }}$ pers. as rov in $\mathrm{E}_{\mathrm{o}} 359$ of the $1^{\text {st }}$ - - ixcicp Feog .... didoí, the relation of this common-place formula on buman affairs us the subjact finds its liak - a
 raifeg: "Sons of good sires, - though all (good and bad alike) must take
their lot of fortune, good or bad, as Zeus awards." Homer's view of human affairs includes their chequered aspect and promiscuous distribution. Hence the good and brave, if disaster comes, must $\tau \varepsilon \tau \lambda \alpha \mu \varepsilon v{ }^{\prime} \mu \pi \eta$ ( (̧. 190, cf. $\vartheta .570, \chi .287$, б. 134-5). No less clearly is it crossed by a notion of fatality - $\alpha i \sigma \alpha$ spinning at his birth the thread of man's weal or woe. Yet on the whole, the particular events in their relation to each are represented as dealt out by Zeus; see the allegory of his two $\pi i \boldsymbol{i} 0$ of good and evil in Q. 527 foll. But there is not traceable any notion of a scheme of Providence shaping the individual's lot, much less comprehending that of all men, save in cifor aforesaid, nor of any general control covering the whole flight of human action, neither is there any recognition of a general end of good seon amid partial evil. Divine knowledge, will, and choice, are merely incidental where thoy occur. Bee Nai gelsbach I. § 88, p. $5^{2}-3,111.86$, p. 132, VII. 8. 3, p. $36 \mathrm{x}-2$. Still chance is excluded from this aspect: all that happens has a caune, under whatever name of $\delta \propto i \mu \omega v, \alpha i \sigma \alpha$, Zevis, or $\mu$ oipc, and that of rvx $\eta$ does not even occur. For the relation of Zevig to $\mu$ oipa see on e. 436 .

239-43. Eoeroter, "snited to the

a E． 601 ．
b $\gamma .100$ ．
c $\boldsymbol{B} .264$.
d $\zeta .269$ ，179；cf．
ß． 102.
e $\zeta .129$ ，๐． 505 ，
A．462，cf．o．518，
B． 239 ，A． 194.
fe．54， 11.11 ．
g 2． 144.
h $\xi 31, \boldsymbol{X} .247$.











|  | 245．Foıxi， $\mathfrak{F}$ foornós． 249．Fíxedos． |  |
| :---: | :---: | :---: |

242．oîov Parmeniscus，Scholl．H．P．Q．244．avíóv codd．omn．（Barnes，qui
 ad Téosv лódıv．
oíov，used admiringly，as often coĩov， see on $\alpha$ ．209， 410 ．

244－58．This expedition may be viewed as shortly preceding the Wooden Horse，and as undertaken to procure the necessary information（ $\varphi$＠óvıv）．In Eurip．Hec． 239 foll．Hecuba asserts that Helen disclosed to her Odysseus＇ arrival，and that she effected his escape， a variation which impoverishes both these female characters．The Scholl． notice a pertinence in this mention of the beggar＇s disguise borne by Odys， in Troy to his similar personation in the later books $\pi \ldots \ldots$, ，thus pre－ paring Telem．for the unfolding of the plot，but if $246-9$ be rejected（see note inf．）of course this has no place． With the whole story，especially the $\pi \lambda \eta \gamma \tilde{\eta} \sigma \iota \propto \varepsilon \iota \frac{\alpha}{}$ cf．the artifice of Zopy－ rus，Herod．III． 153 ，foll．Eurip．loc． cit．enhances it by ou $\mu \alpha \alpha^{\prime} \tau \omega \nu \underset{\alpha}{\alpha} \pi 0$ 甲о́－


244－5．ávóv ル九v $=$ écuтòv，a pron．which as one word never occurs in H．Donalds．Gr．Gr．§ 235．－$\sigma \pi \varepsilon$ iog $\alpha$ is used of coarse wrappers，sails， shrouds，etc．（mar．）．

246－9．Bek．sets in the mar．from Evovár．to Jóえ兀v 249 ；reading con－
 $\pi \dot{\lambda} \lambda \iota \nu^{\circ}$ oì $\delta^{\prime} \dot{\alpha} \beta \alpha ́ u \eta \sigma \alpha \nu-$ a rejection probably well－founded：if Odys．$x \alpha \tau \varepsilon \delta v$ nózev oix $\tilde{i}$ と́errós，how could he do the same thing $\tau \tilde{\tilde{\omega}}(\delta \varepsilon \dot{x} \tau \eta)$ i＇x the two are wholly distinct？Of course he might have shifted his disguise，but
the assertion，that he $\alpha \alpha \tau \varepsilon \dot{\delta} v$ mó $\lambda \iota v$ first as one and then as the other， has all the air of an insertion；and ov่d＇ยv coĩos $\varepsilon^{z \prime} \eta v$ ，if applied to Odys．， is languid，if used as $=$ oĩos ovंdेıis $\varepsilon^{\prime \prime} \eta \nu$ ，involves some violence to the sense and the relations of words．The imitator however probably meant it in this sense－to show the cleverness of Odys．Had he appeared in a dis－ guise which might have been picked up $\varepsilon \in \pi i v \eta \cdot{ }^{\prime} A \chi$ ．，he might have been suspected，so he shifted it to one pe－ culiar to the city．As an alternative， we might reject from ôs ov่ס＇่v in $24^{8}$ to $\pi \dot{\alpha} \nu \tau \varepsilon$ in 250 ．

247．$\rho \omega \tau \ell$ ，Ni．distinguishes between $\varphi \omega_{s}$ and $\alpha \nu \eta \varrho$, as though ávj̀ here would have meant some definite indi－ vidual；but in fact pos oceurs（mar．） in this definite sense，and $\alpha v \dot{\jmath} \varrho$ with
 $330,34 \mathrm{~F}$ ．
 $\alpha \pi \alpha \xi \lambda \varepsilon \gamma$ ．，the latter from saying no－ thing $(\dot{\alpha}-\beta \dot{\alpha} \xi \omega)$ evolves the meaning of＂took no notice＂；i．e．were duped by his trick．In Sapph．29，ed．Giles $\alpha \beta \beta \alpha \eta \dot{\nu}$ occurs expressive of simple placidity，as epith．of p๑ع่v人．

250－1．тõ̃ov غ．，i．e．＂though in such guise＂．－xe＠ofoб．，he evaded her enquiries by ready guile，until，on his stripping for the bath，his identity became too clear for the illusion to be kept up．


















a \％． $364,450, E$ ．
905，ІІ．6869－70．
b $\zeta .228, \eta$ ． 265 ， E． 396.
c $x .381, \mu .298$ ， б．55，T．108， 127.
d -1.91, E．288， 0. 72－1；ci．$\beta .128$.
е A． 487 ，こ．392．
f o． 3 mar．
\＆$\gamma .214$.
h T． 281.
i ci． ． $139-40$ ， 173，400，Z． 350.
k I． $380-5,413$ ＊－eqq．，S．27－30． 1 т． $339,579, \varphi$ ． 77,$104 ; \quad c f .2$. 425.
m 2． 337 ，ש． 249 ； cf．$\varepsilon, 212-3$ ．
n $\beta .281$ mar．
0 乃．364，兀． 284.
p d． 226 mar．
 E．V．et（teste Buttm．）P．Schol．H．Barnes．Ern．Cl．ed．Ox．254．$\mu \dot{\eta} \mu \varepsilon ̀ v$ codd． （Harl．$\mu \eta \dot{\eta} \mu$ etiam praxbet），$\mu \dot{\eta} \mu \dot{\eta} v$ Bek．260．$\eta \delta \eta$ Arist．$\eta^{\eta} \delta \eta$ Crates．，


[^27]a mere complementary syllable；see б． $25{ }^{2}$ and ef．$\tau$ ． 124 ，where in the same phrase $\mu$ ह̀v is inserted and omitted， apparently without any modification of the sense．

257－8．The details are not given， but this line and half suggests the si－ milar excursiou of book K．and makes it probable that night gave the op－ portunity．ゆoóver intelligence；cf． y． 244.

260－4．Helen omits all mention of l＇aris ms offensive to her husband． According to a later legend，counte－ nanced however by $\delta .274$ and 0.317 $\cdots 20$ ，after Paria＇death she lived in ＇Troy as Deiphobus＇wife：Eurip．Troiad． yfor．Firg．En．11． 511 lill．Borsefeser． this verb in the mildle volice once means＂to take away＂（mar．），but montly，as here，＂to go away from＂
a ס. 242.
b 0.393.
c . 9. $493-520, \lambda$. 523-32.
d I. 3.
e B. $352, \Gamma .6$.
f $\ell .381, \xi .488, \pi$. 194, т. 10, 138.
g A. 79.
h M. 34, গ. 51F.
i cf.v. 73 .
k cf. I. 11 .
$1 \delta .148$ mar.
m A. 767-8淃
n $\boldsymbol{H} .384,417, T$. 77.

- $x .83$.

р $\pi .430$.
q B. 82,84 .

s $\psi .76$; cf. $\tau .479$ -80, I. 324.
$t$ App. A. 21 not. u A. 509 .
v J. 156 mar.























|  | 279. Fíquova'. | 284. Fı\& $\chi^{\prime} \nu \nu 0$. | 286. Fėл $\varepsilon \in \sigma \sigma \iota$. |
| :---: | :---: | :---: | :---: |

 Arist., Scholl. H. Q., ita Ambros. et B. 279. Ei'vuova' Harl. Flor. (?) 282. ©́ $\mu \mu \eta-$
 et plerisque abesse monet Schol. H.; [] Bek. Dind. Löw.
 T $\eta$ ג $\varepsilon \mu \propto \dot{\alpha} \chi 0 \iota 0$, $\beta .409$, where see note, for the person's self. Not resuming and xepeating the oĩov of 270 , but used as in 242 , see note there.
2ヶ4. xe $2 \varepsilon v \sigma . x . \tau$. $\lambda$. , "I think some god must have bidden you", see on Q. 232. This is the usual formula of excuse or extenuation to an indulged culprit; so Priam tells her ovi $\tau i$ uou
 164 - the object being to spare the hearer's feelings; see App. E. 9 (6), and, for the account of this action, (9).
 xolб८y, a contracted constrn. for $\varphi \omega$ -
 $\delta \eta_{\mathcal{E}}$, it is remarkable that Virgil. En. II. 261 , in the list of heroes who
descend from the Horse omits Tydides, whose place next before Sthenelus, his
 1.48), is occupied by the unknown Thes-
 Bek, as usual gives - $\dot{v} v \tau \varepsilon \varsigma$, but see on 33


285-9. These have been rejected by Aristarchus, and Anticlus is unknown in the II.; but the conclusion, as Ni. remarks, is inadequate without them, whereas $\sigma \alpha \dot{\alpha} \omega \sigma \varepsilon \delta^{\prime} \varepsilon$ t $\pi \alpha \nu \tau \alpha{ }^{\prime} A$. of 288 justifies $\alpha^{2} \lambda \lambda^{\prime}$ oîov $\tau$ ód" ह́e $^{\prime} \varepsilon \xi \varepsilon$ of 27 t sup. This, however, may account for their insertion - a view wh. seems to have escaped Ni,

287-8. ' $2 \lambda \lambda$ ' 'O $\delta v \sigma$., for this action and the whole passage see App. E. I (4). For $\boldsymbol{\nu} \omega \lambda \varepsilon \mu \varepsilon \omega_{\zeta}$ see App. A. 21.




















a $\pi .147,0.14, \tau$ ． 322，ェ．278， 306 ． b Z．16，Y． 289 N． 440 ．
c cif．$\varepsilon_{\mathrm{X}} 191, \psi$ ． 172，X．357． d cf．$\vartheta$ ．292，$\Gamma$ ． 411，८． 315.
－$\psi \cdot 254-5, \Omega$ ． 635－36．
f d． 184 ，e． 118 ， I． 458.
¢ $\eta .336-39, \Omega$ ． $643-49$ ；cf．$\tau$ ． 599.
h App．F．2．（7）－ （9）miar．
i $\gamma .349$ mar．， 351 ． k o．542，o． 72. 1 Э．477，న． 674 m $\Omega .673$ ．
n o． $5,1,1,14.3$ ； cf．$\xi .5$ ．
o d． $21,0.4$.
p $\gamma .402, \eta, 346$ ．
${ }_{q}$ Apl．F． 2 （3！） mar．
r $\alpha$ ． 106.
so． 171.
1 a．332，o．106， T．414，T． 171.
u $\Gamma .228$.
v $\beta .2-5$ ．ү．405， ข．124－6；cf．B． 42－5．
－O． 580 ．
$\times \xi .528$.
y $\gamma .374$.
$z$ cf．$\gamma .40$ t．
as 乃． 302 mar ．

##  311．FĖT0s．





[^28]slaughtered，and covered by a simple $\chi \lambda \alpha i v \alpha$ ．There the hide－the bed being $\chi \dot{\alpha} \mu \alpha \delta \iota \varsigma(\tau .599$ ；cf．v．95－7）－ supplies the place of $\tau \rho \eta \tau \alpha$ $\lambda \varepsilon \chi \varepsilon \alpha$ ，on which all the bedding was usually laid （ $\gamma \cdot 399$ ）．In $\gamma, 349-5 \pm$ Nestor speaks of $\varrho \eta \eta \gamma$ ．and $\chi^{\lambda \alpha \tau \nu}$ ．only；here $\tau \alpha \pi \eta \tau \varepsilon \varsigma$ are the added element of greater lu－ xury；see mar．for the passage as re－ curring．In v． 58 גヒ́xтpo七б $\mu \alpha \lambda \alpha$ кої兀 seems generally to express the whole of that，on or in which one slept．

301－2．2ṇ̃vฏ́，he was specially charged with care of guestg（mar．）． שu่とóat，referring us to acionvion of 297 ，seems to identify it with the reo－ dou．，see App．F．z（9）．

306－9，See on $\beta$ ．1－5．Milton，Pr－ rud．Reg．IV， 426 foll．，imitatos podod． rims，by＂morning fair ．．．with radiant tingert．

311－3．тapi与ev．perhups on such
a $\rho .120-1$ ．
b $\beta$ ． 28 mar．，$\lambda$ ． 164.
c $\gamma .142$ mar．
d $\gamma .82$ ，今． 32.
e $\gamma .101$ mar．
f $\delta .156$ mar．
g o．117，v． 120.
h $\gamma .83$ ．
i $\alpha .160,377, \beta$ ． 4S－9， 237.
k 6． 6.4.
1 阝． $25^{2}$.
m 阝．55－6．
n $\alpha .92$ mar．
o a． 92 mar．
p $\quad \alpha$ ． 368 ；cf．$\gamma$ ． 206－7．
q $\gamma .92-101$ mar．
r $\delta .30,0.325$.
s $\rho$ ．124－141．
t II．745，X．297， 373.
u $\gamma .121$ mar．，$\nu$. $262, \tau, 281$.
v ef．1．113－5．
w т． 445 ，А． 415 ，
©． 573 ．
x ©゙． 29, X． 189 -90 ．
















 $\eta^{\prime \prime}$ हैл







§̇бтol $\lambda i$ ivo as formed a seat for Nestor，outside the palace（mar．）．
 x．$\tau$ ．$\lambda$ ．see on $\alpha$ ． 225 ．
 private eto．？＂，see on $\beta .28$.
317－21．These words of Telem．are plainly and broadly to the point，with－ out the tone of apology and hesitation of his similar speech to Nestor in $\gamma$ ． 79－10x；but there，it is his first speech， and at first introduction；here he has spent a night in the house and society of the host，whose character，too，is，to
a youth，more winning and less awe－ inspiring than Nestor＇s．xiそクdóva， $=x \lambda \varepsilon ́ 0 s$ ，but elsewhere（mar．）x $x \varepsilon \eta \delta$ ． 318－20．Éça，see on $\beta$ ．22．－ ódévò，see App．A． 6 （2）．
322－31．See on $\gamma .92-101$ ，but obs． that rovvero in $\gamma .92$ refers to the uncertainty in which his father＇s fate lay，here to his difficulties at home．
334． $\boldsymbol{\eta} \boldsymbol{\vartheta} \varepsilon \lambda, 0 \nu$ ，＂were venturing＂，see on $\gamma$ ． 121 ；$\alpha^{\chi} \nu \alpha \alpha^{\prime} \lambda \iota \delta \varepsilon$ following gives force to it．Here Menel．dwells on the scene wh．Telem．had left behind him． Hence the imperf．

## 








> 338．F\＆$\dot{\eta} \nu$ ．339．340．$\dot{\alpha} \mathcal{F} \varepsilon \iota \varepsilon \varepsilon ์ \alpha$ ．


#### Abstract




337．zvnuove，this word in 11．is used always of Mount lda，mostly with a mention of its wooded character．
 use of $\varepsilon \xi \varepsilon g \varepsilon \varepsilon i \nu \omega \nu$（mar．）．For the sub－ junct，in comparisons see Jelf，Gr．Gir． $\S 419,2$ ．In 4 ． $113-5$ we find what seems like a first cast of this simile： here the＂seeking out the slopes and glens and grazing＂seems added to mark the security of the suitors＇ depredations on Odysscus＇house and substance in his absence（318）；and with like intent xoluท́бкбк is added as marking the presumptuous con－ fidence of the intruder．In A． 115 we
 lion，to describe his breaking up the fawns at his leisure，not that there he finds them，as here，in his lair．ëgrers ＂hollows＂is found only in simile：it


 48 it might a futa，is to be taken as denoting the certainty of the con－ sequence；see Jelf，Gr．Gr．\＆403， 2. It is thus not a case of the＂aor．（or other narrative tense）of simile＂（Jelf， Gr．Gr． 8402,3 ），which（since a simile is under no limitation as to time）merely reflects the time of the action compared －a practice which is most plain in the shorter similes，c．g．N． 389 ，$\eta^{\eta} \rho \iota \pi \varepsilon$

 and so in $\Theta, 455-60, N .62-5, O$ ． 271－80，and 11．633．whare ópópt is pluperf．with force of imperf．，but the same is traceable also in longer similes， e．g．A．324－6，557－8．

339．epeportpoial，io e．both the
hind and her fawns；Ni．would limit it to the fawns viewed as twins；but $\dot{\alpha} \mu \varphi о \tau$ ．is properly referred to two things which have been distinctly enumerated ．Fa．compares Virg．En I．458．Atridus Priamumque et savvum ambobus Achillem． 1

341． $\boldsymbol{\varepsilon} \boldsymbol{e ̂} \gamma \dot{\varrho} \varrho, Z \varepsilon \tilde{v}$ 久．$\tau$ ．$\lambda$ ．，for this famous trine invocation see App．C． 6. Ni．says it is used of a wish the fulfil－ ment of which is not expected by the speaker．It is true wishes so expressed are commouly extravagant or hyper－ bolical in their terms；yet they gener－ ally point to some substantial object ou which the speaker＇s heart is set at the moment．In $\alpha$ ．${ }^{255}$（where see note）a wish of precisely similar im－ port is introduced by $\varepsilon l \gamma \dot{\alpha} \rho$ ．without any appeal to deities，and concludes with the same apodosis as in 346 here； and in H． $1.57,4.670$ Ei＇v is used just as $\alpha \stackrel{\imath}{\gamma} \gamma \propto \rho, Z \varepsilon \tilde{v}$ н．$\tau$ ．2．here．In all these optative forms the speaker seems in the fervour of his carnest－ ness lifted out of the sphere of the present and catches at the remem－ brance of some past state，which he would fain recall，without at the mo－ ment considering whether such a recall be possible．In all，being originally protatic in character，un apodosis，ex－ pressed or implied，seems due．
342－3．ivi Aéajice，the reading iv ＇Apiopy（mar．）points to a site on the Hel－ lespont，which therefuro is less suited to an exploit performed，we must sup－ pose，on the way to Troy，than that of Lestor，to which the epithet fünet－ $\mu \dot{v} \eta$ also belonge（mar．）．－ís épi－
 （Ni．），＂by way of rivalry＂，or as we say
a t. 482,539, . 172.
b $\alpha$. 265-6.
c ef. o. 402.
d $\xi .168$; cf. \&. 439. e cf. $\Psi .424$.
f. $\delta$. $384,401,542$, j. 365, ข. 96, 345, A. 538.

ร E. 816 , ס. 744, ع. $143, \xi .467,0$. $154, \tau .269$, ये. 265.
h $\gamma .300$.
i $\delta .736, \psi .228$.
k I. $535-6, \delta .582$, v. $350, \varrho .50,59$, A. $315, B .306$.

1 E. 818 , cf. $\Omega .570$.
m .. 116; cf. o. 403, B. Si1-3.
n ל. 204, т. 277.

- l. 365.














353. $\dagger$ Zenod., Scholl. E. H. P. Q., [1 Wolf. Bek. Dind. Fa. Löw. ßovíouvto var. lect. H. Steph.
"in a match against"; cf. the Latin certatim. - \$ıjour., the mother of Patroclus was named Philomela; as, however, metronymics are not Homer's usage, and as the overthrow of Pa troclus could not have caused joy to the Achæans, a son of some Philomeles or -leus, is meant. Eustathius says that he was king of Lesbos, and challenged all who sailed by to wrestle with him; Odys., accepting the challenge, overthrew him. Lesbos was a dependency of Priam, see $\Omega$. 544 , where Macar is named as its king, whether then or formerly is not clear. ,345-8. toĩog, see on $\alpha \cdot 265-6$. $\not \approx 2 \lambda \alpha$ is contrasted with $\tau \dot{\alpha} \mu \varepsilon े \nu 349$. $\pi \propto \varrho \varepsilon$ è has the same force as if compounded with عilлоици, and developes the force of $\pi \alpha \rho \alpha r \lambda \iota \delta o \nu$ (only read here and e.139) more distinctly: "other things, digressing from and declining what you ask".
354. Here begins the narrative of Menel., which may be viewed as complementary to that of Nestor concerning: him, and fitting in between $\gamma .302$ and 311. He tells how in pinch of famine through baffling winds he was taught by Eidotheê to entrap Proteus of the Nile, who then told him all he wished to know - and more. This brings us to definite tidings of Odys. ( $555-60$ ), as detained in Calypsô's island with no present prospect of escape, and
justifies so far the whole episode, as also the errand of Telem, at Sparta. The whole passage stands unmatched, even in H., for vigour of delineation, novelty of adventure, and the happy play of light and shade; the archness of Eidotheê and the grotesque humour of the capture of Proteus relieving the forlorn aspect of Menel., and the dismal tragedy of his brother's death.
355. Aiyviлt $\omega$ seems here to mean the river. - év enforces $\delta \varepsilon \tilde{v} \rho o$, as
 wise it might seem rather to go with ${ }^{\prime} \sigma \chi \circ v$.

353, this v . has been suspected as spurious, but see App. E. 8 (3) note **, cf. Wschyl. Suppl. 205-6 Dind. $\mu \varepsilon$ -
 wh. suggests that this line was in the Homeric text as known to Wschyl.; also Pind. Pyth. II. $2 \mathrm{I} \vartheta \varepsilon \tilde{\omega} v \delta^{\prime} \varepsilon^{\prime} \varphi \varepsilon-$
 synizesis.
355. Tó@ov, of the fact of its having once been an island there seems no doubt; the question is whether the interval of a day's sail be not too large. Herod. (II. 179) says that of old the lower portion of Egypt was all sea, and was added to the land by the deposit of the Nile. This leaves open the question of distance, which need not be taken as that of the shortest line from Pharos to the coast.













a $\lambda .11$.
$\begin{array}{lll}\text { b } & \gamma . & 287, ~ d . ~ \\ 513 .\end{array}$
c $\omega .71$.
d $\gamma .176$.
e l．139，E． 698.
f e． 136 ．
g．5．91，v．4019，cf ข．158，I．3－4． $h$ cf．$\delta$ ． $585-6$ ． i cf． 1.285, Ф． 335 k $\gamma .325,376, v .71$ ， v． 364.
1 $\gamma .142$.
m $\mu .329$ ．cf．c． 163.
n $\beta .289$ mar．
－A．447，®． 61.
p＜．157，ce．e． 336 1． 142 ．
q d． 349 mar ．
${ }_{\mathrm{r}}^{\mathrm{q}}$ ©． $178, \xi, 361$ ， $v 9$
s $\mu .333$.
t $\mu .330-2$ ，cr．$\mu$ ． $95,251-4, \Omega$ S0－2．





It would suffice to consider it measured from the nearest port or frequented point，e．g．to Naucratis on the eastern side of the western and most ancient mouth of the Nile；and，according to Aristotle，＂then the emporium（Schol．） of Egypt＂．Or the terminus a quo for the day＇s sail might reckon from the station for ships，which，from $\alpha \psi \delta^{\prime} \varepsilon l^{\prime}$ ，
 seems to have been within and perhaps some way up the river．Löwe cites Lucan．Phars．X． 509 foll．claustrum pe－ lagi cepil Pharon，insula quondam in medio stetit illa mari，sub tempore vatis Proteos：at nunc est Pellacis proxima maris．The Schol．has preserved a story that Pharos was named from the pilet who brought Helen thither and then perished by a serpent＇s bite． Herod．（II．111），who makes Proteus a king of Egypt，gives $\Phi_{\text {reös as his }}$ immodiste predecessor．This is very anggestive of＂Pharuoh＂as in con－ nexion with $\Phi$ digog．The clange $\Phi \alpha^{2}-$ pov ．．．xımingoxovaıv bespeaks the foreign origin of the tale，boing such a phrase as a Phcenician voyager might ase in recounting it to a Greek． zex $2 \dot{j} \sigma x$ ．is used of an appellation given ly foreignern，by men in com－ trayt with gods，or with some such
special significance；but also of sum－ moning，invoking，etc．

357－9．グv $v \sigma \varepsilon v$ ，this aor．，for which the future might be substituted，de－ notes an＂habitual act regarded us single，separate，and of repeated but distinct occurrence＂．Donalds，Gr．Gr． $\S_{427 \text {（bb）．－} \dot{\alpha} \varphi v \sigma \sigma . \mu . v i \delta \omega \rho, ~ t h i s ~}^{\text {en }}$ verb is constantly used of drawing or pouring off wine from the xenrye into the drinking cups，here of ships water－ ing from a spring or pool．

361－3．diccées，not denotine direction to or from the sea，$i$ ．$e$ ．off or on shore，bat＂blowing along the sea＇s surface＂，as explained by the sequel oथ $\dot{\rho}^{\alpha}$ र $\tau \quad \nu \eta \tilde{\omega} \nu$ ．For this ex－ pension of a word by the sequel see notes on $\alpha$ ．1，тодvг＠отоу，$\alpha_{.}$199， т人гৎo甲ov $\bar{\alpha}$ ，also cf．$\gamma, 382-3$ and note．－vé has somewhat of＂an ironical bitterness＂（Jelf Gr．Gr．§ 732）， cf．$\alpha .347, \beta .320$, A． 416.

364－5．El followed by $\mu \dot{\eta}$ is in H． far more frequent with optat．than with indic．，and with the subjunct．is not found，－IIQot．，see App．C． 7 ． In $\Sigma .43$ Прс⿱宀⿻三丨口巾i is the name of one of Thetis＇nymphs；of．Hes．Threg． 243, 248．For Eidothee see App ．C． 7.
368．ixiverices．，this resoarce marts the approach of famine．Agricultural
a cf．E． 796
1，$\zeta .56, x$ ． 400
c i． $273, v, 237$.
d 0.405 ．
e $\tau .530$ ；cf． $\boldsymbol{\pi} .310$ ， 4． 13.
f Z． $523, K .121$.
g．J． 194 mar．
h ci．$\alpha, 50,55, \delta$ ． 46i6－7．
i H． $30-1$, I． 48 ， 418, N． 20.
k cf．$\delta .481,538$ ， et scepius．
1 ع． 445 ，ち． 149.
in $\delta$ ．372－3．
п е．108，Л． 570.
o $\alpha .67$ mar．
p $\delta .468-70, v$. 74－6，$\xi .119, \boldsymbol{B}$. 485 ；cf．e．286， M． 374 ，N． 521 ．


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 379．F\＆iлध́ Fíб人бuv．
 vízis Harl．Ambros．E．Scholl．E．P．Q．Wolf．，ita Schol．ad Plat．Alcibiad．I．
 379．Zenod．perperam é $\varepsilon i \pi \varepsilon \varepsilon$ ，Schol．H．
or pastoral pursuits（the $z^{\prime} \rho \gamma \alpha$ of men阝． 22 note），furnished man＇s ordinary food．Fishing，although well known， was an exceptional pursuit．It was practised by the net（E． 487 ），and by the angle with a hook of copper（ $\Pi .40 \div-8$ ） or of buffalo horn，weighted with lead $(\mu .25 \mathrm{I}-4, \Omega .80-2)$ ．It furnishes a simile（ $x \cdot 33^{8}-8$ ），and among the sources of wealth in a rich country it is mentioned $\vartheta \dot{\alpha} \lambda \alpha \sigma \sigma \alpha$ $\delta \dot{\varepsilon} \pi \alpha \varrho \varepsilon ์ \chi \varepsilon \iota$ ix $\mathfrak{v} \tilde{v}$（ $(\boldsymbol{\tau} .113$ ）．In Hes．Scut．214－5 the fisherman and his action are described with some minuteness．$\alpha \lambda_{l}$－ $\varepsilon \grave{v}$ in the Ody．means a fisherman，but also a seafaring man generally（ $\boldsymbol{\pi}$ ．349， w．419）．Commercial or marauding enterprise offered richer prizes to those who could command a vessel，and fish－ ing was doubtless left to the poor and the unenterprising，i．e．was despised． Virg．（Geor．I．141－2）speaks of fish－ ing as an art wh．came in as the golden age went out．

369．ëreces，＂was beginning to af－ flict＂．By thus pressing the imperf． sense we may reconcile this line with $3_{3} 3$ sup．

372．$\mu \varepsilon$ Vícig，＂in the $2^{\text {nd }}$ and $3^{\text {rd }}$ sing．（pres．）collateral forms according to the conjugation in $\omega$ are in $\tau$ ivŋnuヶ not unusual even in the Attic dialect＂

Donalds．Gr．Gr．§ 319 I．（3）；such occur in H．in the verb inqu，as in
 and the imper．i＇$\varepsilon \iota . \bar{\Phi} .338$ ，see also mar． Here the ms．authority seems in favour
 by the Schol．

373．тє́zecce，the notion of finality pervades this word．In A． $5_{26}$ Zeus promises to nod，that being his $\mu \varepsilon ́ y \iota-$ бтov téxuco，＂supreme or decisive token＂．There it procures the deliver－ ance from doubt，here from difficulty： so in П． 472 it signifies remedy or riddance．The verb $\tau \varepsilon x \mu \alpha i \rho o \mu \alpha$, si－ milarly involves the notion of final appointment，but not necessarily by divine authority（ $\eta$ ．317，x．563）；see Buttm，Lexil． 98.

379．Эモоѝ $\boldsymbol{\delta}$ モ́ $\boldsymbol{\tau \varepsilon}$ ห．т．$\lambda .$, H．asserts a theoretic omnipotence（ $\delta .237$, x． 306 ， §．444），as here an omniscience，for his deities，but of course both break down in practice through the anthropomor－ phic limitations inseparable from such conceptions．Thus Zeus himself is beguiled by Herê（ $\sim$ ©． $35^{2}$ foll．，cf．$\Sigma$ ． 168，184，T．112）；see Nägelsbach I． § $5-7$ ．Hence Proteus knows nothing of the assault meditated upon him， and suspects not the device of the seal－skins（ $45 \mathrm{I}-3 \mathrm{inf}$ ．）．Homeric














a e. Bos.
b d. $390,424, x$. 540; cf. $\alpha$. 77.
c d. 516, e. $420, \psi$. 317.
$\mathrm{d} x .487,503, \mu$. 115.
e $\alpha$. 179, 214, . $\boldsymbol{\xi}$ 192, o. 266, 352, $\pi .113$.
f ef. $\beta$. 55 mar.
g d. 349 mar.
h $\alpha$. 52-3.
cf. $\alpha$. 215-6.
k $x$. 539-40, el .
a. 286, Ф 198.

よ. 381 mar.
m cf. v. $30 \%$.
n d. 483, e. 426.

$$
\text { 386. Foĩ } \varepsilon . \quad \text { 389. Fei }
$$




deities enjoy a rauge of knowledge, as of power, irregularly transcending human, and the poet extends, abridges, and economizes either at will, to suit the interest of the poem. Thus Menel. after outwitting Protens, still addresses him as widely knowing, or even as all-knowing ( $465-8$ ). Puseidon knows not what takes place even on his own element, until he comes within sight of it (ع. 286). Apollo only knows because he "keeps a good look-out" (ovid"
 then he knows less soon than concerns the interest of thoso whom he befriends. Cf. also $\Xi .286$ foll. Thus the $\pi \alpha^{\prime} \nu \tau \alpha \delta \dot{v} \dot{v}^{-}$ vaytat or ioact sinks into a hyperbole, drawn forth perhape by the lowering sense of human weakness. The Muses aro said to "be present and know all things", but this is their function, as instructing the bard, and this very condition carries its own limitation with it; and, manifently, fureknowledge formed no part of the gift. This indeod, saldom enters into the poot's concepsion, save as through the medium of vaticination ( $4.69-72$ ): when it does, is is chinfly in exprons reference to cige or $\mu \mathrm{mipes}(\% .306$, T. 407-10, 8. so6-\%), as indeed is Proteus atate-

HUM. OD. 1.
ment, so far as regards the future (inf. 475, ef. 561). The Sirens also profess to know all things that come to pass on earth ( $\mu \cdot 189-9 \mathrm{I}$ ), but the poet may have meant their words to be untrue.
384. $\delta \varepsilon \tilde{v} \varrho o$, with $\pi \omega \lambda \varepsilon \tilde{\varepsilon} \tau c \ell$, a verb of motion to and fro involves the notion of frequenting the spot, not merely coming to it.

388-9. ₹'̉ $\pi \omega$ к. $x . \tau$. $\lambda$. , the apodosis
 For the subjunct. in apodos. with optat. in protas. cf. 1 . $386-7, \varepsilon l \mu \grave{\nu} \nu \delta \dot{\eta} \ldots .$.
 Bios, and see some remarks in App. A.g. (19). With $\mu$ éça redevigov cf. Hes.
 ゆiolapoco vaićбoŋs, and Herod. I. 47,
 Hero the words íjov xal $\mu$ érpa x $\in \lambda$. seem to promise a detail regarding Menelaus' bomeward voyage, which the sequel does not verify.
392. The line was often cited by Socrateb but with a new application, as meaning the knowledge best worth knowing, good and evil morally, in rela. tion to rne's self. (Aul, Gell. XIV, vi.)
393. ifoy with oixoutvoto is an accus. of the equivalent nution, nimilar
a X．274－5．
b cf． $\boldsymbol{v}$ ． 312.
c $\delta .352$ mar．
d $\delta .383$ mar．
c ©． 68, I． $777-$ 80.
f $\mu .312,439-41$ ， ข．95，H．433－4， IT．226－8．
g $\eta .318$.
h d． 450 ．
i d． 349 mar．
k $\boldsymbol{H} .64-5$ ， $\boldsymbol{\Phi}$ ． 126，世． 692.
1 a． 15 mar．
m $\delta .448,450$ ， 0 480.
n $\boldsymbol{Y} .207$.












## 394．$\pi \varrho 0 \sigma \varepsilon ́ \mathcal{F} \varepsilon \iota \pi 0 \nu . \quad$ 396．$\pi \varrho \circ \mathcal{F} \iota \delta \dot{\omega} \nu$.

 ed．Stephan．，nostrana tuentur Flor．Lov．（Barnes．）．$\quad{ }^{0} 0 . \dot{\alpha}_{\alpha} \mu \varphi \iota \beta \varepsilon \varepsilon \bar{\eta} \dot{x} \eta$ Bek． Dind．Fa．，$\dot{\alpha} \mu \varphi \iota \beta \varepsilon \beta \dot{\eta} \dot{\chi} \varepsilon \iota$ Eustath．Ern．Cl．ed．Ox．Wolf．Löw．，etiam $\dot{\alpha} \mu \varphi \iota \beta \varepsilon$－阝グィधıv prodit Schol．H．
to that of the object cognate with the verb；see Donalds．Gr．Gr．466．So Vir－ gil has currimus aquar，En．III．191，cf． V． 235 ．

400．ทु $\boldsymbol{\mu} \boldsymbol{\mu} \boldsymbol{c} \boldsymbol{\delta}^{\prime}$ ，the absence of any logical ground for the presence of $\delta \dot{\varepsilon}$ here led Ni．to suppose that $\delta$＇was $\delta \dot{\eta}$ ．He probably means that it forms a crasis $\delta \dot{\eta} \dot{\varepsilon} \lambda l o s$ ，or rather a synizesis $\delta \dot{\eta} \eta$ ท＇$\varepsilon$ llos．This would gain some sup－ port from $\mu .399,0.477$ ，$\delta \dot{\eta} \xi \beta \delta$ о $\mu 0 \nu$ and other instances collected by Bek． （Homer．Blält．p．173）who also reads $\mu \dot{\eta} \delta \dot{\eta}$ o $\tilde{v} \tau \omega \mathrm{~s}$ in A．131，E．218．But this presumption is of no value against the undeviating custom that $\eta_{\mu} \mu \mathrm{s}$ is followed by $\delta \stackrel{\varepsilon}{\circ}$ ，not，as some have supposed，coalescing in sense with it， as in $\tau 010$ ó $\delta \varepsilon$ roбóode，but as a con－ junction having a definite grammatical function，as in $\ell .55^{8-61}$ ，A．475－8， H．433，©．68，Ч．226．It is probably the same here as $\delta \grave{\varepsilon}$ resumptive of Г．200，229，where Helen＇s reply to Priam＇s successive questions，＂who is this and that warrior＂，commences with oṽog $\delta^{\circ}$ ；see Jelf，Gr．Gr．§ 768， 4．Yet it should be remarked that Homer＇s style rather overflows with conjunctions，and that he feels him－ self at liberty to connect a clause by $\delta \varepsilon$ ，whether there is or is not anything in the subject matter or form of the sentence to require it；cf．E， 890
 $\delta \varepsilon ์ ~ \sigma \varepsilon ́ ~ \varphi \alpha \sigma \iota, ~ p h r a s e s ~ p r e c e d e d ~ b y ~ a n ~$
imperative mood or a question．Pro－ bably this abundance of conjunctions is a trace of the recitative style，they forming links to the recitation whether there were anything in the matter recited to require a conjunction or not． The Schol．indicates a var．lect．$\dot{\alpha} \mu \varphi \iota^{-}$ $\beta \varepsilon \beta \eta$ グห $\varepsilon \iota \nu$（see Dindorf＇s note thereon），
 even that，as $\dot{\alpha} \mu \varphi \iota \beta \dot{\varepsilon} \beta \eta u \alpha{ }_{S}$ is said to be used with a present force in A．37， so here the pluperf．could in sense be imperf．or simply past，still to say＂when the sun was going＂or＂went round＂， would not suit the sequel $\varepsilon \hat{i} \sigma$＇，which requires＂shall have gone round＂．

 $x \varrho \alpha \dot{\tau} \varepsilon \ddot{\sim} \pi \varrho \circ \beta \varepsilon \beta \eta^{\prime} x \eta$ ，where also $\pi \rho 0-$ $\beta_{\varepsilon} \beta \dot{\eta} x \varepsilon \varepsilon$ is wrongly read（Bek．Homer． Blätt．p．67）．Virg．Gearg．IV． 401 imitating this，has medios quum sol ac－ cenderit cestus，and 426，ccelo et medium sol igneus orbem Hauserat．

402－4．See App．C． 7 for $\pi v o i n$, ， ب̧ızi，and 甲шжои．The＂Zephyr＂ might seem，on comparing $360-1$ ，to be the foul wind which had detained Menel．so long，but it is rather men－ tioned as a fact attending the time of Proteus＇emerging，i．e．noon．－vé－ jodeg．Curtius（1．232）takes this as from $\nu \varepsilon \pi$－related to $\alpha \nu \varepsilon$ \＆́ $\psi \iota$ os nepo $(t)$ s， neptis，nephew，and meaning＂brood＂； so Eustath．gives áróyovor as one interpretation．Curt．cites Theocr．














[^29]
 pro xóptos $\tau \varepsilon \beta i \neq \tau \varepsilon$, quod mavalt ntriusque Schol．
 ขย́тodes．He also（II．220）views －$\sigma v \delta \nu \eta$ in $\dot{\alpha}$ дoov́dv $\eta$ ．us＝Indo－ger－ manic su－n－ja，and connects it with the fem．of a masc．which in Sanscrit corresponds with the German Sohn （son）．Thus＂daughter of the sea＂ （applied thas also to Thetis，ef．©vyळ－
 bably－cúdv might also be akin to $\tilde{v} \delta \omega \varrho$ （sudor），as in sylva v̋i $\eta$ ，etc．Cf．Virg． Georg．IV． 394 Immania cujus Armenia et turpes pascil sub gurgite phocas．

405．rod．$\dot{\alpha} 2 \dot{\omega}$ ，see on $\beta .261$.
$406-8$ ．Obs．the rare nsage of $\pi \ell-$ xpiov as an adj．of 2 terminations，in contrast with $\tilde{\alpha} \lambda \mu \eta \nu \pi \iota x \rho \eta \nu \nu \quad$ ，322－3． See inf．on $4+2$ ，oう．óntazog ó $\boldsymbol{\mu} \mu \dot{\eta}$ ．－ evivious，see on 440 inf ．

410．Di．oupoiser，＂＂elvish tricks＂，cf． óloبfoica divec Kiẹx $\eta$ ，and Melanthius
 App．A． 3.
411．Execoiv，＂will go over＂as irems in a total，an easy transition from the notion of traversing a surface cf．Ixçzero inf． 451 and mar．there．
412－6．ленлcsoбerct，this mpy be anbjunct．shortened epice，but need not，see App．A．9， 4 （end）and 乃：cf．
 Sapoles 廿⿻𨈑㇒quy，and Pers．981，uvpia жецжผerav，＂reckoning by tens of
thousands＂，i．e．the host of Xerses（He－ rod．VII．60）；also the Heb． Exod．XIII． 18 in＂ranks of five（or fifty）＂where the A．V．has＂harnes－ sed＂；also the Roman numeral V，which was probably originally the hiero－ glyphic for the hand with its fingers spread．It suits here the simple humour of the passage to keep the primitive sense of＂counting on the fingers＂． $\boldsymbol{x} \varrho \boldsymbol{\tau} \boldsymbol{\sigma} \boldsymbol{c} \tau \varepsilon \beta, \tau \varepsilon$ may have suggested to Eschylus his names of the mini－ stering fiends who bind Prometheus； Prom．V．．－ $\boldsymbol{\dot { \varepsilon } \sigma \sigma \dot { v } \mu \varepsilon v o v , ~ o f t e n ~ u s e d ~}$ as if $=\mu \varepsilon \mu \alpha \tilde{\omega} \tau \alpha$, here bears its primi－ tive sense of＂set in motion，struggl－ ing＂，shown also in N．142，the sinile of the stone，which，after reaching the

 gives greater force to the $\delta \dot{\varepsilon}$ ：render ＂and（to escape）he will endeavour＂，
 ＂will endeavour to become＂，which Ni． notes as gencrally a later participial idiom，not，however，without Homeric example，as nith＂epx（i）and ruvimuat． cf．B． 18, B． $378, \Gamma .447, N .815-6$ ． X． 502 ，and see Jelf lir．Lir．\＆ 681 ． 3．4．Ni，therefore proposes a colon at divigat．Hor．Sat．11．3， 73 follows this，varying the imnges，in Fiet aper，
a ce．$\sigma .131, P .417$.
b ．M．177，O． 597 ， Y．490，ゆ．342， ¿×1，थै． 216.
с R．344，T． 219.
（1）fr．190，164，d． 287.
e cf．$\delta 376$
f $\delta$ ． 381 mar．
g．d．570－6，e．352，
2． 253.
h
i $\gamma^{\prime}, 35, \delta .433, \frac{\ell}{I}$ ． 546，A．486，I． 355, о． $36 \%$ ．
$k \% 309$, C． 551.









 ex emend．rec．in textu，alii $\alpha$ vicıs． 42 r．pro ${ }^{\prime} \delta \eta \sigma \vartheta$ Schol．M．a man．rec．

modo avis，mudo saxum，et cum volet， arbor．Ovid Met．XI． 243 foll．ascribes similar transformations to Thetis，as a sea－goddess．

The transformations of Proteus have been viewed as allegorizing 1．phy－ sically，the various forms assumed by primary（Ilew－）matter（Harris＇Her－ mes），or by the watery element as con－ stituent of all things（Thales＇theory）， 2．ethically，the dangers which beset the sea－faring man，wh，he meets and con－ quers by enterprise and resoluteness， and wh．teach at last by experience， thus imparting knowledge not other－ wise attainable．So Longfellow，
＂Wouldst thou＂，so the helmsinan answer＇d，
＂Learn the secret of the sea？
Only those who brave its dangers Comprehend its mystery．＂．
Ni．further notes that Plato applied the fable to express（Euthyd．426） the wiles of the Sophists；Lucian（de Sall．19）to the intricate changes of a dance；Himerius（Or．XXI．9）to the artifices of rhetoric；Horace（Sat．II． 3．71）to a pettifogger－all involving the notion of versatility or evasive－ ness．Prof．Conington on Virg．Georg． IV． 388 has other applications col－ lected by Taubmann；who adds，＂tot autem fere allegorias huic figmento induerunt，quot Proteus ipse formas．＂ To the notion that Protens was an al－ legory of the versatility of matter was added that of Eidotheê being an al－
legory of form（ $\varepsilon$ ídos）．Ovid，Met．VIII． 731 foll．，to the transformations men－ tioned here and 456 foll．adds those of a bull and of a stone．See App．C． 7 ，and parts of 3 ．

 motion on the earth＇s surface． $9 \varepsilon \sigma \pi \varepsilon$－ $\delta \alpha \varepsilon_{5}$ ，this epithet applied to fire in its own nature，without regard to its quantity or size，suggests a god as the first giver，and leads up to the legend of Prometheus＇stealing it from heaven．ג́ $\lambda \lambda$＇̈̈te，see on $\alpha .16$. av่tòg $=$ sponte or ultro，without be－ ing first addressed．

4ig．$\pi \iota \check{彑 ́ g \varepsilon ย, ~ s o ~ V i r g . ~ G e o r g . ~ I V . ~}$ 412，Tanto，nate，magis contende tena－ cia vincla，cf．also Silenus bound by Chromis and Mnasylos Bucol．VI． 19 foll．
 lectively for＂the beach＂．In one or two places，where the sing．once stood in this sense，the best edd．now prefer the plur．，as，A． 486, Y．853．We find also $\psi \circ \dot{\mu} \alpha$ Эós $\tau \varepsilon$ nóvis $\tau \varepsilon$ to express ＂the sand of the shore＂，and $\psi \alpha \mu \alpha-$ Vov acc．for＂a heap of sand＂（mar．）．

427．лó口بขழع，this word，in later authors transitive，is in H．neut．as applied to the sea rolling and heaving： here the metaphor is from the turbid state of the water when so moved． So Sophoc．Antig． 20 x $\lambda \lambda \alpha^{\prime} \nu 0 v \sigma^{\prime}$ हैंлоs， and Virg．AEn．VIII．19，magno curarum fluminat restu．Obs． $\bar{v}$ ，but $\pi 0 \varrho \varrho$ v́¢eos，









 $\pi \alpha \tau \rho i$.





a p． 407 mar．
b $\mu .292$.
c $\eta \cdot 283, \sum .267-8$ ；
cf．$\lambda .3 \mathrm{~J} 0, ~ \Xi .78$ ．
d J．44．，575，८．150， 169，547，559，x $156, \mu .6,0.499$ A．437，©． 501.
e $\delta$ ． 314 ．
f $\boldsymbol{\mu} . \mathbf{2}, \mathbf{0}, 381$
ㅇ．2． 24, \％ $521, \chi$ 312．O．660，X． 240.
h cf．$\pi$ ．98，N．46， II． 171.1
Z．79，9．377， ス．304，Ф． 303. k e．481－2，©．332，

ミ．145；；ef．ک．127，
ข．52．x． 398.
玉．1f1，あ．12\％．
m X．368；of． $\boldsymbol{\alpha} .108$
n －f．X． 395.
o d． 426 mar．
p ct．ঠ． 758 ，e． 381.
q П．510，ゆ．51，
366 ；cf．\％． 79.

 scriba Harl．scripserat sed in $\delta \iota \alpha y \nu \alpha \mu \psi \alpha \sigma$ mutavit，quod Apollonio Sophistre Bek．tribuit，$\delta \iota \alpha \gamma \lambda \dot{\sim} \psi \alpha \sigma^{\prime}$ Scholl．B．E．．，sed in text．utriusque $\delta \iota \alpha \gamma \lambda \alpha \psi \alpha \sigma^{\prime}$ ．
 collato $\Theta .130, x \varepsilon i \vartheta \imath \iota \dot{\eta} \mathrm{Cl}$ ．ed．Ox．Löw．quod Harl．Heidelb．Ambr．habent．
and $\zeta .53 \dot{\alpha} \lambda \iota \pi \dot{\rho} \rho \varphi v{ }^{\circ} \rho \alpha$ ；so $\pi о \rho \varphi v ์ \rho \alpha ~ i n ~$ Attic Greek，as Kschyl．Agam． 957.
 represents Peleus（Metam．XI．247－8） Inde deos pelagi ．．．．adorat．yovvovi－ $\mu \varepsilon v o g, ~ y o v v o v i \mu \alpha \iota$ means＂to entrest＂， often as a phrase of supplication，yov－ voṽцal ce（maz．），whereas youvásouat is rather the actual taking by the knees， sometimes with yov́vov，gen．of part seized，added－an cnergetic mode of supplication．
434．igiv，in H．only found in acc．， bes motion for its primary notion．The valgar English use of＂go＂as a noun may illustrate the lively image of force ascociated with motion，＂for every go＂； cf，P．72ร，TOvoav it（rushed on）
 is more general，as＂purpose＂（mar．）． like $i 0 \mu \alpha$ E． 778 ，it contains the root of sipt ibo，as shown in lot its impe－ rative．
435．ข่xodvës，used，as here，with sec．to＂plunge into＂，with gen．to ＂come forth of＂，and rarely with dat．
of person，as $\pi \tilde{\alpha} \sigma \iota v$ vi $\pi$ と́ $\delta v$ yóog＂took possession of all＂（mar．）．
$440-1 . \varepsilon \cup ้ v \eta \sigma \varepsilon$ ，$\varepsilon v v \alpha \sigma \omega$ in 408 sup．
 figuratively，with yóov or aंvépovs （mar．）to mean＂lulled＂．चहỊع， said also of fiery vapour or of sweat （mar．），oppressing and overpowering； perhaps our verb＂tire＂is akin to it．

442．ס2owicctog，here fem．；some comp．and superl．adjs．are of 2 ter－ minations in other writers，as Hy．Cer． 157，трळ́тьбтоу ó $\pi \omega \pi$ ทेv，Thucyd．V． 110
 Obs．3）．In H．we have also $\pi t x p o y^{2}$
 xגvros with＇Auゆirpleך and In $\pi$ od $\dot{\alpha}$－
 Hy．Merc． 110 ．For the sentiment see App．C．7．p．xlils，and comp．Trin－ culo＇s repuguance to Caliban as yield－ ing＂a very ancient and fish－like smull； a kind of，not of the newest，Poor． John＂；The Tempest．，II．2．Buffon （Tranal．1798）speaks of their offensive odour as characterizing enaln．
a e. $67,0.179$.
b 0. 78, X. 433 , 486.
c E. 777, 气. 170 , II. $670,680, T$. 38-9.
d cf. 1.119, d. 406.
e $\delta .459, \lambda .181, \pi$.
$37, \psi .100,168$.
§ $\omega .47,55-6, N$. ; 5 .
g. ع. $65,119$.
h B. 773, ภ. 430 mar.
i A. 726.
k $\boldsymbol{P} .356$.
1 c. 335.
m ж. 475, I. 453. n $\eta .346 ;$ cf. $\chi \cdot 196$.













443. $x^{\prime}$ Wolf. $\alpha v$ Barnes. Ern. Cl. ed. Ox. 449. ク̉vvá\}ovzo Ern. Cl. ed. Ox.



444-50. övecce," "dainty or solace". Hector is so called by his mother and wife in their fond laments for his death
 (2) (4) regards this as a noun meaning "immortality", that quality which imparts and perpetuates vigour, a quality partaken of by everything which belongs to the gods and is around them: hence the adj. ${ }^{\mu} \mu \beta \varrho \dot{\sigma} \sigma \iota o s$. This thought seems to have possessed Milton also in Parad. Reg. IV. 588 foll.

> A table of celestial food, divine, Ambrosial fruits fetched from the tree of Life,
> And from the fount of Life ambrosial drink.

Such a substance, although not used as food, is here meant; not an unguent, as when used by Herê in order to captivate Zens, and as when applied by Apollo to the dead body of Sarpe-
 imitation suggests the image of a casket opened, diffusing odour, and its contents then applied by inunction to invigorate; see Georg. IV. $415-8$ and Prof. Conington's note. But H. here speaks of a substance placed $\dot{v \pi j}$ ó $\grave{\nu} \nu \mathrm{c}$
 part aggrieved, quelling the noisome odour of the seal-skin. And so far only as such fetor tends to kill, as

ỏ̉ocórczos perhaps suggests, does the immortal quality of the antidote come into view. This brings out fresh force in द्व $\sigma \dot{\alpha} \omega \sigma$. In . In the case of Patroclus' corpse Thetis instils ambrosia and nectar through the nostrils, $\alpha \mu$ ßeooin $\eta$

 But there the notion is probably that the life giving principle, in order to counteract the effects of death, must be applied in the usual channel of life, the nostrils, through which passes that breath which is the life.

 see App. A. ${ }^{17}$ (2).
 sup. - $\lambda$ texro, here and in 453 there is a play on this word in the senses of "he reckoned" and "he lay down"; see on $\gamma$. 124-5. रह́ys in $45^{2}$ and $k\langle k \dot{\varepsilon} y u \eta \nu$ (mar.) are said of reckoning the items; but to express the total also we have here $\lambda \xi \kappa \tau \tau$. Further in 453 although lying down is the notion which predominates, yet there is a bye-sense of adding himself as the last item to the total, which much assists the humour of the whole.
453-4. dغे, a var. l., to avoid, probably, the hiatus, is $\delta^{\prime} \alpha i \not \psi^{\prime}$ : but ióxovés may have the $f$ (ef, however.










 ＠ยv́عı૬；
a d． 529
b र． 419.
O．275，P．109，
£．318．
d N．103，©． 573.
c t． 433
f $\lambda .588$ N．437，
cf． 1 186．
g ס 419，Г．219，
B 311
h $\delta, 447$ mar．
1 Y．721，d．598，
$\chi .87$, 上． 300 ，
市． 270.
$k$ d． 410 mar．
1 d．631，a． 231 mar．
m A．537，540，I 374.
n f． 388, v．268； cf．$\chi .53$ ．
o a．124，久 377
p d． 375.
q A．365．
I I． 500 यु． 398 ， 423.


 pollon．Harl．a pr．manu Wolf．Dind．461．$\dot{\alpha} \mu \varepsilon \beta \beta_{\mu} \mu \varepsilon \nu_{0}$ Harl．ex emend．（sed in marg．rursus correxit）et Heidelb．，sed Schol，et text．a pr．manu ávec९o．
 Arist．，Schol．P．，Harl．Barnes．Ern．Cl．ed．Ox．áo＠evés Schol．H．Wolf．

世．216）and the $\delta \varepsilon$ is then long by ar－ sis．＇̇xย抙 $\mu \varepsilon \boldsymbol{V}^{\prime} 2^{\text {nd }}$ aor．The change of tense to imperf．in 455 （ $\beta \dot{\alpha} \lambda \lambda o-$ $\mu \varepsilon \nu$ है $\pi \varepsilon \lambda \eta_{j} \vartheta \varepsilon \tau 0$ ）has no force．A very familiar instance of this interchange


 and here the time of both verbs is clearly the same．still H．often pre－ vents monotony by presenting some in－ cidents as having incidence merely and others duration also，in the same nar－ rative．With ovंd＇ó yépcov x．$\tau . \lambda$ ．cf． Virg．Gearg．IV． $44^{\circ}$ llle suae contra non immemor artis．
457．Tcipdades，Liddell and S．say， ＂ropdadis is in I．now everywhere found in the text＂．Bek．，however， prefers $\pi \dot{\alpha} \rho^{\delta} \alpha \lambda \iota \varsigma_{\text {，}}$ as in II．does Dind． also．Porson says（Postscr．ad varr． 1．e cod．Marl．ad loc．），＂Apnllonius in Schol．supra ad y． $156, \pi$ ćpd $\alpha \lambda \iota$ ¢ $\dot{\eta}$ dop $\alpha$ xai ropiceles so 乡woy＂．The oxford reprint of Dindorf＇s ed．of the Scholl． gives $\pi \alpha \rho \delta \alpha \lambda \tilde{\eta} \ldots \pi \alpha \rho \delta \alpha \lambda e g$ as the read－ ing of this Schol．，$\pi \alpha \alpha^{\delta} \alpha \lambda_{j}$ being（not． ad loc．）a correction of Cobet for
$\pi \alpha \rho \delta \alpha \lambda \iota \mathrm{c}$ ．This seems more likely to be the true reading of the Schol． Besides the orthography，the gender is very doubtful．In $\Phi .573$ foll．，Hy． Ven． $7_{1}$ ，it is found fem．，but is classed with male animals，the $\lambda \dot{\varepsilon} \omega \nu$ and the $\sigma \tilde{v} s$ xórpos，in that Hy．and in P 30－1． Prof．Conington from his note on Genrg． IV． 408 fulva cervice leana，seems to take it as fem．But as H．does not seem to have felt any difficulty about sex in his metaphors or simles，neither need he in transformations；cf．Herê
 $Z_{\varepsilon v} \dot{g}_{\xi} \tilde{\eta} x \varepsilon v$ ，and the comparison of Penelope to a lion in 791 inf．，where see note．Nor is there perhaps any propriety in retaining a tie of sex for Proteus whom form does not bind，and whose metamorphoses transeend all human and even animal limits．

46o．divict $\xi^{\prime}$ ，for the use of this verl，neut．，as here，and trans．see mar．

465．жreperpoxiew，not found else－ where in H．，has $\mu \varepsilon$ for object．；ef．the use of $\pi \alpha \rho \dot{\alpha}$ po $\quad$ os actively by Eurip．
a $\delta$ ．373－4 nar．
b d．379－81 mar．
（ J．332， 464.
d Y． 546 ，Z． 350 ， ת． 764.
e ©．526，I． 357.
i 7．191，2．130，$\ell$. $553, \psi .277, A$. 727，ǐ．195， 209.
g a．210，ס．579， c． 177.
h $\eta_{.} 151, ~ \vartheta .410$ ， x． 416.
i $\alpha .183$ mar．，$I I$. 88.
k $\varepsilon$ ． $41-2,114-5$ ， ૬． $314-5, \eta .76$ $-7,9.410,1$. 532－3．
1 ェ．190，$\Omega .781$ ； cf．$थ .334-5, v$ 192－3
m f．374，ס．180， $f 438$.
n ס．581，ๆ．284， I．174，P．263， Ф． 268,326 ．












omisso $\tau$ ．476．Fo⿺ันоข．
 tanquam x\＆isv่चovs fuisset． 471．$\alpha$ vitıs Ern．Cl．ed．Ox．$\alpha v i \neq{ }^{\circ}{ }^{\prime}$ Wolf．


Androm．528，and passively by Pind． P．II．65．We find $\pi \alpha \rho \alpha \tau \rho \dot{\varepsilon} \psi \alpha \alpha_{s}$ of turn－ ing a chariot Excòs $^{\text {ódovev }}$ ，also in later writers of perverting，falsifying，and $\pi \alpha \rho \alpha \tau \rho \omega \pi \alpha \omega$ of turning away anger （mar．）．Ni．，thinking that $\pi \alpha \rho \alpha \tau \rho$ ．is more correctly intrans．，as，he says， $\pi \varepsilon \rho \iota \tau \rho \pi \varepsilon ́ \omega$ is always，defends Ari－
 $\varepsilon \iota \varsigma$ ，making $\mu \varepsilon$ its obj．But in Hy． Merc． 542 ，$\pi \varepsilon \rho \iota \tau \rho о \pi \varepsilon \dot{\varepsilon} \omega \nu . . . \varphi \tilde{v} \lambda^{\prime} \alpha^{\alpha} \nu \vartheta \rho \omega^{\prime}-$ $\pi \omega \nu$ ，where Schneider would read $\pi \alpha-$ pore．，it seems trans．，so certainly is $\tau \rho о \pi \varepsilon ́ \omega$ in $\Sigma .224$ ，and $\pi \alpha \rho \alpha \tau \rho ю \pi \alpha \dot{\alpha}$ in $I_{0} 500$ ．
$466-9 . \infty$ ，connects the clause with oî $\sigma \hat{v} \alpha$ ，（Löw．）．－，téx $\mu \omega \mathrm{C}$ ，see on 374．－ě $\delta \eta \sigma \varepsilon=\alpha \pi \varepsilon ́ \rho v ห \varepsilon$ ，as we say＂weather－bound＂．
472－3．$\dot{\alpha} \lambda \lambda \dot{\alpha}$ is adversative of some statement omitted in the vehemence of the reply，such as，＂yes，the gods detain you，for you have neglected them；but you surely ought etc．＂ $\dot{\omega} \varphi \varepsilon \lambda \lambda \varepsilon \varsigma$ ，see on $\gamma \cdot 367$－－$\dot{\alpha} \boldsymbol{\nu} \boldsymbol{\alpha} \beta \boldsymbol{\alpha}$ $\nu \dot{c} \mu \varepsilon \nu$ ，see on $\alpha$ ． 210 ．
475－7．For $\pi \varrho i v . . . . \pi \varrho i \nu$ with optat．following see mar．at 475 ：for $\pi \rho i v \gamma^{\prime}$ öt $\tau$ with $\alpha \nu$ and subjunct．，also with indic．and optat．，see mar．at $477^{\circ}$ ．

Bek．（Homer．Blätl．p．89，8）notes that nowhere in H．is $\pi \rho i v$ followed simply by indic．סuлetéoc is epith．also of the Spercheüs，of the Scamander，and of ＂a river＂indefinitely in a simile（mar．）： so Hes．Fragm．coxir．In Ф．195－7 all rivers，as well as the $\vartheta \dot{\alpha} \lambda \alpha \sigma \sigma \alpha$ ，the fountains and the wells，spring（vóovб८v） from Oceanus．In T．7， 8 all rivers， except Oceanus，attend as deities the great Assembly of Olympus，and the nymphs come next．The statement in $\Phi$ ．is that of a supposed physical fact －one great cosmical water－system． Still，the dependence of rivers on precipitation，and their sympathy with drought or heavy rain must have been instantly observed．Hence their epi－ thet $\delta u \pi \varepsilon \tau \dot{\eta} s$ ，and their mythological relation to Zeus and Olympus，some－ times more closely expressed，as in the case of the Xanthus（ $\mathbf{\boxed { 5 }}$ ．434）by affiliation：in which，however，Zeus＇ own seat Ida，being the local source， helps out the relationship．The Ocean river was conceived as external to both $\gamma \alpha i{ }^{2} \alpha$ and oveoxyos，and hence is independent（ $\Sigma .607-8$ ，ef． 483 ）and keeps aloof from Zeus．In Hy．












a $\gamma$. 141 .
b $\alpha .6 \pi$ mar.
c $\beta .285^{\circ}$.
d d. 539, с. $256, x$. 198. 196, 566, $\mu$. 277.
e $\beta .263$ mar.
f $2.80, \Psi \Psi^{2} .20,180$.
g. 9. 347, 4)2; cf.
ж. 443, 2. 507.
h $\alpha .169$ mar.
: N. 74
k cf. $\gamma \cdot 165-9$.
1 cf. $\chi .119$.
m $\gamma .276$.

 $x \alpha \tau \alpha \dot{\lambda} \varepsilon \xi \in \geqslant$.
involves the notion of $\pi \varepsilon \dot{\varepsilon} \tau 0 \mu \alpha \iota$, as "flying". The word occurs as epith. of the image of " $\wedge \rho \tau \varepsilon \mu \mathrm{c}$, which was perhaps an aërolith, in Acts XIX. 35.
479. Эeoĩ these are not the Egyptian local deities, but those of Homer's own mythology, who recognizes none but his own theistic system.

483-4. $\dot{\delta} \delta \dot{\partial} \nu$, see oा 393. - $\mu \iota v$
 On reviewing the passages in the Ody. where $\alpha \mu \varepsilon \kappa$. stands with $\varepsilon$ हौ $\pi \varepsilon \sigma \iota$ and $\mu v$ volas respectively, the former far preponderate; and even if we add to the latter those in which बveteóusvos, or zome such participle, has $\mu$ vivosa subjoined, and those in which the phrase $\dot{\mu \varepsilon<~} \beta$ हго $\mu v \dot{v} \neq$ occurs, the majority remains as before. Obs. $\mu \dot{v} \otimes \circ$ plur. specisily means "narrative" or "tales", as inf. $59 \%$, uvi*olनเy "ٓeool re, "tales and talk" (cf. 2. 379), but also a speech or conversation generally; see $\eta .47,73,157,233$, 2. 511, y. 298 , Q. 488. The verb $\mu v$ Tiouct means in Ody. either "to tell a talo", or "to declare as with authority, oracnlarly", ote. At $\alpha_{0} 124$ mar.; d. 829 mar. the chief passages are cul-
 $\mu v 0 \eta \sigma \alpha\langle\mu \eta \nu$, "I could atale unfold".

[^30]the same original word, and assuming (2) that $\eta$ was the original, and therefore the Homeric form, and further (3) that words so differing should not be found in the same poem - all three questionable doctrines. For "dialectic varieties" "phonic modifications" seems preferable, i. e. slight changes in the sound to express a recognition of the difference between two forms of thought so closely cognate, as the simple hypothetical and the disjunctive. (2) and (3) seem unfounded assumptions; and ( 3 ), if I understand it aright, would tend to exclurle $\varepsilon l$ altogether. He follows up (2) by supposing that the copyists favoured $\varepsilon i$, and, agreeably to the norma loquendi of a later period, let it slip into the place of $\eta$. $\varepsilon l$ seems, however, to represent utrum and an in Latin dependent questions, "if" and "whether" in English ones. Thus it cannot be shown by the analogy of language that the conjunction which introduces such bifurcate questions must be the same as that which subjoins the alternative or. $2^{\text {ud }}$ branch of them: see further on $\gamma, 90-1$.
487. बंrウ่нovȩ, this adj. and $\alpha ँ x \lambda \alpha v-$ tog 494 inf . are found, like $\alpha \pi \varepsilon v \approx$ ทें and $\alpha \pi v \sigma r o s$, alike in active and pas. sive sense (mar.); see on $\gamma .88$ : also $\dot{\alpha} \pi \eta_{\mu} \omega v$ seems by an acerotion of positive moaning to stand sometimes for "heneficent".
488. Néarшю жиі ह́yढ̀ corresponds

2 ソ. 87; cf. 0. 268.
b $\boldsymbol{\alpha} .238$ mar.
c d. 471 mar.
d cf. $\psi$. 264-6.
e $\beta .369, \mu, 154$.
f $\alpha, 3$.
g $2.54, X .386$.
h M. 14 .
i $\alpha$.286, in Il. plus
vicies.
k $\lambda .383$, cf. $\gamma, 185$.
1 a. 197.
m t. 239, $\psi .176 ;$
cf. 9. 191, 369,
v. 166.
n $\delta .507$.
o $\gamma .291$ mar.
p d. 12.
q ס. 512, II. 687.













$\qquad$
489. F $\tilde{\varsigma}$. 491. $\pi \rho о \sigma \varepsilon \mathcal{F} \varepsilon \iota \pi \varepsilon \nu$. 493. Fi $\delta \mu \varepsilon \nu \alpha \iota$.

 $\varepsilon \pi \eta \nu$ ascripsit. $495^{5}$ pro $\delta \alpha \dot{\mu} \mu \varepsilon \nu$ Arist. $\vartheta \dot{\alpha} \nu 0 v$ vulg., Schol, H. $497 \dagger$ Zenod. quem refellit Schol. H. ex v. 551 . $\pi \alpha \varrho \eta \alpha_{S}$ Schol. H. (fide Pors.) sive $\pi \alpha \varrho \tilde{\eta} \alpha{ }_{S}$


 speech in $\gamma .277$.
499. Ä̛as, i. e. Oiliades. Virgil's account varies (En. I. 44-5). There Pallas, after he had been transfixed by a thunderbolt, turbine corripuit scomuloque infixit acuto. H. gives a cue to this in saying that Pallas owed him ${ }^{2}$ grudge; cf. $\boldsymbol{\gamma}$. 145 : but Poseidon would, on his own element, have guaranteed his safety, but for his presumption. Löwe here notices that Lycophron (Cassand. 392) follows H., and that the story had been painted by Apollodorus at Pergamus, and by Polygnotus at Delphi (Pliny XXXV. 9, Pausan. X. 26. s). - סoдexn@., еріthet of ships or (cf. фi $\eta \dot{\varrho} \in \tau \mu \circ \varsigma \lambda$. 349) of seamen, viz. the Phæacians, as using long oars, when it has the complementary phrase vavaindveot ${ }^{\prime \prime} v \delta \rho \varepsilon s$ (mar).
500. Tveñбuv, a mere cluster of rocky islets. Myconus, one of the Cyclades, is the region assigned to them by the Scholl. Spruner, Allas XV.,
makes a Gyros Pmt. the S. E. cape of Tenos. Virg. En. XI. 260 seems to take the S. E. point of Eubœa as the scene of Ajax's wreck, Euboïcce cautes ultorque Caphereus : and so Quintus Cal. XIV. 547 (Löwe). Distinct from both is the Gyarus to which state prisoners were exiled in the Roman Imperial period Juv. Sat. I. 73. X. х70. As $\gamma v e o s=x v$ xicros the name might be $=$ Cyclades, importing the disposition of the group not the shape of any individual islands: But this hardly suits $\Gamma v \varrho \alpha i \eta v \pi \varepsilon \dot{\varepsilon} \tau \rho \eta$ 507 inf . The name probably imports the shape, "rounded"; cf. रveos हैv
 round". દ̇лธ่ $\alpha \boldsymbol{\sigma} \sigma \varepsilon v$, the var. lect.


502. 'Ag $\boldsymbol{\eta} \nu \eta, \mathrm{H}$. perhaps tacitly alludes to his outrage on Cassandra in the temple of Pallas, cf. note on $\gamma, 310$, where a similar reticence is seemingly used; at any rate Virg. © $n$. II. 403 foll, has embodied a tradition transmitted probably by the Cyclic poets.




a 17.685, T． 113 ， 136－7．
b $\alpha .79$ mar．
c ef．$\gamma, 124-5, \beta$ ． 280，$\gamma .320, \beta$ ． 373 ． d App．B．（3）mar． e $\gamma \cdot 227, \pi$ ． 243 ，
X $\mathrm{x}^{288}, 4.450$ ．
｜K．47，П．${ }^{\text {K }}$ ， 76 ； cf．t． 497.
ge．${ }^{292}$ ．
h M．397，世．711， 656.


503．Ëeßcede，cf．Milton Comus．760， ＂I hate when Vice can boll her argu－ ments＂，and Eschyl．Prom．932，zoo ${ }^{\circ} \delta^{\prime}$ ， $\frac{\varepsilon}{\varepsilon} \times \rho i \pi \tau \omega \nu z \pi \eta$ ；where the notion is that of audacious temerity；comp，the expression＂to hurl defiance＂．－ cecav $\eta$ ，＂was led to presume＂，the pass．form points to the current notion of an external agency，leadinc man to be foolish or wicked，while the 1．aor． mid．$\dot{\alpha} \alpha \sigma \alpha ́ \mu \eta v$ expresses his yielding to that influence；cf．I． $115-6$, T． 95 （where Aristarchus＇reading Z $\varepsilon v \varsigma_{\varsigma} \alpha{ }^{\alpha} \sigma \alpha \tau o$ seems better that $\mathrm{Z} \tilde{\eta} \nu^{\prime} \tilde{\tilde{\alpha}} \sigma \alpha \tau_{0}$ as Nä－ gelsbach I．\＆ 46 would take it）， 137. Sometimes，as in the self－defence of Agam．T．${ }^{1}$ ，${ }^{12} 9,{ }^{\prime 2} A \tau \eta$ is personified as the Power $\eta \pi \alpha \dot{\sigma} \tau \alpha \varsigma ~ \tilde{\alpha} \alpha \tau \alpha t$ ；she being，by the usual theogonic device， a daughter of Zev̀，who，however， hurled her from Olympus in anger when he had himself suffered by her． This her fall supports the view of Gladst．II． 158 foll．，as embodying the tradition of the Evil One as tempting by guile．She also includes the notion of the evil so wrought recoiling on him who yields to it，even althongh he re－ pent（I．504－12）．Yet，as Nägelsbach （1．\＆ $46-7$ ）remarks，her personality is indistinct．Sometimes a power to tempt exerted by some deity，by Erin－ nys，or the indefinite $\delta \alpha(\mu \omega \nu$ ，is all that is meant（8． $261-2,2.61,0$ ． 233－4，T．88，270）；sometimes the notion of injary is most prominent，but probably nowhere without that of wrong as its basis．Thus comrades，sleep， wine，injure a man（x．68，p．296－7， Where the drunkard «acev 甲pivas olvce，bat just before oivos $\alpha \alpha \sigma \varepsilon v$ with pers．for obje）．Thus the power of ex－ ternal objects or argents to stimulate inward desire，or that of anch desire to mislead，might equally be personi－ fied by＂$\Delta v \eta_{1}$ ，and not improperly，since
such＂temptations from within and from without coincide and imply each other＂（Bp．Butler Anal．P ${ }^{\text {t I．Ch．iv）．}}$ So as regards the consequences：a man regretful after folly，or repentant after sin，experienced a change in his af－ fections towards certain objects；that change implied a power，which he would at once in Homer＇s language personify as＂A $\tau \eta$ ：and if retribution， or a calamity viewed as such，over－ took him，this would probably be a function of the same person．Thus wrong done，woe ensuing，temptation exerted，and yielded to，all meet in this complex ethioal notion．

504．déx．Эモఱ̈n，cf，Eschyl．Sept．

 $\varphi \eta \sigma \iota \nu \quad x_{0} \backslash \tau . \lambda_{0}-\varphi v y \varepsilon \varepsilon \iota \nu$, for this aor．see on $\beta$ ．280，and ef．mar．Löwe cites Senec．Agam． 534 foll．

Tandem occupatâ rupe furibundum intonat
Superasse nunc se pelagus atque ignes；juvat
Vicisse crelum，Palladem，fulmen， mare；
and a paraphrastic expansion of the pre－ ${ }^{8 e n t}$ passage from Quint．Cal． 564 foll．


505．$\mu \varepsilon \gamma \dot{\alpha} \lambda$＇belongs to $\alpha \dot{v} \delta \eta^{j} \sigma \alpha \nu \tau 0$ here not to exx $\lambda v \varepsilon v$ ；Homeric usage con－ stantly joins $\mu \varepsilon \gamma \alpha \dot{\lambda} \alpha$ with words of uttering，shouting and the like（mar．）．

506．Tpiacevev，so in Eschyl．Suppl． 214 and in Pind．Ol．IX． 30 （retódov－ ros）this appears as Poseidou＇s weapon． It was originally the fish spear（Plat． Soph． 220 c ）used for large fish，e．g．the tunny，the hook and line being（x）vior roíg óliyourt，$\mu .252$ ．The commotions and convulsions in which see and land often sympathize were ascribed to the trident－wiolding Poseidon；cf．T． $57-8$

a d. 159 mar.
b d. 503 mar.
c $\xi .137$; cf. $\alpha$.166, T. 85.
d $\delta .502$.
e $\lambda .406$; cf. $M$. 327.
f $\gamma .287$.
g. cf. $\mu .72$.
h 1.275, A. 181-2. $\gamma .287$, 九. $80, \tau$. 187.
j £. 419-20, \%. 48 , ч. $316-7$, v. 63 ; cf. Z. $346, T$. 378.
h $\xi .35$.
1 w. 150 .
m e. 238, 459, $\sigma$. 358, $\beta .391, \gamma$ 294.
n B. 106-7.

- App. E. 5 mar.












507. $\eta^{2} \lambda \alpha \sigma \sigma \varepsilon \nu$ Гvé $\eta \nu$ Bek, annot. 508. pro $\mu \varepsilon i \nu \varepsilon \varepsilon$ Schol. H. $\mu i \mu \nu \varepsilon$. 511[]

 horum. vv. ordinem mutavit, ut qui 319 et $3^{20}$ in nostro textu sunt, sint 317 et ${ }^{318 .}$ 517. $\hat{\varepsilon} \sigma \chi \alpha \tau \imath \eta \eta_{s}$ Harl. a m. primâ et Schol.
 к๙еп $\nu \alpha$.
507 ; ${ }^{2} \lambda \alpha \sigma \varepsilon$ x. t. $\lambda$. "drove at the rock" $i$. $e$. struck it ${ }^{\text {, }}$, so in $\varphi .219$ oviไìv $\tau \dot{\eta} \nu \ldots \mu \varepsilon \sigma \tilde{v} s \eta^{\eta} \lambda \alpha \sigma \varepsilon$, "wound which the boar inflicted on me", where $\boldsymbol{\tau} \dot{\nu}$ is the accus. of the equivalent ob-
 afong the calm" the neut. verb of motion becomes by usage transitive; of. to "run the blockade".
508. tò xןஸ̃t. seems merely to heighten the contrast between his momentary security and his subsequent fall.
509. $\chi \alpha \tau \tau \dot{\alpha}$, "down into"; but $\varepsilon .377$ "along". ánei@. zuraiv., these epithets are not elsewhere found conjoined. Their union is most expressive of the momentary aspect of the sea "boundless, surging" - to one falling suddenly into it. Out of several other classes of epith. including, $\eta$ そeo-
 ${ }^{2} \chi$ जैv $\delta \varepsilon \nu \tau \alpha, \mu \varepsilon \gamma \alpha x \eta \dot{\tau} \varepsilon \alpha$, [see App. B (4)] none, nor any two combined would have been so forcible here.
${ }_{511}$. This v , was current in none of, the editions (ėxסó $\sigma \varepsilon$ cs), says Eustath.,
 sou being assigned seems to imply that
the external evidence in its favour was adequate. As regards internal grounds of rejection, the earlier clause is formulaic (mar.), for the latter cf. $\varepsilon$. 321 -3 : it suits Proteus, as a grim irony against him who defied the sea and its powers: - "So there was an end of him (with all his boasting) after a mouthful of salt water!"
510. Mccacić $\omega y$, see on $\gamma .287$.
${ }_{517}$ óvt is said by Faesi to refer not to $\frac{\varepsilon}{} \varepsilon \chi \alpha \tau$. but to $\alpha$ yeoṽ; but cf. $\varepsilon$.
 $\mu \alpha x \rho \dot{\alpha} \pi \varepsilon \varphi \dot{\chi} x \varepsilon \iota \nu$, $\delta$. $563-4$ - $\pi \varepsilon i \varrho \alpha \tau \alpha$

 toveg $\alpha<\lambda \lambda o$; from all of which it is unlikely that the rel. clause following the phrase relates to the position of the ${ }^{\alpha}$ र̌eós generally rather than to that of ${ }^{2} \sigma \chi$. Besides, to say that Egisthus lived in the $\dot{\alpha} \gamma$ eos of Thyestes is poor; for where else should he have lived who had usurped the royalty wh. was once Thyestes'? To say that he lived in its $\varepsilon$ é $\chi \alpha \tau$. has some descriptive force. The extremity of Agamemnon's territory trenched on that of Pylus, and in I. 150 Cardamylê, and other cities perhaps on the W, side of Tænarus, are apparently claimed by him, but
















[^31]| 520. Foixad'. | 522. Finv. | 523. Fiod . |  | \& $\mathcal{E i}$ - |
| :---: | :---: | :---: | :---: | :---: |
|  |  | 533. $\dot{\alpha} \mathcal{F}$ ¢ | 534. FEidór'. |  |


all this side, including of course Malea itself, is out of the apparent course from Troy to Mycenæ.
519. $x \varepsilon i \vartheta \varepsilon \nu$, if the whole passage be retained as it stands, this should mean the last named locality, the $\dot{\alpha}$ yoon fox.; but this does not suit the notion of the ovpos bringing them home 520 , which should mean from the rovzos not from the $\dot{\alpha} \gamma \mathrm{p}$. $\dot{\varepsilon} \sigma \boldsymbol{\chi}$. Further their being brought ayoov $\{\pi \ell \sigma \chi$. serves no poetic parpose whatever. Then, too, $\partial \pi l$ twice repeated with same case but in different sense, é $\pi l$ móvrov "over the sea ", $k \pi$ ' $\varepsilon \sigma \chi \alpha \tau$, " $\frac{0}{}$ the extremity", is harsh. Again aóvzov ' $\pi^{\prime}$ lxo. is used elsowhere (mar.) of a storm driviug voyagers out to the open sea away from any shore, which makes it less suitable to make $\dot{\alpha y \rho o u ̄ ~}\left\langle\pi^{\prime} l \sigma \chi\right.$ a mere extention of the same drift. Therefore the lines $517-8$ either are apurions of have been diaplaced from their context. They might, if retained, follow 528 , or as Bek. sots them, 520 ; see spp. E. . s.

528, exeßriaeto is used most commonly of mounting a chariot (mar.).
 - xéovt', obs. plur. verb with neut. plur. noun; see on ${ }^{\kappa} \mu \varepsilon \lambda \lambda 0 \nu \beta$. ${ }_{5} 56$.

524-37. On the details of the story here compared with other forms of the tradition see App. E. 5 .

527-8. Seber's Index gives $\vartheta$ ov́g ${ }^{-}$ Sog ci $\lambda x \eta_{g}$ about 20 times in Il., in which $\mu \nu \eta \sigma \alpha \sigma \vartheta \varepsilon$ Э Ovं . $\dot{\alpha} \lambda x \eta_{S}$ is a formula of warlike exhortation, in Ody. only here. The accus. is fovelv,
 i. e. Egisthus.
535. Étég $\omega 9 t$, the murder took place, in Homer's rersion of it, in the $\mu \varepsilon ́ y \alpha \rho o v$ or great hall of the palace, used commonly for the banquet. . Evépoot has, in respect of this, a peculiar mesning, 'at the further end or wall'; cf. Extépover App. F. 2 (26). Thus the dóxog was secreted somowhere in tho $\mu \hat{k} \gamma_{0}$; but details are wanting.
534. Eidrat', see on $\alpha$. 37. - áv $\dot{\eta}_{-}$ yege is perhaps part of the action illustrated by the simile, as the animal marlsed for slaughter was firat fetched
a $\lambda .411$.
b）$\Pi .457$.
c ef．A． 397.
d $\tau, 219, \gamma, 165$.
e A．691．
f $2.388-9 .{ }^{1}$
§ 火．496－500．
h $\delta .481$ mar．
i $\varepsilon$ ．$\delta 2$ ，
$k \delta .426$ mar．
1 d． $833, \xi .44, v$.
207, ミ． $442, \Omega$ ． 558.
 165.
n cf．$\delta, 103, \lambda .212$ ，』． 227.
－d． 349 mar．
p $\alpha .68$ mar．
q $\boldsymbol{B} .347$ ，cf．$\Omega$ ． 524.
$r \pi .44$.
s $\omega_{0}$ ． 284.
$t$ cf．H． 144.
u．v． 229 ；cf． $\boldsymbol{\sigma} .27$ 个．
v $\sigma$ ．61，K． 220.
w ס． 840 ，o． 165 ， If． $598,600, \Omega$ ． 321.


#### Abstract

               




 （cum emend．－$\delta \omega \nu) \mathrm{Cl}$ ．ed．Ox．，$\pi \varrho \circ \sigma \eta v \dot{\delta} \omega \nu$ fere cæteri．
from the pasture；see $\gamma .421$ ，also $\tau \varrho \varepsilon$ is


535－6．The sense of the var．lect． $\delta \varepsilon \iota \pi v \eta{ }^{\prime} \sigma$ ，as measured by the simile， is weaker than that of $\delta \varepsilon \iota \pi v i \sigma \sigma \alpha s$ ， wh．indicates the image of the beast fattened for the knife，and knocked on the head while at his manger．The same idea prevails in $2.412-5$ where the comrades of Agam．x $\quad$ civovio；$\sigma \dot{v} \varepsilon$

 xatをンt．，aor．of simile，see on 338 sup ． $\beta \circ \tilde{v} v$ غ̇it ழ．，this simile，designating the helplessness of superior strength （cf．$\gamma$ ． 250 ）through supine security， seems，as it were，a melancholy reflex of that found B．480－1，where Agam． armed and leading his host to war is compared to＂the bull mightiest of the herd＂．

539－41．The violence of the emo－ tion of sorrow is even more intensely manifested by Achilles for Patroclus， and by Priam for Hector；but neither does self－reproach or the sense of total ruin and loss to self and people em－
bitter Menelaus＇loss here，nor is his loss enacted before his eyes，but only narrated by Proteus．

544．©́vvouv，with the sentiment cf．（mar．）ov $\gamma \alpha \varrho$ $\tau \iota \varsigma ~ \pi \varrho \tilde{\eta} \xi \iota \varsigma ~ \pi \varepsilon ́-$
 Buttm．Irr．Verbs s．v．$\Delta A-$ ，（4）gives this as an epic fut．from that stem formed from fut．$\delta \alpha \varepsilon ́ \omega$ by contraction， $\delta \alpha \varepsilon ́-o \mu \varepsilon \nu \delta \eta^{\prime}-o \mu \varepsilon \nu$ ．So the fut．$x \varepsilon \varepsilon$－$\omega$ becomes $x \varepsilon i c o$ by contraction，and this is shortened to $x$ ś $\omega$ ，and of these forms we have infin．u\＆tźu\＆v and participles
 The use of the $1^{\text {st}}$ ．pers．plur．seems a touch of sympathy between the sea－ god and the hero whom his news has so afflicted－shown further（as Eustath． remarks）by his waiting to be further questioned when the fit of grief was over．
$546-7$ ．For the moods of verbs here， see App．A． 9 （r）．With indic．，as $x \tau \varepsilon \check{v} \varepsilon \dot{v}, x \varepsilon v$ is rare，the optat．ब่v $\beta$ 垪б人८s expresses the uncertainty of a further consequence depending on the first uncertainty expressed by $\ddot{\eta}$














a d. 495,
b d. $373,377,466$.
c d. 471.
d i. 505, 531, w. 104.
e d. 798, H. 221.
f $8.13-17, \varrho$. 142-6.
g B. 721.
h x. 201, 409, 570, 2. 5,466, Z. 496 . i cf. o. 311.
k f 141-2.
1 §. 224, cf. $\beta .212$,
291-2, ס. 669.
m $\beta$. 403 mar.
n $\gamma .142$ mar.
o $x$. 473; cf. 477.
p d. 26.
q $\gamma$. 263, d. 99.
re. 3u8, $\mu$. 342 , §. 274, H. 52.
$\mathrm{s} \cong .200-3,301$.

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 scholl. H. P. Q., [] Bek. Dind. Fa., Liiw. 554. $\alpha \dot{v} \tau \iota$ Ern. Cl. ed. Ox. $\alpha$ v̇i'x' Wolf.

553 is said by the Scholl. to be rejected by all the ancient copies, as being opposed to the previous statement of the speaker in 496 - 9 sup. Ni. urges apainst this that phrases
 distinctive meaning by usage, and become mere formula meaning vaguely "under any circumstances", and cites Lobeck Phryn. p. 764, who is of the same opinion, and who has adduced

 non videt, hoc tantum dici gualqual sunt". But the question whether Odys. be alive or dead, is that on which this whole portion of the poem turns. Hence we cannot suppose that words which state that question could here be used withont their full signiticance. It is true that Menel, has a natural tendency to despondency, and of this he has already given a token in 810 foll. 881 -2, passages, which, as Löwe thinks, may have given a hint to the copyist who probably inserted this $v .$, wh. is not, perhape unsuited to the character of Menel. (sce App. E. 8 (2) (3) (16)]; atill is seems too atroug a contradiction of Proteus' words ub, sup. to occur in the sawo conversation.

That Menel. on Telemachus' visit, seeing that Odys. was still missing, should indulge in gloomy forebodings, is not similarly inconsistent.
559. غ่лท่ৎєтноє, see on $\beta .403$. Crusius s.v. refers this to $\varepsilon \tau \alpha \tilde{\imath} \rho o t$, but see छ. 224 where it qualifies $\nu \eta \xi^{\prime} ;$ and so presumably here. Cf, סoдıxךеध́$\tau \mu 0 \iota \sigma \iota 499$ sup. and note.

563-9. Hes. Opp. 170-3 makes those heroes who escaped death dwell

 $\beta \alpha \vartheta v \delta i v \eta \nu$,
adding paul. sup. that it was हs, $\pi \varepsilon i^{i}$ pora yoins apart from men and far from immortals, and that Cronus reigned among them; who, however, (Theog. 851) is placed "nnder Tartarus" with the Titans; cf. ©. 374-9, O. 225 and Q. 478 -81, where the $\pi \varepsilon i \rho \alpha \tau \alpha \gamma \alpha i \eta s$ (mar.) are distinguished in their penal aspect by the epithet $v \varepsilon i \alpha \tau \alpha$, and $n \alpha l$ nóveoto is added; "there sit Japetus and Cronus, solaced by neither sunbeam (ef. 2. 15-19) nor breeze (contrasted with 567 here), but with deop Tartarus around". H. only knows Cronus an in a atate of punishment and exclusion, but the "euds of earth". from thoir remotenoss, are the seat of
a $\delta .586$
b $\eta .323$, =.321-2. с ef. $\zeta_{i} 43-5, \eta$. 117-8.
d K. 7 ; cf. 0.170 , M. 278-80.
e $\xi .522$. f cf. $\boldsymbol{I I}$ 150-1.
\% $\gamma, 289$, ر. 421 ,
h ८. 139, O. 626.
i $\mu .105$.
k $^{\prime} \boldsymbol{E} .795$; cf. $\boldsymbol{A}$. 621-2.
l є. $111,358,48$, 70, ס. 771.

$\tau \tilde{\eta} \pi \varepsilon \varrho \varrho$ @ $і ̈ \sigma \tau \eta ~ \beta \iota о \tau \eta ̀ ~ \pi \varepsilon ́ \lambda \varepsilon \iota ~ \dot{\alpha} \nu \vartheta \varrho \omega ́ \pi о \iota б \iota \nu . ~$



 $\psi v \chi \grave{\eta} v \dot{\alpha} \nu \vartheta \varrho \omega \dot{\pi} \pi \iota \iota$ Pindar. Schol. (Barnes.) 569. abesse a quibasdam exx., in nonnullis legi píhos है $\sigma \sigma l$ monent Scholl. H. P. Q.
these sequestered heroes, as the "ends of Ocean" ( $\lambda$. 13) are of the dead, the former glad and ever-fresh, the latter gloomy and cheerless. H. says nothing of islands, but the Ocean sending $Z_{\varepsilon \varphi} \dot{\alpha} \boldsymbol{\alpha} \eta \tau \dot{\alpha}$ S favours the notion of the 'Hlvícov $\pi \varepsilon \delta$. being in the far west. On the passage see App. E. 8 (2) and 9 (8) note.
564. 'Pod $\dot{\prime} \mu u c v_{0}$., son of Zeus and a daughter of Phœonix, and brother of Minos; he is not here introduced as judge, which office has regard to the penal view af the departed (Virg. EIn. VI. 566 foll.), but as sharing the abode of the heroes by privilege of birth, as Menel. (569) by marriage. Yet a glimpse of some such office appears in his being brought to Euboea "to visit Tityus" by the Phæacians; Tityus beirg among the doomed ( $\lambda .576-9$ ), and his offence having been committed at Pythô not far from Euboea (mar.). Yet Pind., Ol. II. 129-40, who also makes the retreat of the blessed an isle of
 $\delta \varepsilon \varsigma \propto v ̄ \varrho \alpha \iota \pi \varepsilon \varrho \iota \pi \nu \varepsilon ์ \circ \iota \sigma \iota \nu)$, introduces the "just decrees of Rhad." into the picture, and, more notably, makes Cronus and Rhea - so far from penal humiliation -. the centre of the beatified scene.
565. envorn, the notion is the
 "living at ease". $\beta$ cotr', only here in H., elsewhere ßiozos; in Hy. VIII. 10 we find $\beta เ$ ótŋт $\alpha \alpha$ from nom. $\beta \iota o ́ t \eta s$.
 scription, chiefly negative, and which may be compared with that of the abode of the gods (mar.), suits the climate of Madeira and the Canaries
with their equable temperature; the prevalent wind over the western ocean may be a reflex of the trade-wind. These mere general facts were known to H.; a little later, as the peak of Teneriffe is visible at 100 mile , some of that group may have given Hesiod the outline of his $\mu \alpha n \alpha \rho \omega \nu \nu \eta \eta^{\circ} \sigma o \iota$ (above). The Zephyr. "ever" blows, as an element of the delightful temperature, and the negatives of 566 imply uninterrupted sunshine. Comp. the absence of the sunbeam and the breeze in the abode of the Titans, ©. 480-1. Hence Milton has perhaps derived some images in his epilogue to "Comus", although blending others with them.
Spirit. To the ocean now I fly, And those happy climes that Where day never shuts his eye, There eternal summer dwells, And west-winds etc.
Wolf (Prolegg. XLIX, 253, note 39) mentions (teste Sallust.) another passage descriptive of Elysium once found in H., but wh. has disappeared from our texts. vepetòs, snow-storm or drift; ef. víròs of rain. vı甲 ${ }^{s}$ s is a flake; cf. M. ${ }^{27} 8$ vı甲ódes $\chi$ tóvos: víp $\omega$. is found ib. 280.

569 is rejected in some edd. (Scholl.). $\sigma \varphi i v$, dat. of special reference, as it were "precious in their sight" (mar.). Was Menel. not to die? The text only says he was not "to die in Argos", referring to the death of his brother there, but to be sent by the gods to the Elys. plain. Yet on the whole this implies not only an extension of life and a
















a d．425－31 mar．
b 9．34，2．2， $\boldsymbol{\pi}$ 。
403，423，A．141，
$=76, \pi .348$ ．
c cf．8． 261
d A． 450 ，B． 424
－6；cโ． 0.496.
－App．F． 1 （13） mar．
f d． 473 mar．
g $\mu, 180$.
h cf．$\lambda .77-8, \mu$ ．
15，v．22，o．497，
A． 435 ．
i d． $477-8, \xi .25 \%$ ．
k J． 35 2 mar．
$1 \gamma .11 \%$
m 2．75，щ．141， w．80－1，H．336，
cf．$\alpha, 291$ mar．
n ท．333；cf．Г． 413.
o e 148－9．
d． 520 mar．


 579． $\begin{gathered} \\ y\end{gathered}$ $\delta i \delta o \sigma \alpha \nu$ Harl．Wolf．
solace after its woes，but an ultimate exemption from death：although，as the Tyndaridæ were only allowed by Zeus an alternate life between them，and that $ข \varepsilon \varrho ป \varepsilon v \gamma \eta \eta_{s}$ ，after submitting to death （2．300－4，$\Gamma .243-4$ ），it is not consi－ stent that Menelaus should attain im－ mortality by marrying their sister．The Tyudaridso probably embody in myth the netural alternation of seasons，and so far support the view that the tale of Troy is developed from nature－myth slso．Earip．Androm． 1253 foll．ha adopted from this passago the immor－ tality of Pelens for＇Thetis＇sake，see


The tale of Proteus being told，Menel． narrates bis retarn from Pharon（sup． 355 ，to the Nile，how he perturmed nil dues to the deities and to his bro－ ther＇s memory，and sailed home．He then invites Telem．to stay，and offers him an unsuitable present．
570．Cf．Virg．Gearg．IV．s28，Hipe Proteus：et se jartu dedill wequor in al－月UM．OD． 1.
tum，and Ov．Met．XI．250，Dixerat haec Proteus et condidit cequore vultum．

571－6．See notes on d．425－31，and
 т．2．，see App．F．I（21）． $\boldsymbol{\varepsilon} \mu \boldsymbol{\mu}, \boldsymbol{\nu} \boldsymbol{v}_{\mathrm{g}}^{\mathrm{g}}$ is here a faint personification，brought fully out in Hes．Theog．-756 foll．，where $N v \dot{\xi}$ goes forth having $T \pi v o s$ in her arme．Ou $\dot{\varrho} \eta \gamma \mu i \nu v e$ ，as being of the water rather than of the land，see Lid－ dell and S．8．v．On 576 see notes on $\beta$ ．r．

577－80．See App．F． 1 （6）（7）（10）（14）．
581．See on f．351，355， 477.
583－4．Menelaus＇piety and bro－ therly affection are alike marked here； see App．E． 8 （3）（8）．He might sup－ pose that E．gisthus＇ascendancy would prevent any such tribute from being paid in Argos．See also note on $\gamma$ ． 109．The scholl，will have it，the monument was inseribed；but some symbol only like the oar of Elpenor （h．77，$\mu .15$ ，of．Virg．A：n．V1．233）， would probably be urectod．Of course there would be a б夭 $\bar{\lambda} \lambda \eta(\mu, 14)$ ．

585－6．Menel．evidently rcognizea
a d. 564.
b $\alpha .309$ mar.
c $\beta$. 374 mar.; cf. ${ }_{781 .}^{2}{ }^{174-5}, \Omega$.
d $\eta .132$ et scepius.
e cf. $\boldsymbol{H} .156$.
f o. 602, $\tau .101$, 7. 402.
g. App. A. 8 (3) mar.
h d. 543.
${ }_{1}$ c. 315 , $\delta, 599$.
k $\chi \cdot 500, T \cdot 446$, A. $89, \cong 328$.

1 छ. 144, P. 439; ef. $\vartheta$. 414 .


 жаi то́тє б' $\varepsilon \tilde{v} \pi \varepsilon ́ \mu \psi \omega, \delta \omega ́ \sigma \omega ~ \delta \varepsilon ́ ~ \tau о \iota ~ \alpha ’ \gamma \lambda \alpha \alpha^{d} \delta \omega ̃ \varrho \alpha$

 $\alpha ่ \vartheta \alpha \nu \alpha ́ \tau 0 \iota s, ~ \varepsilon ́ \mu \varepsilon ́ v \varepsilon \nu \nu \varepsilon \mu \nu \eta \mu \varepsilon ́ v o s ~ \eta ้ \mu \alpha \tau \alpha ~ \pi \alpha ́ \nu \tau \alpha$."




596. ov่ $\delta \dot{\varepsilon} \mu \varepsilon$ foíxov.
589. $\pi \varepsilon \dot{\varepsilon} \mu \pi \omega$ Ernest.
the fair breeze as a direct answer to his adoration of 582 , and the pious phrase with him is no mere form; see App. E. 8 (3).
588. The term of invitation is beyond the usual length in $H$.; see on $\beta$. 373-4.
 "a pair with a rein-horse ( $\pi \alpha \rho \eta \eta_{0} \rho$ ) "): the latter ran outside the flank, attached only by reins ( $\pi \alpha \rho \eta \circ \rho i \alpha L)$, and completed the "turn-out" for war. It was a resource in case of either yokehorse failing. Thus the gods drive no
 one, a mortal steed, rather it seems as a trophy, beside his immortal pair (1. 148 foll., cf. 467 foll.). Also in the race no $\pi \alpha \rho \eta \eta_{0} o s$, as being there a mere incumbrance, is used ( $\Psi .295$ ). In ©. 184-5 Hector drives a team of four, perhaps two $\pi \alpha \rho .$, to battle - a trace perhaps of the boastfulness which marks him. In $\boldsymbol{v}$. 8i a simile of a team of four running $\dot{\varepsilon} v \pi \varepsilon \delta i \omega$ occurs. The offer of the chariot etc. is a sample of the sanguine and unpractical side of Menelaus' character; see App. E. 8 (19) end.
594. $\mu \grave{\eta}$ ס $\boldsymbol{\eta}$ x. $\tau$. ג. Telem. here begs not to be detained and ( 598 inf .) urges a reason for declining the lengthened stay proposed by Menel., and the next time that the story reverts to him (o. 7,8 ) he is still with Menel. at Lacedæmon. Yet in this interval occurs the departure of Odys.
from Ogygiê, his eighteen days' run, shipwreck, concealment, discovery by Nausicaa, entertainment by Alcinous, escort to Ithaca by the Phæacians, and colloquy with Pallas there, who says that Telem. is then "leisurely staying" at Sparta (v. 423-4), and his reception by and stay with Eumæus ( $\varepsilon ., \ldots$. . $\xi$.). To give space for all this Telem. must have staid nearer a month than 11 days with Menel. (Ni. ad loc.). In order to evade this inconsistency Jo. Car. Schmitt, de $I I^{\text {do }}$ in Odyss. Deor. concil., would make the mission of Hermes to Calypsô in $\varepsilon$. synchronize with that of Pallas to Ithaca in $\alpha$., so that Odys. would quit her isle on the same day ( $6^{\text {th }}$ of the poem's action), on which Menel. tells Telem. his tale. Such parallel continuations of distinct branches of the plot are not, however, in Homer's manner. His groups succeed each other in their share in the action, and the same law applies even to individual persons in the same group. As a single marked instance may be taken the attendance of Iris and Apollo, summoned by Herê to Zeus, in O. 143 foll. Zeus gives Iris her errand first, and the poet follows out to the end this branch of the action by narrating that whole errand and its issue. This done, he reverts to Mount Ida with the words
 (220): which, if pressed, imply that Apollo is kept waiting for his errand













## a d． 239 mar．

b $9.368,429$ ．
c \＄． 460 mar．；cf． a． 304 ．
d A． 252.
e a．315，ס． 594.
f ce． 312 mar．
© $\varphi .214$.
h t．257，$\gamma .438$ mar．
あ． 351 ：cr．е． 93 ， 94,97, B． 776 ， 348.
k d． 41 mar．
1 d． 41 mar．
m 9． 121.
n 2．124，v．242－3， 246.
－v．103，347，$\Sigma$ 512 ；cf．ג． 275. p ข． 242. q ち．307，v．235， $0.97, \Gamma .135, \mathcal{A}$ ． $371,0.740$ ．

597．Fér
599．Arist．$x \varepsilon$ pro $\mu \varepsilon$ ，Harl．marg．，mox é＠v́xoı̧̧ text．606．$\alpha i$ yíßozov x $\alpha \boldsymbol{\mu} \mu \tilde{\alpha} \lambda$－
 608．$\delta$＇$้ \tau \iota$ Harl．
all the while Iris is performing hers． But the poet has no sustained con－ sciousness of personages off the scene．

 see App．D．

601－8．Lüwe cites Hor．Epist．I． vir， 40 foll．，Haud mate Telemachus ．．． Non est aptus equis Ithacre locus ete． On this speech and the reply of Menel． see App．E．3，p．Lxxy，and 8 （11）（16）．

602－4．$\pi \varepsilon \delta i=10$ ，see App．D．3．－ 2wzòg，not the plant of b． 93 foll．， where men eat what is probably a fruit，but the well known＂clover＂， still common in moist grounds in Greece，and now called there $\tau \rho \iota$－甲údse，Kruse＇s Hellas I．346．Virg． Georg．III． 394 recommende a lotus for cattle．as augmenting their milk．－ xvixelpoy，the cyperus rotundus Linn．， very common in the Greek islands still： ef．Theocr．Idyll．I．106．In Hy，Merc． 107 we have xvinetoos，$\dot{b}$. －̧ecui ．．． 2pi，see on 41 sup．

6ob．Expertog．Ni．explains this ＂exposed，lofty，jatting＂，but assigns no etymol．grounds，nor includes the kindred zodvyiparog，ueed（mar．）of sini，yáuos，ripn ete．，and whirh can only be from Eocim．In Hy，Apol． Py． 351 （ 529 ）which he quotes，the line sooms corrupt，and $i \pi$ riporos （ «́óces）or súpooozos should perhaps be read；of．बvjporos 6．109，123．In Hes．

Theog．${ }^{7}$ ，Opp．63，Frugm．XCIII． 4, हnn if from éóco；and so in Pind．Pyth．
 ঠóg $\alpha v$ ह $\pi \eta \varrho \propto \tau 0 \nu$ ．Line 606 should probably follow 608 ，and may have been transposed by some early critic offended by the homoioteleuton of $\lambda \varepsilon \varepsilon$－ $\mu \dot{\omega} \nu$ and $\varepsilon \dot{v} \backslash \varepsilon i \mu \omega v$ closing consecutive lines．Löwe would give $\alpha \alpha \boldsymbol{l}$ here the force of quamis，better perhaps with five Scholl．that of rairot，＂and yet＂， the lines standing as they are；but if transposed as suggested，the $\kappa \alpha l \mu \tilde{\alpha} \lambda$－ hov èr jo．will correspond to xal（both）

$60 \%$ ．teg $\nu \eta \dot{\sigma} \omega \omega \nu$ ixл．，as a cor－ roboration of this，Odys．and Ajax Telamon，are the only chiefs of fore－ most note who never in the Il．appear in chariots．They are both islanders． Diom．and Odys．capture together the equipage of Rhesus；but Diom．，not Odys．，drives it into the camp，and stalls the horses with his own（K． $529-30,566-9)$ ．Idomeneus of Crete is in a chariot in P． 609 foll．，and Meriones his comrade engages in the chariot race in $\Psi .351$ ；but Crete is
 то́дтolis（B．649），and，although a y $\alpha i \alpha$ ．．．．．．repipguros（ $\tau .172-3$ ），is no－ where called a vijoog，a terin limited by H ．to islands of amill compasa．
608－10．The notion of zexdicerces
a 15.555.
ค と．181，A．361， E．372，Z．485， З． 127 ；сf．${ }^{\circ} .302$ ．
c＠． 479, т．255，
E． 95 ．
d J．827，s．25；cf． ع． 98 ．
c o．113－19．
［ $\xi .326,0.101, \tau$ ． 295, A． 132.
© App．A． 8 （1）mar．
h e．223，\％．210，25？． v． $366, X \cdot 335$ ；cf． $\xi .234$.
（ ）． $132 ;$ ef． $1 \zeta$ ． $232-4, \quad \psi .159$ $-61$.
k w．75；cf．ク． 92 ， （．）．195，之，31 1－ 8i1，473－7．
$1 \% 130$ mar．
m App．D． 11 mar．
n 4.145, т．258， $\omega .405, \Sigma^{2} .60,441$ ．
o hic v．sæpissime p $\ell .7, \eta, 102,0.467$.
q $\beta$ ． 259 ；cf． 299 300.
$r$ cf．$\varrho .170-1, u$ ． $163,174$.
s $\nu .19$ ．
















${ }^{613}$ ．$\delta \tilde{\omega} \rho o v$ Bek．${ }^{617}$ ．dubium an proprium nomen $\Phi$ $621-4$ ．［］Bek．Dind．62I．pro és Schol．H．$\alpha \sim \alpha \alpha_{0}$ ．
seems to be that of＂leaning on＂or， as here，＂sloping towards＂（mar．）．On

6ri．Menelaus＇enthusiastic sympa－ thy with his juniors，and his delight at recognizing their father＇s traits in them are part of the generous eleva－ tion of his character；cf．his words 206－7 sup．to the young Pisistratus： contrast with this the barely passing touch which Nestor gives to the same thought in $\gamma$ ．124－5．Nor in 9.126 does Odys．，although noticing a similar fact，so expatiate upon it．

615－7．Tetvyúćvov does not ne－ cessarily imply a high degree of finish， being used $c$ ．$g$ ．of Polyphemus＇milk－ vessels，but ouly＂wrought＂or ＂fashioned＂．On the xentウ̀ here described see App．A．（8）i．－Etoo－ vícv，see App•D．11．－Tcióduros， some who take this as an adj．say that Sobalos or Sethlos was his name．
621－4．Wolf，Prolegg．78－80（131 －3）rejects these lines as＂ipsa ora－ tionis insolentia et ambiguitate duris－
simi，nihilque Homerici coloris haben－ tes＂．The＂obscuritas＂he illustrates by saying that Eustath．thought they referred to the suitors at Ithaca，not， as plainly shown by Spohn（de extr． Od．par．pp．9，10），to the palace at Sparta．Eustath．also took dccrvuó－ $\boldsymbol{\nu} E \boldsymbol{G}$ in sense of＂cooks＂；cf．o． $46 \%$ ． The lines form indeed a very weak bridge over a rather sudden chasm of transition and are probably some dia－ sceuast＇s work：remove them and we have the passage $\rho .126$ foll．From the way in which we suppose the Homeric poems first composed and recited，no abruptness of transition need startle us； and，when reduced to a whole，such points of articulation are just where we should look for padding．Whoever com－ posed 621 －+ seems to have had an हैo ${ }^{\prime}$ vos in view；as the ordinary form of entertainment by a king，after the extraordinary one of a $\gamma \dot{\alpha} \mu \mathrm{o}$ s had been despatched；see $\alpha .226$ and note．The word $\dot{\varepsilon} \pi \varepsilon \mu \pi 0 v$ implies that the＂wives＂ were according to custom not present at the banquet of the men．Ni．．how－















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ever, inclines to allow the passage as genuine.
623. \%aג2ıze., see notes on c. 334 , and on $\gamma .394$.

625 foll. The scene here changes to Ithaca. Noëmon by his enquiry of Antinoüs about his ship interrupts the suitors' sports, who, startled at the news of Telemachus' departure, concert measures to waylay him on his return. Medon, overhearing their plot, informs Penelopê, Which of the days since 'Telemachus' departure is here resumed, is not directly, stated. An-
 left unanswered; but v. 656 shows that it was not the first day. Doubtless (ses on 594 sup.) the same $6^{1 \mathrm{l}} \mathrm{dry}$ of the whole action, left untinished at sparta, is meant to be continued.
627. Deciade, the fee is =... कทㅁ; see on $\delta$. $x$ : the ground itself with a levelled surface (zvxrē), not strictly, (as the Schol.) a "parement", is intended.

638-9. Ou the part taken here by Antin. see App. E. 6/2) - xu9 yoro, they sat porbaps as arbiters or umpiren to the seat (mar.).

633-4. veĩt', "returned". This enquiry elicits that they knew not of his having gone. - Húdov, see App. D. 4, and A. 12. - xesè yigverce is an exception to the general usage mentioned in note on $\alpha .225$.
635. "H2ed". Elis, distinguished as roi $\lambda \eta$ (see on $\delta, 1$ ), as a level space between mountains, is, to judge from map delineations, the most unbroken plain in Peloponnesns. In A. 678 -81 the spoils of this $\pi \varepsilon$ diov are described. Herod. (IV. 30) says, that mules could not be bred there, but implies, that it was a great pasture ground for them. Löwe remarks, that v. 605 shows why Noëmon's mares etc. were not kept in Ithaca. - evevzogov, the $2^{\text {nd }}$ element in this is $x$ meos, not xópos: the epithet is vaguely applied to any region large or small, if not broken up by crags and ravines. Pind. Pyth. VIII. 57 applies it to the $\dot{\alpha} \gamma v i \dot{\alpha}$, "strects" of a town.
636. ท́reíovoe, Nausicas's car, and that in which Hector's carpse is lirouglit back by Priam (mar.) are drawn by mules, hence called iveroses-
b $M$ ． $106,125$.
c．A．682；cf．$\gamma$ ． 4 ．
d $\gamma .101$ mar．
e B． 227 ；cf．$\beta$ ． 307.
f $\alpha .409$, K． 204.
g App．A． 7 （3） mar．
h App．A． 7 （1） mar．
i $\varepsilon .90$.
k a．174，v．232， छ．186，w．258， 297， 403.
1 A．430，$\alpha .403$ ； cf．H．197， 0. 186.
m $\beta$ ． 77 mar．
n $\beta$ ． 133.
－v．56，$\psi .343, \Psi$ ． 62.


 ко⿱丷อ甲оє है＇л







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$\square$

641．’Avđívoos $\dot{\alpha} \pi \alpha \mu \mu \varepsilon i \beta \varepsilon \tau 0$ рю́vクのє́v $\tau \varepsilon$ Harl．marg．Scholl．H．P．646．$\eta^{\eta}$ pro
 £xตv cæteri，quod ob $\mathcal{F}$ stare nequit．
you，＂harness－working＂．The mule was fitter for heavy draught and burden（ $\tau \alpha-$ 2aceyos）than the horse，as also for mountain use，being sure－footed，hence suited to Ithaca．From őpos mons comes ỏezv̀s，Epice ov̉＠とv́s．For war he lacked the weight，speed，and strength of the horse．H．uses $\dot{\eta} \mu i=v$. and over．as synonyms；cf．$\Omega .697,716$ ． Arist．de animal．VI． 29 says that the juióov．is bred from male ass and mare，and the ógevis by reversing the parentage，sometimes called a＂mute＂． In B． $\mathbf{8 5}_{52}$ we read of wild mules，un－ derstood by Köppen ad loco．to be the Jiggetai，known in Persia（equus he－ mionus Linn．）．In $\Psi .655$ one of 6 years old is yet unbroken，but this cannot have been usual；indeed，the
 Mules afterwards ran in the Olympic games（Sind．OI．VI．）．

639－42．N $\eta \lambda \eta \dot{\prime} \iota o \nu$ ，see App．A． 12.
 vern áyoю̀＂somewhere in his own fields＂．－ $\boldsymbol{\sigma} \beta \boldsymbol{\beta} \boldsymbol{\omega} \boldsymbol{\tau} \boldsymbol{y}$ ，Eumæus，who forms a leading personage in $\xi$ ．$\pi$ ． and $\rho .$, is here first alluded to．－


643．xoṽpo denotes vigour，but also
intimates subordination to the $\dot{\alpha}$ os as senior，cf．$\gamma \cdot 362-4$ ，and Sic．de Sen．VI． 17 ．Some punctuate roṽoo
 quale sense can be given to＇IT．$\varepsilon$ eq ci． wh．wd．not exclude their being his own dependents．
644－7．vo is the manning his ship by his own $\mathfrak{\eta} \tau \varepsilon \varepsilon$ and $\delta \mu \tilde{\omega} \varepsilon \xi^{\text {：}}$ for these see App．A． 7 （1）（3）．The vulg．is ๙éxovtos，which cannot be gen．after $\beta i \eta$ ，the phrase $\beta i \alpha, \tau i v o s$ being post－ Homeric for＂against one＇s will＂；nor can it as in $A .430$ depend on $\alpha \pi \eta v^{-}$ $\varrho \omega \nu$ ，because $\sigma \varepsilon$ precedes：and in a phrase so short a gen．absolute，inter－ posed between the object to which it refers and the verb，is not to be thought of，nor is it justifiable by б甲ıб॰ ．．．．גevбのóvicv of そ．155－7 （Fa．），where it follows as a separate clause．Hence，the conjecture of Ahrens de hiatu 21，and La Roche 19，that $\dot{\alpha} \dot{\varepsilon} \boldsymbol{n}_{0} \nu \tau \alpha$ is right，but was altered by some early critic to avoid the hiatus of $-\check{\alpha} \breve{\alpha}$－（cf．©． $503 \hat{\varepsilon} \varphi \rho \mid o \pi \lambda_{L}-$ $\sigma \dot{\sigma}|\mu \bar{\varepsilon} \sigma \vartheta \check{\alpha} \dot{\alpha}| \tau \dot{\alpha} \varrho)$ ，has been received．
 agreeing with a pron．has $\beta$ in con－ netted with the governing verb．
$-$
$\qquad$



#### Abstract


















 565 ह่x ${ }^{q}$ dèे $\tau$
a $\sigma .287$, cf．$\varepsilon .239$
b 9.36 ；cf．$\delta .666$.
с $\pi$ ．419，B．113， I． 54.
d $9.162, x, 204$ A． 311.
e $\beta$ ． 267 －8．
$\mathrm{f} \omega .446$ ．
g．巳． 25, © $.530, \Sigma$ 277.
h $\pi .24,142,0.42$
i $\delta .715$, ع． 148.
k d． 181 mar． 6.71
cf．e．181．$\varphi$ ． $2>5$.
1 ع．467， $\boldsymbol{Y}$ ．114， N． 336 ．
m A． $103-4$.
n P．83，499， 573.
－$\pi$ ．346－7．
p cf．ß． 256.
q Z． $379,354, \boldsymbol{I}$ ． 384.

A． $43 f-7-8-9$ ， B． $330,340,351$ ， 380 ， 416 ，e．295， $254,260,265,267$, $487, \eta, 95$
s B．342，P．143， 450, П． $128, v$ $130,379$.
 664．For． $66{ }_{5}$ ．$\dot{\alpha} \mathcal{\varepsilon} \dot{\varepsilon} ห \eta \tau \iota$ ．

 scholl．H．Q．［］Bee．Dind．Fa．664．ゆ $\alpha, \mu \varepsilon v ~ \delta \varepsilon ́ ~ \mu \iota v ~ n o n n u l l i ~ p e r p e r a m, ~$


652．ii $\mu \dot{\varepsilon} \kappa \varsigma$ ，the var．lect．vi $\mu \dot{\varepsilon} \alpha_{S}$ perhaps arose from an opinion that $\mu \varepsilon \tau \dot{\alpha}$ with accuse．could not mean ＂among＂，which it can（mar．）．
 refers to the start on the evening of Day II．If the words（see on 625 sup．） are spoken on Day VI．， $\boldsymbol{\chi} \boldsymbol{\vartheta} \boldsymbol{\zeta} \boldsymbol{\zeta} \boldsymbol{\nu} \boldsymbol{\nu}$ would mean Day V．Telem．made his pas－ sage in one night，reaching Pylos the next morning or forenoon．With an equally fair wind back he might er－ tainly have returned，but after a stay of 24 hours only，within the time．Thus Noëmon，as such a degree of dispatch was unlikely，is amazed at having neon Mentor on Day V，at dawn．

658－9．íyiogato here expresses wonder mixed with indignation bee on

 is a more intense form of $\tilde{\mu} \alpha$, its con． nexion with which is shown by $8.46 \%$ ，


$661-2$ ．Th ene lines were probably
transferred hither by some copyist from A．103－4；see on $\alpha$ ．97－101．

663．นé ye épyov，see on $\gamma .26 \mathrm{r}$ ， with which cf．also Mind．Nem．X．64，
 Buttm．Lexil．102，notices that this adv．is＂free from any meaning strictly reproachful＂，such as the adj．vine＠－ picios sometimes admits：and cites this passage as more clearly showing than others that the word is based on vi $\pi \varepsilon \rho \varphi$ vies．That which transcends nature and implies supernatural aid being required by the sense，not that which is overbearing or arrogant． Cf．Shakespeare＇s＂passing strange＂． Buttm．notes that $\ell \tau \varepsilon \lambda \varepsilon \sigma \theta \eta$ is here $=$


664．Tedereg cen is here fut．mid．


 $\delta^{\prime}$ ；but $\dot{\alpha}$＇ante cannot easily stand absolutely：it governs tócouy，and $\ell x$ is in tmesis with ofyerae（for bjoixo－ $\mu \alpha \ell$ see mar．）．Now Homeric usage
a f． 408 mar ．
b 4.490.
c o． 597 ．
d fi．165，e．340，${ }_{5}^{5}$ ． $110,218,0.178$ ， ©． $27,82,159$ ， b． 131 ．




667．For．
667．$\dot{\alpha} \lambda \lambda \alpha \dot{\alpha}$ oí Ern．Cl．ed．Ox．$\dot{\alpha} \lambda \lambda \dot{\alpha}$ oĩ Wolf．quod mavult Schol．H．668．${ }^{\prime \prime} \beta \eta S$

 sequitur．
is（see mar．），in coupling by $\delta \dot{\varepsilon}$ a sentence beginning with a prep．in tmesis，to join the $\delta \check{\varepsilon}$ to the prep． If the text be the true reading，the second $\delta \varepsilon$ might easily become de－ tached，and then from $\delta \dot{\varepsilon}$ seeming repeated，the first $\delta \varepsilon$ might be let drop．$\tau 0 \sigma \tilde{\omega} v \delta \delta^{\prime}$ is of course from toбóo $\delta \varepsilon$ the stronger demonstr．，＂so many as you see here＂，wh．well suits the pas－ sage．Bek．prints हैx $\tau 0 \sigma \sigma \tilde{\omega} v \delta^{\prime}$ ，but the leaving the monosyl．हैx thus iso－ lated is not in Homeric manner．－
 baffling us＂．＂Utrum $\alpha v \tau \omega s$ an $\alpha v$＂ $\tau \omega$ s viri summi dissentiunt＂，Löwe． Buttm．（Lexil． 30 ）writes $\alpha v \hat{v} \tau \omega$ ，Herm． $\alpha v \tau \omega s$ always．It seems based on $\alpha v^{-}$ ios，the adverbial sense of wh．it bears，meaning in that way itself， hence＂in that very way＂，as is most clearly seen in the phrase $\omega_{g} \delta^{\prime \prime} \alpha v$＂ $\tau \omega s, v .238$ ；and $\alpha v \tau \omega s$ ，if read，seems to imply aviòs as existing，wh．，howe－ ver，is post－Homeric，as is even $\hat{\varepsilon} \alpha v$－ $\tau 0 \tilde{v}$ for wh．H．has $\hat{\varepsilon} 0 ~ \alpha \dot{v} \tau o \tilde{v}$ ，oi $\alpha \dot{v} \tau \tilde{\tau}$ eto．Reyond this presumption no evi－ dence appears：possibly it acquired the aspirate by a grammatical sym－ pathy with ovicos．，By a slight ac－ cretion of force $\alpha v \tau$＂ $\begin{gathered}\text { means＂in the }\end{gathered}$ same way as before，as usually＂，etc．
 she was＂，ע． 336 ．It points also em－ phatically to a present or actual state， so $A .520$ uoi $\alpha v \geqslant \tau \omega s$ ，＂even as mat－ ters stand＂，or $A$ ． 133 ＂as you see＂． And by further growing into the sense of＂so much and no more＂，（cf．Latin tantum＂only＂from tantus＂so much＂） it becomes contemptuous，like French comme ca and our＂so so＂．Thus it is ＂merely＂，as in $\pi \alpha \dot{\alpha} i s \delta^{\delta}$＂हैं $\tau \iota v \eta \dot{\eta} \tau \iota o s$ $\alpha v ้ \tau \omega s, \Omega .726$ ．But there seems a class of passages（mar．）which demand a more precise meaning，as＂in vain，
absurdly＂，and so imply another $\alpha v$－ $\tau \omega \mathrm{s}$ ，in that sense a distinct word： for r ．in order to enhance＂just so＂ and the like into a notion of $\mu \dot{\alpha} \psi$ ＂in vain＂，the mode pointed at by the＂so＂should palpably involve that meaning，as in $0.82-3$ ovं $\delta^{\prime} \tau \iota \varsigma \dot{\eta} \mu \varepsilon \varepsilon_{\alpha}$ $\alpha v ้ \tau \omega s \alpha \pi \pi \varepsilon \dot{\varepsilon} \mu \psi \varepsilon \varepsilon$ ，where＂send us so away as we came＂is $=$＂send us away boolless＂，but this condition often fails； and 2 ．the strong stress so required upon the word $\alpha v v^{\prime} \tau c o s$ calls for an emphatic position，as（here and $\nu, 336$ ）at the end of the line，which，however，it often has not．Further，the curious

 seems to contain a pile of adverbial phrases reinforcing one another in the same sense，and av゙tcos should have ac－ cordingly as properly definitive a sense as $\mu \dot{\alpha} \psi$ or $\dot{\alpha} \tau \dot{\varepsilon} \ell \varepsilon \sigma \tau 0 \nu$ ．Thus we have （I）$\alpha \dot{v} \tau \cos$ the adv．as it were of $\alpha \dot{v}$－ tòs，with a range of meaning as above， and（z）av＂ $\boldsymbol{\omega} \omega$ g irrito，as here．It is impossible to settle the breathing or derivation of this last，but the onus probandi may be left to those who as－ sert the aspirate．Doeder． $256-7$ thinks
 Pind．$)={ }_{\alpha}^{\prime} \tau \eta$－a doubtful doctrine．

667．T＠otéew，with this，as referr－ ing to fut．time，cf，$\pi \varrho \dot{\sigma} \sigma \sigma=$ in the phrase $\pi \rho о \sigma \sigma \omega$ x $\alpha i$ ó $\boldsymbol{\sigma} \sigma \sigma \omega$ ，and see
 gives it as $=\pi 0 \varrho \varrho(\omega \tau \varepsilon ์ \rho \omega$ which would similarly mean＂further on in time＂， i．e．＂hereafter＂．

668．For the var．lect．here see inferior mar．：the authority of Arist． claimed by 2 Scholl．for $\eta \eta \beta \eta s \mu \varepsilon ́ \tau$ ．ix． is undecisive，since on what ground he preferred it，we know not．It is not strictly consistent with Penelo－ pê＇s words of her son（ $\sigma .217, \tau .532$ ，















a $\beta .212$ ；cf．$\pi$ 348－9．
b $\xi .181, \pi .463$.
c j． $845-7,0.29$
d 2 ．481）．
e y．193．
1 g． 246.
g a．281，ק．30s，
d． 701.
h $\eta, 226,9,3^{18}$ v．47，$\sigma .66,{ }^{2} 5$ 539，A． 380.
i $\pi .407$ ．
k $\pi .353$
$1 \pi$ ． 32 s
m ع．127；cf，a．242．
n $0.66,45^{5}, 9.273$ ， c． $316, v .194$. －त．412，252，$\chi$ 357． 361.
р ঠ． 739 ，в．3ँ6，
422，Z．187，H．
324, I． 43.
q $\delta .528$ mas．， 5.50.
r App．F． 2.
s $\delta .707$.

reov โxáve（is come to）；but it well suits his disparagement by Antin．as a＂mere boy＂$(665)$ ．Still，the tone of unfeigned alarm which the speech shows suits better the other reading． And the contrast which $\dot{\eta} \mu i \nu$ offers to of $\alpha v \tau ఱ$ strengthens the passage．With
 रantesv $\left(\pi .423, \Sigma{ }^{3} 67\right)$ ．The reading yยve์avิa is probably taken from Eu－ maus＇words toن（the suitors）Zevs
 －すै\＆（mar．）．Ni．leaves the question unnoticed．

 tion of mood here see App．A．9（5）． 6ig．$\pi 0$ gituris，see on 844 foll．
6，72．之лtopvyegrig，see on $\gamma_{0}$ 195． －．．vereid．z．rue includes，as Ni．thinks， a touch of derision；if so，our expression of＂a wild－goose chase＂would nearly suit．The mood is subj，whortener epice．

6\％5．ïrvorog，see on ce． 242.
6：7．Miden，the specch of Penel． 681 foll．shows that he is in ber eyes a partizan of the suiturs．II：bas favoured their lewlosnness hitherto， bit eserms shocked at their plot against Telom．and betrayy it；aud not fecling secure through this negative loyalty， when vengeance urertakes the nuitorn，
he skulks under a seat（ $\chi \cdot 362$ foll．） Telem，intercedes，yet he comes forth faintly reassured and pleading still． Odys，in the line $\dot{\text { s roxosoying sv－}}$ $\varepsilon \varrho \gamma \varepsilon \sigma i \eta{ }^{\prime} \mu \varepsilon \gamma^{\prime} \alpha \mu \varepsilon\langle\nu \omega \nu$ ，seems there to balance his claims，based by Telem．， however，rather on early services，and to admit him，though sternly，to grace． Spohn．de extr．Od．par．p．6．finds an inconsistency in this with the state－ ment g．172－3 that Medon was＂most accoptable of all the heralds（to the suitors）and was present at their ban－ quet＂：but then Modou＇s conduct is not meant to be consistent．He is a ＂trimmer＂．Phemius，too，entertained them by singing；but this was $\alpha v \alpha y x \eta$ （ $\alpha, 154$ ）：whereas Penelopê＇s language here，although intomperate through sorrow，leaves no doubt as to Medon＇s leanings up fto a certain point．Me－ don is also the name of a son of Oi－ deus，（N．694）killed by Eneas（O． 332 （coll．）．
 dov，see App．F．2（5）（6）（10）（2，3）（24）．

682．Obs．synizcsis in そixerevect： which，however，is lost when the digamma is restored，$\eta$ disappearing． －Spersious，simee Medon lial is． truded on the apartment where Penel． was sitting with ber attenduats，she

## a ס． 351 mar

b $\nu .13,116-9, X$ ．
203；cf．B． 20.
c $\chi .36, \psi .356$ ，
w． 459 ；cf．$\alpha .378$ ．
d $\delta$ ． 94 ．
e $M .40$.
f $\gamma .193$, o． 403.
g cf．$\beta$ ．230－4，$\tau$. 315.
h o． $577,0.598$.
i रो． $218, \xi .59$ ，$\sigma$ ． 275，т．43，168， ©． 255.
k $\delta .6$ ． 1 ．
1 cf．$v .132-3, \Gamma$ ． 415.
m o． $70-1$ ．
n M．156，E．567，
－． $597 \rightarrow 9$ ．











 Steph．utrumque Scholl．H．P．688．vĩv pro tò Bek．annot．
asks this question in anger，viewing him as a partizan of the suitors，＂are you come to order the women（off their work here）to wait on the suitors？＂＇

684．$\mu \dot{\eta}$ 久．$\tau$ ．2．，the two participles are negatively conjoined，and with
 place）express a condition of the main action $\delta \varepsilon \iota \pi v \eta \eta^{\sigma}$ ．，－＂may they，never again suitoring nor even forming a party（here），sup their very last here now＂．With an aorist verb the parti－ ciples of condition are often aor．also， as Z． $302-3$ ท̀ $\delta^{\prime} \chi^{\prime} \rho \alpha \pi \varepsilon \pi \pi \lambda o v$ हो $\lambda o \tilde{v}$－ $\sigma \alpha \ldots$ Э $\tilde{\eta} x \varepsilon \nu ; \Theta, 218-9$ हi $\mu \dot{\eta}$


 ỏ $\delta v \varrho \alpha \dot{\alpha} \mu \varepsilon \nu$ os $\mu \varepsilon \mathfrak{v}$＇́ $\eta x \varepsilon \nu$ ．Herm．（ad Viger，not．262），whom Ni．and Löwe follow，gives another construction，in which $\mu \eta$ and $\mu \eta \delta^{\prime}$ are taken as one strengthened neg．applied to $\delta \mu \nu \lambda \dot{j} \sigma$ ． only，and $\mu v \eta \sigma \tau \varepsilon v \sigma$ ．stands as $\Rightarrow$ the subj．of the sentence，－＂may they who have come hither as suitors never form a party again，but sup etc．＂ But the rhyming clauses imply a clo－ ser parallelism in the relation of the words so linked than wd．allow of one being the subject（quasi $\mu \nu \eta \sigma \tau \tilde{\eta}{ }^{2} \varepsilon \varsigma_{\text {，}}$ rather more energetically put）and the other a part of the predication，In
 $\tau \iota \tau \varepsilon \chi \nu \eta \eta^{\sigma} \alpha \iota \tau 0$ ，which Herm．cites， $\tau \varepsilon \chi \nu \eta \sigma$ ．is further defined by the rel． elause，ôs $x, \tau, \lambda$ ．，in 614；but in the
similar rel．clause here（686）the tense changes to pres．The participial clause of condition，which is there included in one word（ $\tau \varepsilon \chi \nu \eta \sigma$.$) ，is here ex－$ panded into two（i）$\mu \dot{\eta} \mu \nu \eta \sigma \tau$ ．（2） $\mu \eta \delta^{2} \ldots \delta^{\circ} \mu \iota \lambda$ ．，the one enhancing the other by $\mu \eta \delta^{\prime}$ ，rather stronger than $\mu \dot{\eta} \tau^{\prime}$ ．
686．watcreciéve，this change of person from $\delta \varepsilon \varepsilon \pi \nu \eta^{\sigma} \sigma \iota \alpha \nu 6_{5}$ is an angry apostrophe including in the reproach Medon，as abetting the suitors．This ethical point is enfeebled by reading $\delta \varepsilon \iota \pi \nu \eta \sigma^{\alpha} \iota \tau \varepsilon$ in 685.
687．Joil $\varphi$ ，QOVOS，see on $\alpha .48$ ．
688．氏exoveve takes for obj．the sentence oĩos＇Oठ．हैं $\sigma x$ x．$\tau$ ．$\lambda$ ．For its tense see Donalds．Gr．Gr． 423 （3）， ＂the present is used for the perf．in verbs which express the permanence of a state，or an impression，and its results．Such are $\dot{\alpha} x o v \dot{v} \omega, x \lambda \dot{v} \omega$ ，etc．， expressing the continuance of a per－ ception＂．
689．Penel．implies that Medon was one of the younger generation，sym－ pathizing chiefly with the suitors，
690．$\tau \iota v \dot{\alpha}$ and $\tau \iota$ belong with $\varepsilon \xi \alpha i$－ olov equally to both clauses．
691－2．$\ddot{\eta} \tau^{\prime} \dot{\varepsilon} \sigma \tau i$ dixn，this phrase appears limited to the Ody．；cf．note
 ．．．．pedoín．In mar．are the passages given Jelf Gr．Gr．§ 809，2．in which H． interchanges the subjunct．and optat． mood．In all these Bek．edits either both subj．or both optat．，thus ignoring










$\omega_{s}{ }^{k}$ 甲র́то，$\tau \tilde{\eta} S \delta^{\prime} \alpha v ่ \tau o v ̃ ~ \lambda v ่ \tau o ~ \gamma o v ́ v \alpha \tau \alpha ~ x \alpha i ~ 甲 i ́ \lambda o \nu ~$ ที่ то＠，


a $\sigma .139, x \cdot 314$,
47．
，
b X． $395,4 \boldsymbol{\sim} .24$ ， న．733．
с $\chi .319$ ．
d $\beta$ ．367－8．
e ß． $34, \vartheta .570,0$ ． 112，＠．399，v． $236,344$.
f $\delta .740$, ع．18－20， o． 30 ．
g．$\xi .181$.
h ß．308，§．179， e． 43.
e． 20, \＆．281－5， B．359，$\gamma .326, v$ ． 440 ．
k є．297，406，$\chi$ ． $68,147, \psi .205$ ， w． 345.
P．695－6，r．472， 4．．396－7，x． 247 $-8, v .34$－ 9 ；cf． e．151－2．
mef．9． 542.

693．Fefciopyetv．694．af Fex


697．$\varepsilon \ell$ Harl．Heidelb．Ambr．Bek．$\alpha i$ Scholl．Dind．Fa．Löw．7or．veıбó $\mu \varepsilon-$
 Arist．，Scholl．H．P．Q．


#### Abstract

the fact for which Jelf there finds reasons．The text here will hardly bear any such reasoning as Jelf ap－ plies，and here even Bek．retains the moods different．See App．A． 9 （16） for some explanatory remarks．

In the sentiment we have a glimpse of＂the right divine $(\theta \varepsilon l \omega \nu)$ of kings to govern wrong＂，which wrought its usual effect．This confirms the tradition of the speedy downfall of the＂beroic＂ monarchies throughout Greece as pro－ bably a true picture of history；see the stories of migrations which Virgil has embodied in En．III．399－402． Odys is spoken of as a noble excep－ tion，rather confirming than invalidat－ ing the rule．


693．Écipyecy，this pluperf．has foreo of an aor．，the perf．logye retaining always its proper force＂have done＂．

694－8．Dvpos xat ．．．どQ eqe，the one as expresyed in the other；see on $\bar{\eta}$ imng it zu Coyov，$\%$ ．99．Penclopés view of Medon as being of the hostile faction finds here complate expression．
695．Xéges，Löwe cites Soph．Aj．

 Plaut．Paen．X． 17 Si quid bene facias， levior pluma est gratia．
 prefers the etymol．of ${ }^{\circ} \gamma \alpha v$ vẽog，in Pind．$\dot{\alpha} \gamma \dot{\alpha} \vartheta \varepsilon{ }^{\prime}$ ，＂used only of cities， countries and mountains，to which the idea of divine，sacred，belongs as a fixed epithet＂：so diav here of Laced．
 ยүย่ขยะ๐（Schol．）when จิณ become a predicate，＂became faint＂． In 699 inf ．we have द̈ous，but no trace of exxero occurs in the parallel pas－ sages（mar．）and the form lacks author－ ity．There（mar．Il．）$ө \alpha \lambda \varepsilon \rho \eta$ ，used of the voices of Antilochus and Eumelus， must be a general epith．，as in the
 therefore here is prabably not distinc－ tive of a female voice，but rather meaning＂vigorous＂．The opposite meaning of＂effeminate＂comes out
 266．Thus ह̌que ¢oviो means＂sound was stayed or stifled＂（mitt，for pass．）， as by sobs－a slage beyond the $\dot{\alpha \mu p \alpha \sigma i \eta}$ in\＆ov，inability to nttor
a P．466，ク．155，
v． 321 ．
b d． 481.
c d． 681 ．
d $\delta .665$.
e $\alpha .225$ mar．
f K． $308, \boldsymbol{M} .156$
N．58， 110.
ฐ K． 27.
h $\alpha .97$ mar．
i §． $182, \omega .93$.
k $\delta .677$ mar．
1 cf．$\geqslant .263$.
Mi t．201，$\psi .222$ ； cl．$\gamma \cdot 26-7$
ก 2.246.
．）$\gamma$ ． $15-16$ ．
p $\beta$ 215，218，261．
q $\delta$ ．：6！mar．
$r$ 5． 657 mar．
s $9.541, \omega .315$ ，
Y． 282.
$t \approx 253, i F, 63$.
и $\beta .329 . \% .363, \tau$ ．
$323, Z .169$ ；cf． 9． 185.
v Y．421，X．136，
छ．269，๑． 438.
w $\boldsymbol{\Gamma} .152,24.878$.
$\mathrm{x} \tau .195, \omega$ ．272； cf．©． 253.
у App．F．2．（23）．
z ※．409，т．543， w． 59.
aa E． 889.
bb $\beta .293$ mar．




 710









 71 ．Foǐxov．
 $\eta^{\eta}$ tis Arist．，Scholl．H．P．Q．，ita Bek．Fa．717．dípoov Bek，annot．
words 704．Varg．En．III．308－9 has expressed it with variation thus

Deriguit visu in medio：calor osja reliquit．
Labitur et longo vix tandem tem－ pore fatur．
 －«iллo七，＂chariots＂；cf．voit $\alpha v \alpha \pi \eta \eta_{-}$ vクข Eurip．Med．III9．Properly i＇$\pi$－ $\pi 0 \iota$（or i＇${ }^{\prime \prime} \pi \omega$ dual，E．13，19）is a chariot：but，as we cannot pluralize it further，＂chariots＂would still be i＇m $\pi 0$ ．The all but universal practise of chariot－driving instead of horse－ riding in H ．favours this．Still，from
 $\varepsilon^{2} \nu \tilde{\alpha}^{\prime \prime} \rho u \alpha \sigma \iota$ í＇$^{\prime} \pi 0 \iota$ ，the simple sense of＂horses＂might well stand．In simile a ship runs like a team of four horses，and on the other hand Odys． bestrides a plank of his raft like a riding－horse（ $\boldsymbol{v} .8 \mathbf{8}$, E． 37 ）．

7i2．※＠o＠z，the more common word

rousing a hero to warlike effort etc． In 刃． 539 ，$\varphi \rho \rho \rho$ ，is not transitive．

716．※义OG $\dot{\alpha} \boldsymbol{\mu \varphi} £ \chi$ ．，the metaphor is that of a cloud or mist involving
 other like expressions．

717－8． $\operatorname{di\varphi } \varrho \omega$ и．г．$\lambda .$, she could not endure to take her chair of state ［see App．F． 2 （20）（22）］and face the company，now numerous，under the shock which Medon＇s news gave her： she sank therefore with a piteous cry on the threshold of the $\mathfrak{v} \dot{\alpha} \lambda \alpha \mu \mathrm{og}$ ．－ For sodvzuñtov see App．F． 2 （30）． 719．$\delta \mu \omega \alpha i$ ，see App．A． 7 （1）．－ Mevvigisov probably a word based on vocal sound as the $\mu \iota v v^{\rho} \rho \boldsymbol{\rho} \boldsymbol{\alpha} \boldsymbol{\varepsilon}$ of太schyl．Agam．16；cf．also $\psi \iota$ vopi乡由 and our＂whine＂，＂whimper＂，German wimmern．

720．$\pi \tilde{\alpha} \sigma \alpha \ell$ ，$̈ \sigma \alpha \ell \chi . \tau$ ．$\lambda$. ，we know that 12 of these were guilty of in－ triguing with the suitors（ $x \cdot 424$ ），yet the comprehensive expression here
$\tau \tilde{\eta}_{ร} \delta^{\prime} \alpha \alpha^{\delta} \iota \nu \grave{\nu} \nu^{a}$ үоо́шб $\mu \varepsilon \tau \eta v i \delta \alpha ~ \Pi \eta \nu \varepsilon \lambda o ́ \pi \varepsilon \iota \alpha$




 "Aevos.]



729. F\&

 1. 395, rellundare collato $7^{24}$ ) notant Scholl. H. Q., defendit Eustath., [] Bek.
 Aristarcho tributam habent schol, et marg., eandem Scholl. E. P. Q.
seems to mean that even these were for the while overpowered by the forse of their mistress' sorrow.
721. Tinç $\delta^{\prime}$, Ni., remarks that Thiersch rejects the $\delta$, alleging that the ending - $\eta$ s ought, as is the rule in H., to have a vowel following, and that the nexus of Homeric sentences requires the $\delta$ ' to be cancelled. No editor has ventured on following Thiersch. Indeed as regards the latter argument we have with the dative sing. and other forms of the article not a few examples to the contrary e. g. M. 101-4, I. 50-2. On édivòv see App. A. 6 (2).
 for examples of similar $\pi \rho \omega \vartheta$ vírepov.
726. This v., which appears to be genuine in 0.80 and $\alpha .344$, where see note, is here condemned by the clumsiness of its coherence with $725, ? v \Delta \alpha v$. being feebly repeated in x*す' 'E, sai阴. A. So in 816 inf .
$72 \%$ évngeivaveo $x, \tau, \lambda$, cf. $\alpha$. 241 and nute, where the expression closely approaches this: in $v, 66,7 \%$ both that and this appear blended
 Ge(w.). Ponel, in the wild surprise of her sorrow overstateb with maternal vebemence the fact, suddenly realized,
of Telemachus' departure, and refuses to distinguish between such fact and her fears - inconsistently with her own calmer language by and by in 73I -4 inf .
 (till now) of his having gone". The aor. is proper here, as also in $\beta .375$, marking the fact as kept from her for some time after its accomplishment: contrast with this $73^{2} \mathrm{inf} . \varepsilon l \ldots \pi v$ ๆ́ó $\mu \eta \nu \dot{\delta} \rho \mu \alpha i v$ ov $\tau \alpha$ where "if I had beard of his meditating this voyage", is the sense, as shown by what follows.
729. $\sigma \chi \dot{\varepsilon} \tau \lambda$ coce, this adj. occurs in H. mostly at beginning of line and in quantity $\sigma \chi \bar{\varepsilon} \tau \lambda$., bat $\sigma \chi \bar{\varepsilon} \tau \lambda$. in $\Gamma .414$ It is always used of persons, save that
 a range of meaning like that of Latin improbus, "harsh, unkind, brazen, pertinacions". In position, especially with a contrasted clause following coupled by ovंdध, it inay be compared with viriog: both words are also ofteu followed by a clause of x, z. ג., stating sume act in which the quality of oxer. or vír. is involved. - xíQ seems rathor to beloug to $\ell \pi t \sigma \tau \alpha \mu \varepsilon v a t$; it reflects, however, the force of that participle at onen on ingis: "rou did not though you ought, ... as knowing, etc." see on $\alpha, 59$.
a K. 138.
b 4.404.
c $\gamma .365$; ef. $A$. 300, T. 331.
d $\gamma .169$.
e $\lambda .68$, v. $403, T$. 339.
f e. $212, \sigma .322$, ©. 222, 387, 409, 411.
g f. 351.
h $\psi .228$.
i $\psi .139,359$.
k $v .334$; cf. $v .411$, E. 889.

1 f. 678 mar.
m $\delta .700$ mar.











730. $\mu \alpha^{\prime} \lambda \alpha$ (cf. $\nu$ : $313, \psi$. 185) Harl. sed supra $\sigma \alpha ́ \varphi \alpha$, ita marg. et Schol., ef.
 Bek. Fa. juxta Thiersch., $\tau \varepsilon \vartheta v \eta \nsim v i \alpha \nu \nu$ Dind. Löw., qui tamen in $\lambda .84$, 141 , 205 literam $x$ rejiciunt in $x \alpha \tau \alpha \tau \varepsilon \vartheta v$. 735. óv@ך@os Eustath. Heidelb. Ambr. Ern. Cl. ed. Ox. óг@ŋ९ஸ̃s var. 1. ap. Schol. V. et MS. Aloysii, ita Harl. vulg. Wolf. 736. סֹ $\omega \boldsymbol{\varepsilon}$ Eustath.
732. O̊@ $\varrho \mu \alpha i v . ~ i . ~ e . ~ \varphi \varrho \varepsilon ́ \sigma \iota v, ~ " m e d i t a t-~$ ing" (mar.)
735. Modiov. This trusty servant of Penel. who tends her garden, has a son Melanthius, and a daughter Melanthô (mar.), the former goat-herd to Odys., but taking part with the suitors against him, as does the latter, who has been petted and spoilt by Penel., and repays her by insolence, even becoming the concubine of Eurymachus the suitor ( 6.325 ). The question whether the Dolius of $\omega$., who with his Sicilian wife and six sons forms a complete family, is the same as this one, is of doubtful solution. It appears ( $\xi .451$ ) that Penel. and Laert. had some joint ownership in or authority over the slaves of Odys.; and that there should be two, both $\gamma$ ह́ৎоข $\varepsilon \varepsilon$, both gardeners, one with Penel. and one with Laert., and yet the former summoned to take him a message is unlikely. On the other hand Dolius here is called by Penel. her "own slave whom her father gave her when she first came to Ithaca;" whereas Laer. had his own house and establishment,
 on $\omega .207$; cf. $\beta$. 102), with a numerous body of slaves "who did his pleasure", and whose society he shared ( $\omega .205$ -10, $\pi$. 140-1). It is not likely that the one who was by age his fittest companion ( $\omega .498-9$ ) and had been
the longest with him - the head, in short, of his slave-household - should have been his daughter-in-law's property, and the one most frequently away, as a confidential servant of Penel, must have been. The Dolius whom she sent would certainly have returned to her; but the Dol. of Laer. knows nothing of her more than others, and suggests that some one shall be sent, not offering to go, to carry news to her of her husband's return ( $\omega .403$ 5). Further, the treatment of Melanthô (6. 322-3) by Penel. would rather suggest that she had lost her mother (ef. v. $6 \not-8$ ), and then she could not well be daughter to Laertes' Dolius, whose wife was living ( $\omega, 389$ ). These questions will be further considered under the passages referred to in $\omega$.
740. óvú@evč, subj. shortened epice. The sense is "to see if he will", in which sense the phrase is usually led by $\alpha i^{\prime \prime} x \varepsilon$, as in $A .408$, 420. See on $\alpha .204$ for subj. with $\varepsilon l$. In all parts of this verb H. has $\bar{v}$,
 $\mu \alpha \iota$ ( $\alpha$. 62). In oï $\mu \varepsilon \mu \dot{\alpha} \boldsymbol{\sigma} \sigma \iota$, Penel., her fears still exaggerating the facts (see on 727 sup.), imputes to all the dool a share in the suitors' design; cf. what Telem. says of the 'Axocoi, $\mu \nu \eta \sigma \tau \eta \varrho_{\varrho} \varepsilon \delta \varepsilon$ غ $\mu \dot{\alpha} \nless \iota \sigma \tau \alpha, \beta .265-6$; for $\lambda$ ool see on $\beta$. 13; the Schol. errs in

















a $\beta$ P. 361.
b $\boldsymbol{\Gamma} .130$.
c ס. $507, x .532,2$.
$45, \xi .418, \sigma .86$,
ب. 2300, $\chi .475$, in Il. undecies.
d $\beta$. 281, A. 42.
e o. 263, ס. 350 mar.
f $\beta$. 349-55.
¢ ท. $265, \varrho .533$
h X. 119.
i $\beta .373-6$ mar.
k v. $3 \div 3,430, \tau$. 263, w. 44.
1 d. 759, @. 48, 58. m ఢ. 61 .
n $\alpha .362$ mar
○ $\omega .529,517, E$ 733, ©. 384 ; cl ૬. 105 mar.
p cf. $\gamma .231$.
q 5. 137, A. 6צ9yo ; cf. $\pi$. 212, v. 99 .
r. $\xi .182$.
s x. 74, $\alpha .82, \varepsilon$.
$186, \boldsymbol{\vartheta} .326, v$
85, $\sigma .426^{\circ}$.
t $\omega .517, \pi .118$, w. 270.
u cf. $Z .140$.

- $\eta .85,225, x .111$, т. 526.
w $\Psi .532$, t. 35 , ๆ. 560 , ' . 811 , 8. 80, t. 18.
 750. $\mathcal{F} \varepsilon / \mu \alpha v^{\prime}$.


 $\sigma \alpha \omega \dot{\sigma} \alpha \iota$ Heidelb. Harl. et Schol. II. Stepl. Wolf. 756. $\propto \chi \vartheta \varepsilon \sigma \mathcal{\vartheta}^{\prime}$ Schol. B.
supposing them the suitors, an appeal to the people is intended, as at $\boldsymbol{\beta} .228$ -41 by Mentor.
i4.-4. véupu, shortened vocat. from nom. vv่ $\mu \emptyset \eta_{0}$ - $\bar{\eta}$ Ëe, "or let me (live)": the var. lect. $\eta=\notin \alpha$ (1. pers. imperf. for $\eta \nu)$, "who was in the palace", is somewhat tame, especially when we come to $\eta$ グ $\varepsilon^{\prime}$. .. $\pi \alpha^{\prime} \nu \tau \alpha$. Ohs. that in to ce the 3. sing. $\overline{\hat{\alpha}}$, 1. pl. $\bar{\epsilon} \dot{\omega}-$
 Q. 23.3), all suffer synizesis in the first iwo vowels. Some forms of this verb were similarly pronounced in Attic Greek.

746. ÉMEv̇ $\delta^{\prime}$ Éd. $\mu \dot{k} \gamma . \partial ̋ \rho x$. the same expreasion occurs with dat. of pers.
 i49. iciatys, Ni. says the optat. would be fitter, but the subj. is prefor
able, as having a lively transition to pres. time; see App. A. 9 (12); "he bound me not to (and I have not told) that you may not by wailing etc."
747. xízov, imper. pres. xáxoє contracted, "do not worry him already worried". We should here rather exspect the imperat. aor. xóxюбov; but Ni . on a similar pres. imper. $\mu \varepsilon \iota \delta i \sigma \sigma \varepsilon о$ in $\gamma$. 96 , says the pres. imper. may stand in prohibitions of an action before purposed, if one supposes this purpose as already adopted, or the action as already previously present in the thonght. This is especially the case in references to a preceding atatement of such purpose". He then refers to this passage. The statemont of the purpose is that given by Penel. $737^{-}$ 40 sии.

3 d． 440 ；ef．e． 384，II． 524.
h $\delta .186$ ．
c ס． $801, \tau 268$.
d J． 750 mar．
e $\alpha .362$ mar．
f．$\gamma, 445,447$, A． 449,458, B． 410 ， 121.

ก． 5.323
h ל．324，B．157， E． $115,714, \boldsymbol{K}$ ． 284，Ф． 420 ．
r． 366, A． 40 ， －． 373.
k $\gamma$ ．101，ס． 331 ．
v． 259 ；cf．$\Delta$. ．
E． 908.
in B． 266.
n X． 348
－$\gamma .450$ mar
p II． 531 ．
q cf．ס． 831.
r $\alpha .365$ mar
今．324，331，d．
772, ＠．482，v．
375, ¢． $361, \psi$ ． 148.
t $\psi .149$
u cf．$\alpha, 277, \beta .196$.
v $\alpha .382, \beta .45, \mu$ ． 231.
w v． $170-1, \psi \cdot 152$.
$\times \Sigma .405$ ．



















758．yóov．．yóoto，this repetition offends by its tameness．vóov should probably be read．It is unusual to find yóos applied to the eyes；but our double use of the verb＂to cry＂may be compared，also the scriptural expres－ sion＂he wept aloud＂or＂lifted up his voice and wept＂．Eurip．Phæen．1583， has dóx＠vo josed，so 801 inf ．үóo七o §axevósvios．
761．ovjえoxv́ras，see App．A．3， and $\gamma .447$ note．
 （14）．－evi $\mu \varepsilon \gamma_{0}$, Ni．regarda this as an indication that Pallas＇worship was established in the family of Odys．， which is confirmed by $K$ ．${ }_{57} \mathrm{I}$ ．
 of Penel．，in whose thoughts he is ever uppermost，that she does not say＂if $I$ have ever＂，but＂if Odys，has ever sacrificed etc．＂，yet adds $\mu \circ \iota \mu \nu \tilde{\eta} \sigma \alpha \iota$ x $\alpha i$ ноє $u . \tau$ ．$\lambda$ ．，thus identifying her－ self with him．

766－8．$\dot{\alpha} \pi \alpha \dot{\partial} \lambda \alpha \lambda x \varepsilon$ ，cf．$\alpha \lambda \alpha \lambda x о \mu \varepsilon ́-$ $\nu \eta \iota s$（mar．）epith．of Pallas．ò $\lambda \dot{\lambda} \lambda v g ̆ \varepsilon$, for this cry of adoration see on $\gamma .450$ ．

The suitors evidently hear it from above （App．F． 2 （32），and recognize it as an act of worship，but put their own inter－ pretation on the prayer which，they infer，it accompanies．oi following is dativus commodi（Löwe）．oucidnacy denotes their exultation．For ©xtó－ $\Sigma \nu \tau \boldsymbol{\varepsilon}$ see App．F． 2 （19）．

769．See on $\beta$ ． 324.
$370-\mathrm{r}$ ．The atrocity of the suitors is perhaps more effectively expressed in these two lines than in any part of the poem．They surmise that Penel． is about to comply with their wishes， and choose one of them in Odysseus＇ room，yet they never relent for a moment from their plot against her son＇s life，but show a diabolical exulta－ tion in her unconsciousness of the blow prepared for her．This is a striking example of the effectiveness of simple touches by wh．a great poet makes his characters paint themselves．For ó quod see on $\alpha, 382$ ．
 of pres．perf．oid $\alpha$ in all other places of H ．save those noted（mar．）i／cov is














[^32]
 783．৯\＆v́s’ ह̇ $\pi$ と́z $\alpha \sigma \sigma \alpha v$ Eustath．Barnes．Ern．Cl．ed．Ox．783．† Harl．，abun－ dare notat Schol．M，［］Bek．Dind．Löw．784．$\sigma \varphi \ell \nu$ ह̈veıxav Barnes．Ern． Cl．ed．Ox．Bek，$\sigma \varphi$ ， عivodic̣ Aristoph．（sive，ut Lehrsio placet，घivódıov），Scholl．B．E．II．P．Q．，हैx $\delta^{\prime} \xi \beta \beta \nu \nu$ Vr．et tres Harl．，$z^{\prime} \nu \delta^{\prime} \quad \xi \beta \alpha \nu$ ceteri omnes．
for $\eta^{2} \sigma \alpha \Delta \nu 3 . \mathrm{pl}$ ．imp．of $\varepsilon i \mu \ell$ ；so $\omega$ ． 11，cf． 13 ．
754－5．fceceovere is in H．a word of reproach，cf．дкц $\mu$ óvte（mar．）．жо́v－ Tac，Löwe refers this rightly to $\mu v^{-}$－ Эovs，＂all words slike（oんตs）＂，i．e． concerning hoth the $\gamma \dot{\alpha} u o s$ and the qóvog（770－1）．Ni．，after Voss，in－ clines to read $\pi \alpha v \tau \varepsilon \xi$（ $v \mu \varepsilon \check{c}_{\xi}$ ）；but this seems less forcible．

776－7．Guy $\bar{\eta}$ toĩov，see on $\alpha$, 209， and，for Antinous＇caution and yet contempt of Telem．here，App．E． 6 （2）．－\＃̈quQev，Buttm．Gr．verbs s．v． copaloxem notes the intrans．sense（as here）of this reduplicated aor．；in $\Pi$ ． 214 both this and the transit，sense are shown，由s ôte roixov $\alpha v \dot{\jmath} \rho \dot{\alpha} \rho \alpha ́ \rho \eta$ ，
 compares with the present passage $A$ ．



 which is used in the same sense，co－ mes from APR with inflexion－drco．＂

780－5．For the various naval details here see App．F．I（6）（7）（10）（1．3）， and eapecially（9）note ${ }^{* *}$ for 783 ，and
（8）for $\tau \varepsilon \dot{v} \chi \varepsilon \kappa{ }^{7} 84$ ．With $\varepsilon v v$ votic of． Eurip．Hec． 1241 Pors．Jovzio voris． For the vulg．$\varepsilon v \delta^{\prime} \xi^{\prime} \beta \alpha \nu$ should be read with the Vr．and three Harl．inss．$\varepsilon_{x} \in \delta^{\circ}$ ${ }_{\xi} \beta \alpha v$ ，as in $\gamma$, IX．In $\mathfrak{\vartheta}$ ． $52-5$ the same lines（with the omission of 784 and the change of ov̌v $\pi \dot{\alpha} \mu \pi \rho \omega \tau=\nu$ into oĩ $\gamma \varepsilon$ $\mu \varepsilon ́ \lambda \alpha \iota v \propto \nu)$ recur verbatim as far as $\omega \rho$－ $\mu \iota \sigma \alpha v$ ，when follows $\alpha \dot{v} \tau \dot{\alpha} \rho \tilde{\varepsilon} \pi \varepsilon \iota \tau \alpha \beta \alpha v$
 which house they banquet．To read हैv makes the crew sup on board here， besides making $\alpha \nu \alpha \beta \dot{\alpha} \nu \tau \varepsilon \varsigma$ superfluous in 843 inf ．Now，although in exigen－ cies food must have been eaten on board（x．80，cf．$\beta .43^{1-3}$ ），it was an unheard of thing to do so with one＇s ship in harbour．They do not otart finally until evening，although they ship the tackle eto．now．Having then
 would have been grined either in time or in secrecy（since thoir embareation by daylight must have been noticed） by supping on hoard：ao they got ont （ $2 x$ ）and suppral ivita＂them ？，i． on the shore，779．evoev need not ims． ply sach dintnnce from shore as to cause n difficulty in their landing．
a o．517，App．F
2 （32）mar
b $\zeta .250, T .316$.
c \＆．201，$x .351, \varrho$ ． 603，A． 780.
d cf．e．87，x． 55.
e o． 300 ．
1 र． 514.
g $\mu .311,366, v$.
（9，B．2；cf．$\alpha$ ． 364，x．31，v． 28 ？
h $\sigma .199$.
i $\ell .371$.
k ev． 343.
$\beta$ ． 382 mar．
m $^{\text {E．}}$ ． $449, \boldsymbol{F}$ ． 104 ；
cf．$\xi .495, \boldsymbol{v} .87$ ，
w．12， 14 ．
n v．288，$\pi$ ．157，











787．ita Harl．Flor．Steph．Wolf．，$\dot{v} \pi \varepsilon \rho \omega^{\prime} \dot{\alpha} \nu \alpha \beta \tilde{\alpha} \sigma \alpha$ Eustath．Ven．Ambr，Barnes．
 fendit Eustath．792．a้yovбィ Harl．793．ह́ $\pi \dot{\varepsilon} \lambda \lambda \alpha \beta \varepsilon$ Barnes．Ern．Cl．ed．Ox．，
 sterhusius ad Lucian．d．d．p． 270 （Bek．annot．）secutus Schol．M．ad 797 ．

787－841．The poet reverts again to Penel．in the upper chamber，lying weary and sorrow－sick，till sleep over－ comes her；Pallas then sends a phan－ tom in the form of her sister，who soothes her anxiety about her son，but on her enquiring about her husband vanishes into thin air．

788．For ä́б८tos Rhianus gave $\alpha ้ v \alpha v-$ $\delta \circ \mathrm{s}$ ，objecting tautology to $\alpha \sigma \sigma \tau$ ．$\alpha^{\prime \prime} \pi \kappa \sigma \tau$ ． u．$\tau . \lambda$ ．Yet the ơo兀zos is merely para－ phrastically expanded by $\alpha \pi \alpha \sigma \tau \operatorname{s}$ है $\delta$ ． following，as $\pi \alpha \tau \varrho \circ \varphi 0 v \tilde{\eta} \alpha \alpha .299$ by 300： $\pi o \tau \tilde{\eta} \tau o s$ moreover adds to the idea．

791．入\＆́ $\omega \nu$ ，Eustath．says，a lion，not with his courage up，but fearful，un－ decided and inactive，is meant in this simile：by this he would alleviate the diversity of sex．But Homer＇s sense of creature－sympathy carries him far beyond such considerations in his com－ parisons；see that of Menel．to a bereav－ ed dam，and to a fly，（fem．）in P． 4 ， 5，and 570－1．See also 8． 457 and note．Ni．says that the poet aims at laying before us not an imposing whole but a single feature．Better，Homer＇s simile＇s are mostly not so much in－ troduced for the sake of illustration as they are the spontaneous rebound of poetic sympathy from the humau scene which he is describing to the scenes of nature，and the＂single feature＂is
the link of poetic keeping which pre－ vents them from being irrelevant．Yet neither must we exclude the element of illustration，as in the workmen with the wimble，applied to the boring out Polyphemus＇eye，the tanner and his crew，to＂the tug of war＂over Pa－ troclus＇corpse（ $\iota .384-6, P .389$ foll．）； and such are mostly very close in their resemblances．Both elements may per－ haps be found in many．

792－3．xv́zえov，＂circle＂of men， dogs etc．：perhaps the Highland＂Tin－ chel＂，Lady of the Lake，vr．17．A Schol．says it＝$=\delta i x \tau v o v$ ．－v Buttm．Lexil．8i believes this to be nothing but an ancient error for the digammated $\mathcal{F} \dot{\eta} \delta v \mu o s$ ，arising from the separable $\nu$ of a preceding word ad－ hering to it when the $\mathcal{F}$ was lost；see App．A． 21.

796．عéd $\omega \lambda .0 \nu$ ，visions，and phantom appearances in $H$ ．are all conceived of as having an objective reality and a substance，＂of such stuff as dreams are made of，＂and their form，although arbitrary，is always human（Penelopê＇s dream $\tau .536$ foll．is hardly an exception， see 549）．Thus Nestor＇s form is adopted by the ovvcıog in B． 6 foll．，as Iphthimê＇s here．Similar in character are the $\varepsilon^{i}$ i－ dool $\alpha$ by which in the battles of the Il．a deity imposes on all enemy（ $E$ ．



a $x .105-6,0.364$.
b $\alpha .329$ mar.
c $\boldsymbol{B} .714$.
d B. 711
e d. 555.
f $\beta$. 394 mar:
798. Forxí $\alpha$.
 nom. prop. Eustath. Heidelb. et onues edd., dubitasse Arist. " $\pi$ ór qov ŋो xv́plov" monet Schol. P. 798. o้ $\pi v \varepsilon$ Harl., "quæ vera et antiq. forma videtur", Pors.

449 foll., X. 227, 298-9). But further, Pallas herself appears to Nausicaa in the person of a female friend, and there the same goddess, whose massive weight oppressed the axle of Diomedes' car, modifies herself to be $\alpha{ }^{\prime} \nu \dot{\varepsilon} \mu \mathrm{ov}$ cos $\pi \nu o \iota \eta$, just as the figure here enters and departs without moving door or bolt ( $\pi \alpha \rho \dot{\alpha} \alpha \lambda \eta i{ }^{\delta} \alpha \alpha$ or $\chi \lambda \eta i \delta o \varrho s i \mu \alpha \nu \tau \alpha$, 8. 838,802 ), and vanishes $\varepsilon_{s} \pi v o u \alpha{ }_{c}$ बขє́цюข. Still the objective reality of the goddess' fignre is plain, and this tenuity of substance, indicated only in the moments of appearance and of departure, points to the fact that the oैvel@os, like the eidowiov on the field, exists not beyond the purpose of the moment and the physical state of the dreamer. Other formulaic tokens of the ovvetoos are its "standing above the head", i.e. appearing hovering in air, and addressing the dreamer, "sleepest thou?" To some such substance the departed soul is compared (2. 207, 222, $\Psi$. 100,104 ), called also eliócotov, and such souls and dreams have alike the epith.
 Night bare Oćvaroy, zéxe $\delta^{\prime 2}$ Trvov,
 by any father. In $\Pi .672,682$ Death and sleep are twin brothers; cf. Virg. En. VI, 278 consanguineus Lethi Sopor: 80 گ. 231, Theog. 756, 758-61, where their joint abode is, like the Cimmerian land of 2. 14-9, unvisited by the sun's rays, either rising or setting. so in m. 11 the ojumog óveipon is a atage on the road to Hades; and Virgil. Er, VI, 283 foll, makes his Somnia roost "in numbers numberless" beneath the boughs of a massive elm in the entry of Hades. So the famons douthle dream-gate of $\tau$. 562 foll. is objectively the exit of dreams from the world of shadows, and again as it were subjective to the sleeper, inf.

809, who is said, although in her own
 $\lambda \eta \sigma \iota$. So the $\psi v x \dot{\eta}$ of Patroclus, not being itself an övoe, appears to the sleeping Achilles; and Pallas appears to Telem., and again to Odys., she being no ovoce, and they being not even asleep: yet here the situation governs the manner of the appearance, and we find the formula $\sigma \tau \tilde{\eta} \delta^{\prime} \alpha \rho^{\prime}$ $\dot{v} \pi \varepsilon \varrho \propto \varepsilon \varphi .$, and in Patroclus' case the question $\varepsilon v \delta \delta \varepsilon \iota$, wh. in that of the waking Odys. seems to find its equi-
 foll., v. 30 foll.). The many well attested tales of the appearances of the dead or absent wh.bewilder modern theories of psychology would be simply accepted, if current in Homer's day, and fall naturally into a place in his mythology. Penel. dreams of her husband; and thus her dream-life has more solace than her daily life, and seems to be weaning her thoughts from things visible. Cf. her prayer to Artemis commencing in a petition to the goddess, but passing off into a rhapsody of meditation on what she suffered by day and dreamed by night ( $v, 6$ foll.). So she expects to remember "oven in a dream" the home of her youth ( $\tau .541$, 581). Dreams are sent by Zeus, or other god, or by a $\delta \alpha i \mu \omega y$ ( $\delta .83 \mathrm{r}$, v. 87), and may be true or false, or even intended to deceive (ovios, r. 562 foll., B. 6, ef. $80-1$ ). The word xaxos applied to them may mean delusive, or, of evil omen (v. $8 \%, K .496$ ). Hence the function of the dveiporojos (A. 63 , cf. E. 149); of. óvetpóucvèร Eschyl. Chueph. 33 Dind.
797-8. 'Іч才iцク, Arist. doubted whether this was a common or a prop. nomn. See mar. and ef. Daideros ñecos (Fa.). - Ëvundog, soll of Admetus and Alcestin, daughter of Pelins, led

ล e． 386, ᄃ． 80 ，$\iota$ ． 376，ح． 367.
b $\tau .513$ ；cf．$\Psi .106$ ．
с＠． $7-8$ ，$\varphi .228$ ， w． 323 ；cf．$\delta$ ． 758， 812.
d App．A．15，mar．； cl．$\psi .201$.
e $\zeta .21, v .32, B$ ． 20，59，К．496，世．68，ת．682．
f B． 23,60 ， 4.69.
g B．293，$\alpha .114$ mar．
h ๆ．280，P． 641.
ع．122，Z． 138.
k $\boldsymbol{T} .335$ ．
1 ข． $3: 33$.
m ঠ． $378, \Psi .595$ ； cf．$\pi$ ． 317 ．
n $\tau .562$ ．
$\begin{array}{lll}1 & \lambda . & 93-4 \text { ；cf．} 1 .\end{array}$ 202.
p є．88，A． 553.
q 乃． $55, \delta .384$ ； cf．८． 189.
$r$ e． 80, と． 18 ，$\delta$ 。 757 mar．；сf．$\eta .244$.
s $\tau .517$.
i $\delta .120$ mar．$\alpha$ ． 294 mar．
u d．724－5 mar．

















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 $\chi_{\tilde{\eta}} \sigma \mathfrak{v} \downarrow \iota$ Ascalonita，Scholl．H．P．，et ex emend．Harl．，ita Barnes．Cl．ed．Ox．


troops in the Catalogue（mar．）from Phere and Iaolcus．This connects the Trojan story with that of the Argô；see Eurip．Med．5，6．In Eurip．Alcest． 393 foll．he is introduced as a child be－ wailing his mother．
 other examples see mar．：the distinction between an action tending to produce a result，and one to continue until the result has been attained，is easily，con－ founded，for instance often in ${ }_{0}^{\prime \prime} \varphi \rho \alpha$ ； cf．the use of＂till＂in the Irish－ English common speech．

802－3．火2犭ĩdoc ifưv．，see App． A． 15 －－$\sigma \tau \tilde{\eta} \ldots$ vitic，see on 796 sup．；



805．The hiatus ov̉dè eُต̃бt might
 end，but $\varepsilon$ in hiatus in the $2^{\text {nid }}$ foot is found B． 8 ov̉ $\lambda \varepsilon$＂Ovel＠ร，$\Gamma .46$ tooós－

 Hom．pp．92－3）．－¢єĩe $\zeta \omega_{0}$ ．，not the securum agere aevum of Hor．Sat．I．v． ror，following Lucret．VI．57，which is quite against the abundant theurgy
of H．，but expressing an absence of effort in whatever they do，as compared with mortals；see on 197 sup．；ef．$\hat{\varrho} \varepsilon \iota \alpha$

 $\mu \mathrm{v} i \dot{\omega} \boldsymbol{\omega}$ ；see also Nägelsb．I．§ 9.

806－7．ázózクб．，the participle of this perf．is irreg．in accent，being proparox．as if pres．，which sense the
 and $\dot{x} \lambda e \tau \dot{\eta} \mu \varepsilon v o s$ ，either a shortened perf．or a syncop．aor．，（Buttm，Gr． Verbs），The forms in pres．are ${ }^{\alpha} \not \chi_{0}$ $\mu \alpha \iota, \alpha \chi \nu v \mu \alpha \iota, \alpha \dot{\alpha} \alpha \alpha x i \zeta \omega$.

809．rvaígovo＇，used by Pind．ol． XIII．71，Pyth．I．8，as by Bion XV．27， and Theocr．XXI． 65 ，in same sense as here，of sound sleep．Moschus II． 23 has adopted the entire phrase $\dot{\eta} \delta \dot{v} \mu$ ． $x \nu$ ．The etymol，is uncertain；it may be quasi $\pi \nu \omega^{\sigma} \sigma \omega$ from $\dot{\imath} \pi \nu \omega ́ \sigma \sigma \omega$ ，or cor－ rupted fr． $\boldsymbol{x} \alpha \tau \alpha \nu \omega \tau i \xi \omega($ Doederl．2480）．


811．$\pi \omega \lambda \dot{\varepsilon}$ pres．，$\alpha \iota$ elided，a tense often found with $\pi \alpha^{\alpha} \rho o s$（mar．），past ac－ tion continuing into pres．time，as with Lat．jamdudum．The Harl，writes it in full，$\pi \omega \lambda \varepsilon \dot{\alpha} \bar{\alpha}$ ，in synizesis，so $\varkappa \varepsilon \lambda \dot{\varepsilon} \bar{\alpha} \iota 8_{12}$ ．


















822. $\mu \eta \chi \alpha \nu$ ócoб Harl, zed $\omega v \tau \alpha \iota$ supra $\omega \sigma \iota \nu$. 826. pro $\tau \iota \tau 0 \iota$ Barnes, En. Cl. ed. Ox., oi Harl. Wolf., max $\tilde{\kappa} \mu \mu^{\prime} \tilde{\varepsilon} \sigma \pi \varepsilon \tau \iota$ Vr. Harl. var. lect., quam natam © gloss


816. See on 726 sup.
818. vทixtos, ovate, see on 729 sup. - xovov eu eidos, the personal verb also takes gen. (mar.) : cf. бópos x $\alpha$ xiv, A.schyl. Suppl. 453; see Self Gr. Gr. 8 493, 1.
819. Rail mic $20 v$, the novelty of her anxiety makes it at the moment more severe. Ni. cites A.schyl. Prom.
 xaxov tpúger $\sigma^{\prime}$.
820. éupitg. takes gen. as «́цри-
 sic has dat. (mar.). The physical sengation of tremor pervading ( $\dot{\alpha} \mu \varphi l$ ) the frame is probably the basis of the compound notion. Ni. refers desc © $\alpha$ also to rein, but it is beat referred solely to $\mu \eta$ र $\tau \pi$. following.
821. cion, The constrn. is, "should suffer from those in the region where" etc.; this gen. of origin or cause is assisted by $\ell x$ in $\beta$. 134. For the anas.
sited gen. cf. Eurip. Electro. 123-4,

 see on $\alpha$, 103. - iv', "where", sometimes also "there"; see mar.

824-6. áucugòv, see Liddell and S. 8. v.: this enith, seems to refer to the appearance to the sense, that of zvoceधs 841 inf to the effect, on the. mind, "unmistakable". - を"exetcce. Butte, on Schol, ad loo, rejects the
 of $\tilde{\varepsilon} \sigma \pi$ - found in H . being all aorists.

831-2. Эéog, as Hermes is Zens' messenger: av́dj̆ implies a reference to $\pi \rho 0$ on $\eta \times 8829$. For the var. lect. invalving avid iv (mar.) see on $\alpha \cdot 38$ s. $\boldsymbol{\varepsilon} \boldsymbol{i} \boldsymbol{d}$ "aye, "come then", so often; only here the $\& f \mu^{\prime} \nu$ of $8_{31}$ seems com plemented, but really is not so, in $8 i \delta^{\circ}$; the hypothetical force of of in ell $\delta^{\circ}$ © ye being sunk in colloquial inge, so that it moans merely age vera.
a d． 540 mar．
b v．205，w．264，
X． 52 ．
c ס． 824.
d $\eta .241, \mu .56$.
e $\beta$ ． 132 mar．
f $\lambda .464, \Delta .355$ ，
E．216，Y．123，
－Ф． 174 ；cf．$\sigma .392$ ，
g d． 802 mar．
h e．462，A．349， A． 80, O． 521 ， $543, \boldsymbol{F} .418$ ， $\boldsymbol{\Phi}$ ． $255, X .12, \Psi$ ． $879, \Omega .96$.
i $\alpha$ ． 98 mar．
k K． 519.
1 J． 549.
in 5． 20 ；cf．v． 87.
n A．173，O．324， X． 28.
o $\gamma .71$ mar．
if $\pi .379$ ；cf．$\alpha .37$.
q $\gamma .151$.
r．${ }^{116} 354$ mar．，$\ell$. 116.
$s$ cf．$\eta .244$.
t $x .93$.
u d． 671 mar．
$\checkmark$ x．141；cf．e．404， \＆． 136 ．
w v．425，छ．181， －． $28, \pi$ ． 369 ．







 840







833．${ }^{\eta}$ Kov Bek．Fa．846．$\alpha v \mathcal{T} \tau \tilde{s}$ addito serius s sed ab eadem manu．

836－7．Eustath．remarks on the economy shown by the poet in the interest of his tale by leaving．Penel． thus uninformed．－छผé $\boldsymbol{o}^{\prime \prime} \boldsymbol{\gamma}^{\prime} \ddot{\eta} \boldsymbol{\tau}$ ．， see on $\beta$ ． 132.
838．$\lambda \iota \dot{\alpha} \sigma$ Э $\eta$ ，Buttm．Lexil．77，con－ neets this，in sense of＂to go aside， turn away from＂，with ${ }^{\alpha} \lambda i \alpha \sigma \sigma o s$, and disconnects it with $\lambda \varepsilon \ell \iota \eta \mu \varepsilon ́ v o s$ akin to дıдаíoucı．

841．Ėvceyモ̧̀，see on 824 sup．－ ¿́цодy⿳亠丷，Buttm．Lexil．16．considers $=$＂in the depth or dead＂of night， and accepts the Eustathian gloss on O． 324 ，that the Achæans call $\dot{\alpha} \mu \circ \lambda$－ $\gamma \dot{o} \nu \boldsymbol{\tau} \boldsymbol{\eta} \nu \dot{\alpha} x \mu \dot{\eta} \nu$ ；the $\mu \tilde{\alpha} \xi \alpha \dot{\alpha} \mu \circ \lambda \gamma \alpha$ in of Hes．Opp． 590 he regards as $=$ $\alpha \dot{\alpha} x \alpha i \alpha$ in sense of＂exactly baked．＂．

Doederl．377－8 connects it with $\mu_{0}$－ $\lambda \dot{v} \zeta \omega, \mu$ ह́ $\lambda \alpha \varsigma$ ，＂black＂．

846．＇AбuEpig，Strabo X．p． 700 ed． Casaubon，calls it Asteria，and says that Scepsius and Apollodorus differed， the one denying，the other affirming the continued existence of the $\lambda \iota \mu \varepsilon ̇ v \varepsilon \varsigma ~ \nu \alpha v i \lambda$. Gell．，Ithaca p．78，names the modern Dascallio，as the only island situated in the passage；but adds that no vessel could lie safely there，and that it is out of the way for the purpose of intercepting one returning from Pelo－ ponnesus，which could only be safely done by lying in the southern harbour of the headland Chelia，partly formed by that same island．

The $6^{\text {th }}$ Day of the poem＇s action here ends．
$0 \Delta \Upsilon \Sigma \Sigma E I A \Sigma E$.

## SUMMARY OF BOOK V.

On the seventh morning the gods are assembled in council, and, at the instance of Pallas, Zeus despatches Hermes to bid Calypsô dismiss Odysseus. His errand is received by her with reluctant submission, and on his departure she seeks out the hero pining on the shore, and bids him prepare a raft ( $1-170$ ). He distrusts her at first, but is reassured by her oath, and in their conversation the seventh day ends (171-227).

On the eighth day he sets about his work, which is completed in four days. On the twelfth she furnishes him with stores, and he departs alone (228-77). On the eighteenth day* of his voyage and twenty-ninth of the poem's action he sights the land of the Phæacians; when Poseidon, returning from the Ethiopians, catches sight of him and raises a tempest in which the raft becomes unmanageable ( $278-3.32$ ). Inô Leucotheê rises to his rescue from the deep, and gives him her immortal scarf; bidding him quit the raft and the scarf will support him. He yet clings to the raft till it goes to pieces; when he puts on the scarf and swims, while Poseidon departs to Жgæ (333-81).
Pallas sends a fair north-wind; and, after drifting yet two days and nights, on the thirty-first day of the poem's action he reaches a river's mouth in utter exhaustion and naked; there he seeks the shelter of a wood and falls asleep (382-493).

[^33]
## 









[^34]
## 6. Fou.

1-86. The seventh day of the poem's action liere begins. The goils muster in session, and Athenê reminds them of the case of Odys. detained still by Calypsò, a grievance unredressed and now aggravated by the snare spread for his son. Zeus receives her appeal with an air of surprise, and, viewing her request as granted, at once despatches Hermes to bid Calypsô speed Odys, on his way. His flight to her isle is described, terminating at her grotes, the romantie beanty of which forms a noble cuntrast with the view of the forlorn hero, pining in his constancy, with his tearful face fixed ever on the sea.

1. 'Hig. Homer's heaven has its day and night, and dawn visits the gods, even as mortals. Thus in $\mu$. 382 -3 the sun-god threatens that, if Odysseus' crow be not punished for their sacrilegionsslaugliter of his herds, he will "descend to Hades and shine among the dead". Milton has allowed the image of dawn in heaven Parad. L. VI. 6-13,
which makes through heav'n Grateful vicissitude like day and night:
Light issues forth, and at the other door
Obsequious darkness enters, 'till her hour
To veil the heav'n; etc.

- Tit $\omega \boldsymbol{\nu}$. He occurs in the Trojan pedigree ( $\boldsymbol{T}$. 215 -40) as a son of Laomedon and elder brotber of Priam. In Hy. Aphrod. 218-34 we find the story of his being the darling of Eös and of his joyless immortality (cf. Tennyson's Tithomus). Payne Knight considers it as "e seriorum opinionibus de diis profecta"; which, although he is disputing its genuineness in $A$. r $^{-3}$ only, would condemn it wherever (mar.) it occurs. Hes. Theog. 984 mentions ※mathion and Memnon sons of Tith., the latter only being named in H., see $\delta$. 188, 2. 522.
3-5. Owxonde, the locative $\delta \varepsilon \mathrm{im}$ plies their going thither before sitting there. dEge, "was enumerating"; ser mar. for this sense, and note onl $\delta$. 451. - xท்סea лó $\lambda \lambda^{\prime}$, including the

a $\beta$. 230-4 mar.
b $\varrho .142-6, B .721$, e. 395 , o. 232 , $\lambda$. 593.
c d. 557-60 mar.
d d. 727, ef. $\delta .700$, 740.











 E. ${ }^{87} 6$.
obduracy of Calypsô, and the ever rising insolence of the suitors in Ithaca.
8-14. A man so just had deserved better of the gods, who treat him as though a righteous character were of no account with them. The topic is horrowed from Mentor's appeal to the Ithacan Assembly in $\beta$. 230-4, where see note. Indeed the whole passage 1-48 is largely made up of lines which occur with or without modification elsewhere; see mar. passim. On this J. C. Schmitt de $11^{\text {do }}$ in Odyss. Deor. Concil. has framed an argument against its genuineness. He constructs accordingly a commencement of $\varepsilon$. in which Pallas' appeal is omitted, and supposes $\varepsilon$. to start anew on the same day as $\alpha$. - a notion quite against Homeric usage; see on $\delta .594$. Further, the delay in sending Hermes, as she had suggested in $\alpha$. $8_{4-7} 7$, is not inconsistent with Zeus' character, who, as a rule, is indotent and requires to be moved, whereas Pallas is prompt, eager and bustling [App. E. 4. (4) (7)]; see below on $22-7$. His reply to her also in $\alpha$. 76-9 leaves a door open for procrastination, and even implies that further deliberation should precede action ( $\pi \varepsilon \varrho \iota \varphi \varrho \alpha \xi \dot{\omega} \mu \varepsilon \boldsymbol{v} \alpha$ ). Nor in point of fact had Poseidon yet "relaxed his ire". That deliberation, we may suppose, was now to take place, but the urgency of Pallas cuts it short: she carries the Assembly with
her, and the still absent Poseidon is forgotten.

12. This $\mathbf{v}$. seems certainly out of place here. It is nothing to the speaker's purpose that the Ithacans forget their king. It is Zeus and the gods who should remember him and do not. Omitting 12, ov $\tau \iota s$ of 11 would then mean "no one of you" - an apt reminder of the resolution which she had assumed as taken in $\alpha$.76-87. The line probably crept in here from $\beta$. by the force of the attraction of its context. Similarly in $\alpha .96$ foll., where see note, the descent of Pallas drew after it the description of her spear from E. 745-7, which does not suit her errand in $\alpha$.
13. reĩ̃ $\alpha \ell$ conveys a notion of inactivity, of which it is the proper pos-
 $\varepsilon \sigma \sigma t . .$. 'A $\chi \iota \lambda \lambda \varepsilon v{ }^{\prime} s$. The same line (mar.) describes the forced inactivity of Philoctetes in Lemnos; and, by a singular change of $\nu \eta \eta^{\prime} \omega$ to $\nu 0 v^{\prime} \sigma \omega$, is in $\varepsilon .395$ adapted to a totally different image.

14-17. See notes on $\delta$. 557-60.
18. $\mu \varepsilon \mu \dot{\alpha} \alpha \sigma \sigma \iota$, omitting 12 , this stands without a subject expressed, but this omission in a speech of rapid urgency is insignificant. Nor could this attempt be fairly charged on the $\lambda \alpha o i$; see $\pi .375$ foll. It is easily understood of whom she speaks, as Zeus shows by supplying $\mu \nu \eta \sigma \tau \tilde{\eta} \varrho \varepsilon_{S}$ in 27. The passage 18-20 is not here incon-






 $\gamma \dot{\alpha} \rho)$,










 (quasi signif. fut.) Flor. Lov.
28. ¢îov viòv Ern. Cl. ed. Ox., viòv pítov Barnes. Wolf.
sistent with ber assurance to Penel. in d. $825-8$, since the insolence of the suitors remains the same, and to contrast this with the heroic but unheeded endurance of Odys. is the main point of her opening speech.
22-7. Zeus in $\alpha$. had given no oxplicit nssent to Pallas' proposal about sending Hermes; but she bad assumed his complianee and acted on it. He lets things rest for six days in statu quo, and when she renews her appenl throws the reaponsibility upon her, as though the exocutive were her province exclasively. Thus his character for laissez faire and hers for energy are effectively contrnsted. This ethical point is lost by those who impugn the passago; see on 8-11 sup. vóov = Bovגทv; of, the hendiadys Bovaìv ve vóov re, 8. 267. 38-6 could be spared: 37 coheres exactly with 24 , since subfunct. may stand as $=$ fut. after ís, oxeos ete., in innal sentences (App. A. s. (s)]. The other reading anoviov-
$\tau \alpha \iota$ is itself a pres. with fut. force. To omit $25-6$ would suit exactly the fact shown in $8.825-8$ that Pallas had atready settled it all, and needed not the exhortation which $25-6$ addresses to her. Yet this need not be present to Zeus' mind, whose words arise naturally out of hers in 18-20 sup.
 $\pi \varepsilon t i \varepsilon g$ with $\varepsilon$ elided, see Buttm. Lexil. $5^{1}(\mathrm{I})$.
28. 'Equeicy, see App. C. 2. and Gladet. II. iii. 231-41.
30-1. See note on $\alpha$. 82-7.
32. This is verified by the hero's departure on his solitary raft 263 inf ., and explains her words 140 foll.: Calypso in fact only despatches him $\alpha \pi \dot{o}$ mnoev with a fair wind which she herself sends.
33-4. Gxeding тoג., sec App. F'. 1. (4). - ExEeinv see App. D. 14. 35-36. áy iveot, of. $\eta$. 205, bxel
a ל. $158, \eta .69,0$ $245,4.46,53$ N. 119, 206, 430 S. 61, 423, 435 7. 71.
c ข. 33:-41
d 9. $440,0.207$.
e $1.135-8$; cf. $x$. 40-1.
f $x 84$.
g. ס. 487 mar.
h $\Sigma .327$; cf. $\xi .23$ ! -3, А. $625-7$.
i $\varepsilon, 114-\dot{\circ}, \eta, 76$ -7, 九. $532-3$, ィ. 473-4.
k $\Omega$. 340--5.
1 ع. $75,94,145,9$. 338 , $\quad$. $94, \boldsymbol{B}$. 103, Ф. $497, \Omega$. sepius.
in $\alpha$. 96-8 niar.
n (1) : 2-4.
o v. 429, $\pi .172$, $456, x .238$; cf. N. 59 .

р $\pi .195$.
q. е. 148, II. 181.
₹. $226-7, B 766$.
s $\delta .508$, ع. 318 .
















36. $\pi$ हoi Eustath. Ern. Cl. ed. Ox. Bek. Fa., $\pi \dot{\varepsilon} \rho \iota$ Wolf. Dind. Löw. 39. ov-


 a phrase found also with $v \varepsilon \mu \varepsilon \sigma \sigma \tilde{\omega} \mu \propto L$,
 $\mu \tilde{\alpha} \lambda \lambda o v$ of $\varepsilon .284$ et al. (mar.). On the question whether to take $\pi \varepsilon \rho l$ in such sense as if it had $\pi \alpha \dot{\prime} \nu \tau \omega \nu$ following (cf. $\alpha$. 235), i. e. "excessively", and retract the accent, editors differ, nor is it an easy point for mss. to settle. We find, however, such phrases as
 cf. $\left.\Phi .65^{\circ}, \Pi .157\right)$, suggesting that words relating to the mind are governed by $\pi \varepsilon \varrho$ with a peculiar local force, based probably on the physical notion of $x \tilde{\eta} \varrho$ or $\varphi \varrho$ éves, an analogy which $ข v \mu$ ós follows.
38. Sóvtec, gifts as a token of honour and source of profit were in high esteem with the Greeks from the heroic age downwards; cf. $\pi \varepsilon i \vartheta \varepsilon \iota \nu \delta \tilde{\omega} \rho \alpha$
 here it is a mark of divine favour and recompense after neglect, that Odys. should return home ricber than if he had come straight from Troy, We may compare the "end of Job" (Job XLII. 12). Ni. seems to think 39-40
superfluous here, as the gifts are "mentioned only incidentally" (beiläufig). Perhaps he did not give due weight to the connexion just pointed out with the main subject.
43. In this passage Virgil has (AEn. IV. 238 foll.) followed in the footsteps of H . with unusual continuity and closeness, allowing for the divergence in the line of his Mercury's flight. For déretogog see on $\alpha .82-7$; for 'A@-


45-6. See on $\alpha$. 88-98.
47.-8. These lines suit the expedition of Hermes in $\Omega$., which involves the casting of the Greek sentinels into a sleep; but have no special pertinence to his errand here, and perhaps followed their context by attraction as in 12 sup. and $\alpha$. 97 -ror. However, the ¢ $\alpha \dot{\beta} \beta \delta$ os, as specially sym--bolical of the god who is xevoó@eктиs ( 87 inf. ), may certainly be allowed even without such pertinence.
50. Hec@i $\eta v$. Ni. remarks on the geographical definiteness of the abode of the Gods, as being on Olympus, an








a Z． 505, H． 208 ．
b $X \cdot 240, \boldsymbol{H} .50, \equiv$ 290 ；ef．$\alpha$ ． 320.
c $\delta .245$.
d $\alpha$ ．72．5．226，$\gamma$ ． $17!$.
e J．24．，II．11，P． 2×1．
1 $\Omega .731$ ；ct． 1 ． 211
… 43，F． 340.
द．غ．43s，$x$ ．403，
$423, x .114,116$. a． 86, e． 30.
k $\boldsymbol{\alpha}, 21 \times, 0.15, Z$. $37 t$, A． 293 ；cf． $\stackrel{5}{5} 53$. 51．Fefoıxю́s．54．Fíx

54．hunc v．pro additamento notant Scholl．H．P．Q．$\dagger$ Eustath． 55．$\tau \eta \lambda o ́ v \varepsilon ข$ oṽб $\boldsymbol{\nu}$ Bek．annot．
actual mountain，in II．，and the less precise tokens of such relation，and greater ideality given to their abode， in the Ody．；in which Olymp．does not bear the usual epithets which mark it as a mountain．Here Olympus，al－ though not named，is suggested in Pie－ riê its northern extension．Olympus appears to retain even among the Turks its celestial celebrity（Hammer ap．Kruse＇s Hellas I．p．282）．－$\dot{\varepsilon} \xi$ aitreog，this is distinguished（ 288）from jire the lower and denser air，which，when thickened，is viewed as homogeneons with mist etc．，so that クُधe $\pi \quad \lambda \lambda \lambda \tilde{\eta}$ means＂in gloom or haze＂；
 scends from heaven through the $\alpha$ ione， and the flash and clang of arms goes $u p$ to the ovipavos through the same（ $T$ ． $351, B .458$, P． 425 ）Ni．）．そ彑 aiv่ọos shonld go with $\ell \pi \iota \beta \dot{\alpha} \varsigma$ ，not with $\xi \mu \pi \varepsilon \sigma$ $\pi$ ．Thus Pieriê is a stage between the alvine and the sea－a platform from which the god planges seawards．Other－ wise the civire would be at no higher level than Pierie，which hardly agrees with the passages cited．His course seems meant to be north－westerly；see App．D．2．By ゙゙ムлeणe contact with the surface，not immernion，seems meant．The poet appears to adopt Pierie as the puint of view，and to mark and describe his deity＇s flight from thence．Any one who has watched from a headland the birils shout down upon and sport aloug the net，will en－ nily realize this．

31－4．बevice …e：ex，this de－
scribes motion skimming the surface； so 53 inf ．the wings are wet with the spray，2ág，this bird，as described by Aristotle（Hist．Anim．V．9，cf．II．17， VIII．3），may be either the larus canus，pa－
 ＠๗ see on $\alpha v o ́ \pi \alpha \iota \alpha$, App．A．13．Observe
 Éoix $\omega$ ，a simile is shown by this word，and not an assumption by Her－ mes（as often by a deity）of the bird form．This may be a special reason for the insertion of $\nabla .54$ ，which Eu－ stath，and Payne Knight reject．We are thereby assured that it is Hermes in propriâ personâ．
52－4．zódxove，not＂depths＂，but ＂bays＂；dॄıvov̌，perhaps alike so to navigators by their erags and reefis， and on the land side by their preci－
 lead the formulse by which H．thus binds the simile to the thing illus－ trated．Possibly＇Eerñ̆g was origin－ ally＇Epuéas，a lighter form of＇Ep－ $\mu$ siós（Ni．）．Payne Knight based his rejection of this line and of $\xi .4 .35$ on the non－Homeric form of tho name ＇EQuグs．

55．vingov．Those ancients who re－ garded the wanderings of Odys as being in the Mediterranean wholly， viewed the iste as being on the const of Lucania；sec un $\xi^{2} 4^{-5}$ ．
 land as limitug and excluding the noa； whether it be island or mainland．
a ท．169．т． 38.9.
b cf．$\xi .12,425,0$. 322，ת． 192.
c cf．$\varphi .52,0.153$ ， d． 121 ．
d $x .227$.
e $\begin{array}{r} \\ \text { ．221，} \omega .60, ~ A . ~\end{array}$ 604.
f A．31，$\alpha$ ．358， Q． 227.
g X． 448.
h Z．148，ク．116， ג． 590.
i ع． 239.
1 A． 482 －
1 cf．B． $519, \quad \varrho$ ． 340.
m $\mu .418, \xi .308$.
n o． 479.
o B． 614.
p I． 228.
q．e． 226
r ※．6，छ．468，503， I． 446 ．












67．Fépy人．


 $\tau \eta \lambda \varepsilon \vartheta \dot{\alpha} 0 v \sigma \alpha$ Harl．sed ex emend．66．x $\boldsymbol{\omega} \pi \varepsilon \varsigma$ var．1．Barnes citato Aristotel． ap．Elian．Hist．Anim．XV．8．67．$\mu \varepsilon \mu \dot{\eta} \lambda \varepsilon \iota$ Schol．H．68．$\dot{\eta} \delta^{\circ}$ Harl．Schol． H．Stephan．Barnes．Ern．Cl．ed．Ox．Bek．Dind．Fa．Löwe，$\eta^{\prime} \delta^{\circ}$ Flor．Lov．Wolf．

59 foll．With the description of the abode of Calypsô，cf．that of Circê in Virg．En．VII．so foll．－éaxu＠óqiv， see App．，F．2．（19）（20）．

60．Evxeávolo，the notion is that of logs split（ $x \varepsilon \alpha \alpha^{\prime} \xi \omega x \varepsilon^{\prime} \omega$ ）for fuel； and the word is not based on xaic $x \eta \omega \dot{\sigma} \eta s$ ，as if reinforcing ${ }^{\circ} \delta \mu \mu \eta^{\prime}$ ．－⿹勹́vov，＂qualis arbor fuerit ．．．jam veteres ignorasse videntur＂（Löwe）． Doubtless some perfumed wood；ef． Pliny N．H．XII．${ }^{7} 7$ Non alia arborum genera sunt in usu quam odorala，cibos－ que Sabwi coquunt thuris ligno；and Virg． An．VII．${ }_{13}$ Urit odoratam nocturna in lumina cedrum．Macrob．Saturn．III． 19 identifies it with the citrus of the La－ tins，its fruit being the felix malum of Virg．Georg．II． 127.
$61-2$ ．cocde．，the number of open vowels in this word is exquisitely adapted to express vocalization，espe－ cially as distantly heard，the sound predominating over the words of the song．So in the case of Circê（mar．）． غ่лоゝдоル．，Löwe cites a Schol．on Pind．
 odovs，to the effect that constant move－ ment to and fro and turning about were required in ancient weaving．
＇64－5．$x \lambda \eta \sqrt{2} \varphi \eta$ ，the species of alder meant is perhaps the alnus oblongata，as the best known in Greece（Dunbar Lex．
 $\delta \dot{\varepsilon} \tau$ ，the $\tau$ is probably $\tau 0$ ．

66－7． $\boldsymbol{\sigma x} \tilde{\boldsymbol{c}} \boldsymbol{\varepsilon} \mathrm{c}$, Eustath．describes it as zmaller than the $\gamma \lambda \alpha \dot{v} \xi$ ，having lead－coloured plumage with whitish spots．Elian．（de Nat．An．XV．28），al－ leging Aristotelian authority，rejects the $\sigma$ here，writing $x \omega \pi \pi \varepsilon$ ，in which Athe－ næus（IX．10）concurs，citing also four other ancient authorities．There is an owl called the Strix Scops（Linn．）ap－ parently identified with this．
 VIII．5）and Elian（de Nat．Anim．XV． ${ }^{23}$ ）apply this name to what is pro． bably either a cormorant or a cont （Dunbar Lex．App．）．Eustathius says the $\alpha$ 人＇vivicu（see on 337 inf．）were anciently
 diving．fishing etc．Ni．compares Hes．
 To the Arcadians，to whom Agam．fur－ nished ships，the phrase is adapted negatively（mar．）．
68－70．$\ddot{\eta}$ ，this pronoun article gives distinctness and prominence to the jusels as among the other trees．













[^35]$$
\text { 72. Fiov. 74. Fı } \delta \dot{\omega} v \text { Fñб }
$$
71. ${ }^{2} \lambda \lambda \eta$, pro vitioso notat Schol. V. 72. $\mu \alpha \lambda \alpha$ ono var. l. Schol. H., mox fuisse qui iov in oiov mutatum vellent notant. Eustath. et Athen. II. 61. 80. pro $\varepsilon i^{\prime \prime}$ चis Aristar. $\tilde{\eta}^{2} \iota \varsigma$, Scholl. H. P.
$\dot{\eta} \mu \varepsilon$ ®igs, $^{\text {ef. Virg. Bucol. V. 6-7, aspice }}$ ut antrum Sylvestris raris sparsit labrusca racemis. Eustath. talks of a thin-barked kind of aak so called, but the entire description points to some species of vine; cf. Simonides Ceos Fragm. 5 I,
 $\mu$ ท̄тер олю́ркৎ, Apoll. Rhod. III, 220,
 20ıбı. Possibly the adj. $\tilde{\mu}_{\mu \varepsilon \rho o g ~ " t a m e ", ~}^{\text {" }}$ i. e. "cultivated", may be its origin. So
 $\propto \mu \pi \varepsilon \lambda o s .-\dot{\eta} \beta \omega \omega \sigma \varepsilon$, see App. 'A. 2.
70. xojuvce, we may compare the two in the precinct of Alcinous' palace, one for the garden and one for the honse etc. $(\eta, 129-31)$. The larger number here bespeaks the abundance of a divine abode. rívveeg or $\pi \hat{\varepsilon} \boldsymbol{\tau} 0-$ pes was "the oldest Greek form" for tioccees, Donalds. New Crat. 158 . devxes, contrast this epith. With $\mu \hat{k}$ lov vidcoo, 8. 359, expressing perhaps the sheltered basin, as this the spring-

72. Evo, for this Ptolemy Euergetes proposed to read olov, "marsh-plant", as more approprinte to the neighbour. hoor of parsley than violets; this seems trivial. Both parsley and violets were usod for garlands; cf. the
song in Athen. XIV. $27, \pi 0 \tilde{v} \mu 0 \tau \tau \dot{\alpha}$
 - $\dot{d} \lambda \iota v \alpha$, and Hor. Carm. I. xxxvii. 15 -6 , II. vii. 24 , apio coronus.

73-4. This whole clause might be spared, as in $75-6$ Hermes actuaily admires. Yet it generalizes the effect of the previons picture very happily: of. similar phrases in which ovxét or ov́d' ... óvóvacto occurs with similar
 Moreover in $77-80 \mathrm{inf}$. the line of thought is inverted; since there the statement of a particular case, ovंס́ $\mu \iota \nu x . \tau . \lambda .$, is followed by that of a general principle, ovं yผ́ৎ ж. т. ג. For the whole manner here cf. ข. $9^{6-112,}$ especially for $\xi^{\prime} \nu \forall \mathcal{} \boldsymbol{\alpha}$ repeated and for
 in 106. In some other instances (mar.)
 has a distinct sense of "after" something else has taken place.

Onท். Buttmann (Gr. Verbs) gives

 and $\begin{aligned} & \\ & \eta \text { ouct, which last is mont com- }\end{aligned}$ mon in H. With this verb here thrice recurring in as many lines Ni. compares t $\quad$ xориas 5 times in 5 lines, $\tau$. 204 foll.
a d． 534 mar．；cf．
e．151－2．
is $\varepsilon .157-8$ ．
c 141，P． 295.
d P． 370 mar．
ce e． $158,9.86,93$ ，
$632, \pi .214, N$ ．
658．玉． 32.
［ $\varepsilon$ is mar．
c． 78 inar．
1 cf ．$\Sigma .389-90$.
7 \％． $164, ~ \Sigma .422$.
k $\sum .424-7$.
\％．277， 331 ．
m A．202，Z．254，所． 14.
a 2． 356.
o т． $254,316, \Sigma$ ． 391.
－$\overbrace{\text { ．}} 161$ ；cf．$\delta$ ． 810.
q $=195$－ ij ．
1．ci．$\beta .187, \pi .410$ ， ○．＇229，$\sigma .82, \tau$ ． 487，J17．$\varphi, 337$. 5． $25 \%$
O．148，A．779， $\Sigma .40$ ．
T． 12.
v $\varphi \cdot 2 \times-\cdots, 0.333$ ，
cf．$\alpha$ ． 138.
w $\delta$ ． 415 mar．
$x$ ૬．21！，そ． 177.
y e． 43 mat．
z $\xi$ ． 111 ．
 $\pi \varepsilon \Omega$,














83．$\sigma \tau \varepsilon v \alpha \chi \tilde{\eta} \sigma t$ Aristoph．，Scholl．H．P． 84 abundare notant Scholl．A．P． $1 \mid$ Bek．Dind．Fa．，retinent Barnes．Ern．Cl．ed．Ox．Wolf．Löw． 91 omittit Harl，＂abest a multis，＂Bek．annot．［］Wolf．Bek，Dind．Fa．Löwe，retinent Barnes．Cl．ed．Ox．

83－4．These lines，if both genuine here，recur 157－8．Eustath．was for rejecting both in this place．The Scholl． reject． 84 only．Certainly，x $\lambda \alpha$ гí ．．． бахןver ．．．$\delta \alpha \dot{x} \rho v \alpha$ savours of redun－ dancy；and the＂looking on the sea＂， $i \cdot e$ ．towards his home，seems too cha－ racteristic to be spared，to which it adds force that his eyes well with tears as he looks．Thus we may preferably rejcet 83 ．But whether 83 be read or dropped， 84 ，if read，requires a co－
 Buttm．Lexil．97．grounds an ana－ logy in favour of $\sigma \tau 0 \nu \alpha \chi \tilde{\eta} \sigma \alpha \iota$ $\sigma \tau 0 \nu \alpha$－ $\chi i \check{j} \omega$ from ground－form $\sigma \tau \dot{\varepsilon} \varepsilon v \omega$ ，as $\varphi o \varrho \dot{\alpha}$
 to Épsixc（mar．），applied to a hel－ met etc．burst by a spear etc．So
 $\chi^{\wedge}$ óva．For díx＠ua $\lambda \varepsilon i \beta \omega y$ cf．on

$85-96$ ．This reception and grecting consists almost wholly of recurring lines，mostly from＇Thetis＇visit to Cha－
ris and Hephæstus in $\Sigma$ ．For $\chi \rho \boldsymbol{v}$－
 elsewhere（mar．）has a participle to assist its meaning；ко bere zéoxóusvos might be supposed．In 89 avi $\delta \alpha$ was an old error for wvo $\alpha$ ，which Barnes first corrected，notiong that the final $\alpha$ is long．

In 90 observe żđuiv，not，as in mar．，हैoucl；since a thing which has been done is possible．The whole line has a formulaic air．Ni．remarks that verbals in to $\dot{\text { on }}$ include the senses of both fact and possibility，citing Arist． Poet．IX．6．$\tau \dot{\alpha}$ dè $\gamma \varepsilon v o ́ \mu \varepsilon v \alpha$ 甲аv६＠ov ốv $\delta v v \alpha \tau \alpha \dot{\alpha}$ ．Line 91 is better away， having followed its context from $\Sigma$ ． 385－90：but there the guest is seated afterwards，as a consequence of the invitation，here he is so already．

93－4．$\dot{\alpha} \mu \beta \varrho \sigma \sigma$ ．，see on $\delta$ ． 445 ．For duext．Л＠уعip．，see on $\alpha, 82-7$ and App．C． 2.

95．With そ̈＠ces эv．cf．the adj．












[^36]96. $\mathcal{F} \varepsilon \mathcal{F}_{\varepsilon} \pi \varepsilon \sigma \sigma \iota \nu \pi \varrho \circ \sigma \varepsilon ́ f \varepsilon เ \pi \varepsilon v$. 106. F $\mathcal{\alpha} \sigma \tau v$.
 Ox., $\varepsilon^{\prime} \mu \dot{\varepsilon} \gamma$ ' correct. a man. certe antiq. Harl., ita Wolf., $\mu \varepsilon \gamma \dot{\alpha} \rho$ Schol. O. 175. 104. $\pi \alpha \varrho \varepsilon \xi$ होv


Эvpacé $\alpha$ applied to ${ }^{\kappa} \lambda \Omega o \chi o v$ in $\psi .23 z$; 1. 336 .

97-159. Hermes states his message - reluctantly, as shown by the two opening lines. He exhorts Calypsô to bow to Zeas and cioce (113) and send Odys. away. She rep!ies, stung with indignation at the selfish jealousy of the male gods, of which she cites several other instances: but concludes, "since Zeus is irresistible, let Odys. go," and promises to show him how. Hermes departs, and she seeks Odys. solitary on the shore, to tell him what change awaits him.
 laus' words to Telem. ס. $35^{\circ}$, rîv ov'-
 xยűo.

100-a. Hermes speaks as a human messenger who had traversed a desert with no places of refreshment might speak. There is something playful in bis manner, pleading his own hardships in bringing the message, and as it were tacitly setting them off against the vexation which it would inflict; "but," he adds, "Zeus' will mast be done, no other god can evade it" leaving her to apply the imaxim to hers.lf, an she in fact does ( $137-8 \mathrm{inf}$.). He aloo carefully abstains from all allasion to her passionate love for Odyn.

หาм. Оจ. 8.
104. Cf. Hes. Theog. $6 \mathrm{r}_{3}$, ãs ov̉x
 $\varepsilon \lambda$ งย $\varepsilon ข$.
ro5. ögv@., the superl. stands here where we should expect the comparative (which is also read, but probably as a corrupt device to ease a difficulty), meaning "more wretched than (any one of) the others;" it is inconsistent, because the sense of $\alpha \lambda \lambda \omega v$ expressly excludes what the superl. form requires should be included. Indeed $\alpha \approx \lambda \omega \nu$ after a superl. may by an idiomatic abuse of language be taken as $=\pi \dot{\alpha} \nu$ rcov. See mar. on \%ezдov for similar examples. Milton has a parallel to it in Par. L. IV. 323-4,

Adam the goodliest man of men since born
His sons, the fairest of her daughlers Eve.
similarly, Thucyd. I, 10, $\tau \boldsymbol{\eta} v$ бreareiov


 so inf. 118 Égozov $\alpha \lambda \lambda \omega v$ is to be taken as a superl. with compar. force.
106. There is hurdly a doubt that tiev eivdecip should be taken in closest connuxion with $\alpha \lambda \lambda \omega v$, not meroly depending partitively on ävdoa preceding. It then forme, (sinco what in said of "the uren" implier novemv). a justiticntion of the preceding noto.
at $\gamma .118$
b B．328－9．
c $\gamma .135$.
d J．378mar．，T．265，
e $\omega .110$.
f e．147，B 144.
¢ ท． 251 ；cf．$\tau .273$ $-4$.
h $\alpha$ ． 11.
i $\beta .391$ mar．
k $\gamma, 300,8.134, \eta$ ． 277，e．39，o． 482. 1． $9.434, \pi .152$, I． 659， $\boldsymbol{O} .146, \boldsymbol{X}$ ． 129，य2．403， 414.





 ov̉ $\gamma \alpha ́ \varrho$ oi $\tau \tilde{\eta} \delta^{\prime} \alpha i ̄ \sigma \alpha ~ ゆ i ́ \lambda \omega \nu ~ \alpha ̇ \pi о \nu о ́ \sigma \varphi \iota \nu ~ o ̉ \lambda \varepsilon ́ \sigma \vartheta \alpha \iota, ~$

107．عiváferes．108．Foíx $\delta^{\prime}$ ． 113 ．Foı．
rro－－rl † Schol．H．［］Wolf．Bek．Dind．Fa．Löwe，retinent Barnes．Cl．ed．
 Augsb．cum tribus，Vindob．Scholl．Vulg．H．P．Q．Bek．ni2．ท̀vóyeıv，Scholl． P．H．Bek．Fa．，グvผ́yध Barnes．Wolf．Cl．ed．Ox．Dind．Löw．I』3．«้ $\pi$ o vó－ б甲ıу Barnes．Ern．Cl．ed．Ox．，ג் $\boldsymbol{\alpha} \boldsymbol{\nu} \boldsymbol{\nu} \sigma \varphi \iota \nu$ Wolf．
ro8－9．These lines no way relate to Odys．and his fortunes，but in the mouth of Hermes they are perhaps good－humoured gossip．He is telling Calypsô，who lives so remote，the news， or what he takes to be such，as an ordinary $\alpha^{\alpha} \gamma \gamma \varepsilon \lambda o s$ might．We learn from $\mu .3^{8} 9-90$ that he told her more be－ sides．

108．＇A．didíovto，see on $\gamma, 126$ ： cf．Hes．Scut．79－80，$\alpha, จ \alpha \nu \alpha \tau 0 v$ s
 $\tau \varepsilon \nu$＇$A \mu \varphi \iota \tau \varrho ข ้ \omega \nu$.
no－1．These lines seem proper as a part of Calypsô＇s words to Hermes 133 －4，and therefore less proper here as a part of what he says to her．Three Socholl．omit them here，but admit them there，although there Eustath．rejects them．Two Scholl．reject the entire passage $105-11$ ，urging that the storm raised by Pallas had nothing to do with the wreck of Odys．，as neither could＇AV．ふ̉ívovzo apply to him，but see above on $108-9$ ．But as regards 110－1 merely，if they are retained， the word $\varepsilon ้ \nu \vartheta \mathcal{\gamma} \alpha$ would seem to connect that wreck with the storm so raised， which is against Odysseus＇own state－ ment elsewhere，and is a further rea－ son for rejecting these lines here．Be－ low（133－4）हैvva properly connects the wreck with Zeus＇thunder，which is exactly in accordance with that statement．

112．ทंv $\omega$＇y $\varepsilon \iota \nu$ ，for the retention of the $\nu$ in this termination see Bek．Ho－ mer．Blr̈t．p．29，who pleads the au－
thority of Aristarchus，Zenodotus，and Aristophanes，as being，according to various Scholl．in favour of it．Eu－ stath．on Z． 170 calls this an Ionic form，as being the more ancient，and retained by the Ionians，from whom the Attics also adopted it，as in $\neq \eta \delta \varepsilon \iota \nu$ （Löwe）．

113． $\boldsymbol{i} \bar{i} \sigma \alpha$, cf．$\mu о \check{\rho} \rho \alpha$ in next line． The two words have here a shade of difference，which the context aptly il－ lustrates，$\alpha \hat{i} \sigma \alpha$ being used by H．in rela－ tion to the evil，$\mu$ oigo to the good which befalls a man．Absolutely taken their import is often indifferently＂fate＂or ＂lot＂．The former special meaning is shown by the epithet $\kappa \alpha x \dot{\eta}$ or by the context，as in $\delta \alpha i ́ \mu o v o s ~ \alpha \tilde{i} \sigma \alpha x \alpha x \dot{\eta}$





 $\pi \varepsilon \varrho \alpha i, \sigma \eta \Omega .428$ ；the latter by $\mu 0, i-$ $\varrho \alpha \dot{\nu} \tau^{\prime} \propto \mu \mu 0 \varrho \frac{i}{\xi} \eta \nu \tau \varepsilon \varkappa \alpha \tau \alpha \vartheta \nu \eta \tau \tilde{\omega} \nu \alpha \nu-$
 $\varrho \eta \gamma \varepsilon \nu \varepsilon$ я，ỏ $\lambda \ldots \circ \delta \alpha \iota \mu о \nu \Gamma .182$ ．Yet we have vóvotos xai $\mu$ oĩ＠$\Gamma$ ．Ior，
 560，ef．$\tau .592$ and $\mu$ o亢̌，ó $\lambda$ oウ 5 times in Ody．and 3 times in Il．So $x i \sigma \iota$－ $\mu$ óv
 equivalent；cf．also $x \alpha и \dot{\eta} \Delta i$ © $\alpha \tilde{i} \sigma \alpha$
 which latter passages show that the line of distinction is not rigid．









$\begin{array}{llll}\text { a } & \text { e．41－2 mar．} \\ \text { b）} & \zeta . & 63,1 . & 18.5, \\ \text { B }\end{array}$ 452－3，©．15－9， I．236－7，„．9－ 11，Ф．523－5； cf $\varepsilon .41$ mar．，$\zeta$ ． 314.
c 2．171，Г．259，
0． 34 ；ct．A．14s， 150，279，A． 254, II． 119.
d e． 78 mar
e e． 78 mar．
f $\beta .269, \eta$ ．236， 9 ． $442,460, v, 230$ ，廿． $34,0.35,89$ ． －S． 33.
Ci cf．$\eta .3117$ ．
i ס． 171 mar
$k \delta .181$ mar．
1 ᄃ．289，П． 178
m I． 397 甲． 88.
n 2．310，572；ef e． 274, X． 29.
－B．1，廿 241 A． 477，ת． 788.
po． 250 ．
q ef．o． 250.
r．d． 181 mar
s d． 80.5 mar
 122．For．

118．$\delta \eta \lambda \eta \eta^{\mu} 0 \nu \varepsilon \varsigma$ var．1．Eustath．Scholl．Vulg．E．et Steph．120．$\ddot{\eta}^{\prime \prime} \tau \iota \varsigma \tau \varepsilon$ var．
 $\mu \dot{v} \nu \tau$ var．l．Harl．et Schol．H． $123-4 \dagger$ nounulli，Scholl．H．P．Q． 123. $\varepsilon i \omega o s$ Arabr．（2），ita Harl．，sed $\tilde{\varepsilon} \omega \mathrm{s}$（quod omnes erld．）ex emend．


#### Abstract

©ं $\dot{\varepsilon} \sigma \boldsymbol{\gamma} \boldsymbol{\sigma} \ell$, Hermes views Odysseus＇ staying in the island as all one with ＂perishing＂：he would so indeed be lost to his friends，to heroism and to fame．Perhaps Calypsô in $135-6$ in－ tends a reply to this insinuation．

114．ixÉ大ヲCィ rhymes with 113 ；cf． mur．  seizure of alarm，not paralysing，but prompting to some utterance or action （mar．）．

18．бхє́гдєol，＂hard－hearted＂；the clanse of rs $x_{1} \tau, \lambda, 119$ is to be ta－ ken in close connexion with it，see on d．729．－Oeoi，diatinctively of the male deities，as opposed to $\hat{\text { ofalf } 119 .}$  followiug，than the var．lect．$\delta \eta \lambda \eta^{-}$ Moves．

119－20．ब́yciaб 9 e，see on 8． 181 ． －epeperd．，the force，of this，which belongs atrictly to svivas．，is continued into 万ुv tíg se $x_{0}$ ，$\tau_{0} \lambda_{0}$ ；cf．Masseus Hero et Le．179，« $\mu \varphi \alpha \delta$ òv ov่ dvvкं－  professes the open and honourable union of wedlock，as opposed to the amours described by $\pi \alpha \rho \varepsilon \lambda \varepsilon \xi \xi \alpha \tau \quad \lambda \alpha \dot{\lambda} \rho \eta$  which had yet provoked no similas jealousy．ォo८ทंすॄモ＇，subj．shortened epice for $\pi 0 \iota \eta \dot{\eta} \boldsymbol{\tau}$＇．

121－4．In Eös carrying off Orion， since he is also a hunter and a famous constellation，we probably liave the ob－ scure trace of some nature－myth，the true import of which was lost．Even among the stars Orion retains his＂dog＂ （mar．）．There is an essay on Orion by Muiller in the Rheinisch．Mus．（ 1834 p． 1－29）．Strabo（IX．ii．12）mentions Myria in Bocotia as his birth place． Eüs also carried off Clcitus（mar．）and Tithonus（Hy．Aphrod．218）．For eo－ fodax．Hee on $\beta .1$ ．

122．ウ่ycesa0e，although in thenis； ef．غ́yćcôs 119 sup．；an instance of the elasticity of epic usage as regaris quantity；so $\alpha, 39 \mu \nu \alpha \alpha \sigma 0$ 人 $\frac{\mu}{2}, \pi .431$ 


a o． 404.
b $\boldsymbol{I}$ ． $533, \ldots$ ．541， $\chi$ ．198，$\psi$ ．244， A． 611.
c $\sigma .202, v .71$ ；cf． 2． $386, \varphi$ ． 259.
d $\gamma .279$ mar．
e B． 696 ，E． 500 ， N． 322 ，气．$\leftrightharpoons$ ． 326 ， ゆ． 76.
f I． 598.
g Z． 25.
h $\alpha .433$ mar．
i $\Sigma .542$.
k ס． 675 ；cf．c． 242.






124．Foĩg．126．Fथ̃ $\mathcal{F} \varepsilon \varepsilon^{\prime} \xi \alpha \sigma \alpha$ ．
12\％．т＠ıлviגю var．l．notant et damnant Scholl．H．P．Q．

123－4．These lines are probably an interpolation due to some Syracusan， who found the name＇Oervyin in H．， meaning probably Delos；（o．404，un－ less it be there also an interpolation） and wished to glorify his city and Ar－ temis by enshrining its local legend here．＇Oصtvyin occurs thrice in Pin－ dar，always in connexion with Syra cuse，Artemis and Hiero（OI．V1．92， Pyth．II．6，Nem．I．2），but Syracuse， where＇O＠vvyí was the name of the island incorporated with the city（ ${ }_{\varepsilon} v$
 évtós èotıv Thucyd．VI．3），was not founded till 734 B．C．（Clinton＇s Fast． Hellen．）．Nor it is likely that that is－ land attracted attention much before． Völcker，however（p． 24 § 17），thinks that thatisland is meant ino．404，which he，with Hermann，views as genuine． The passage which mentions＂$A \rho \tau \varepsilon \mu \iota$ in Hy．Apoll．Del．14－16 is now viewed by most critics as spurious．Later my－ thology retained the name＇Oovvy．in connexion with the cultus of Artemis；
 $\dot{\alpha} \mu \varphi i ́ \pi v \varrho \circ \nu$, Soph．Trach．214，Dindorf， and Nossis Locrissa，Fragm．3，＂A $\tau \varepsilon \mu \mathrm{c}$
 In o． 403 foll．Apollo and Artemis are joined，which suits Delos；and they operate on their respective sexes，just as elsewhere Artemis sends sudden death to women，or as Penelopê longs for her painless arrow（ $v .62$ ）．Her killing Orion is inconsistent with this her limited function．Also $\Phi$ ．483－4， where Herê says to her，$\varepsilon \pi \varepsilon \varepsilon \ell^{\prime} \sigma \varepsilon \quad \lambda \varepsilon$－
 that the death of Orion，the＂mighty hunter＂，had not yet been ascribed to her．Further，if＇Oovvy in in 0.404 stand for the Syracusan island，what can the
island $\Sigma v \varrho i \eta$ be？There is no other island near Syracuse which could be
 relation well suits Rhenea and Delos． The epithet x＠vaóg oovos is applied in Il．chiefly to Herê，but once to Artemis，in Ody．solely to Eös，save here．It is probably based on some chair of state usual in a temple（cf． Hermann Opusc．VII p． 3 ro foll．and Ni．ad loc．
diyvì has，as Ni．remarks，a reli－ gious character，being applied to Ar－ temis，to Persephonê and to the festi－ val of Apollo（mar．）．

125－7．The vere is the novalis of Virg．Georg．I．defined by Varro de re $r$ ．I．as ubi satum fuit antequam secund $\hat{a}$ aratione renovetur；with t＠ıлó $\lambda \omega$ cf． Varro ibid．tertio cum arant，jacto semine， lirare dicuntur，our＂harrowing＂．Cf． Hes．Theog．969－71，
 $\vartheta \varepsilon \alpha \dot{c} 0 \nu$,



Ni．cites also Theocr．XXV， 25 foll．，
 őスßov


そ้ตળั’ бוV ס́ $\mu \mathrm{oi}$ ios
and adds that Iasius was localised by later writers in many places，as the hero and discoverer of wheat cultiva－ tion，as the propagator of Demeter＇s worship，or as one of the Samothracian Cabiri．
 see on $\alpha$ ．242．－$\omega \varsigma \delta^{\prime}$, it seems bet－ ter to render this＂as＂，just as in 121，

 єг̃vcи．

















a ع． $131, \boldsymbol{y}^{\boldsymbol{r}} \cdot{ }^{249,}$
b ס． 181 mar．
c ع． 105
d $\boldsymbol{\mu} .421-4,438, \tau$ ．
278，ท． 252.
e ع． 128 mas
f $\tau, 274-6, \alpha, 183$ mar．
g．E． 110 mar．
h ท．94，25\％，ひ $336, \boldsymbol{M} .323, \boldsymbol{P}$ ． 44.
i \＆．103－4 mar．
k I．377，Y． 343 ； cf．$x, 72,75,3$ ． 164.

Z． 4 果 O． 13 ， $725, K^{130}$
m $\beta$ ． 370 mar ．
n cf．s． 161
o v．20：3，207；cf．$Z$ ，
267，$\Omega$ ．i1．
pe． $16-7$, d． 559 － 60 mar．
q a． 279 mar．
r d． 350 mar．
s e． 26 mar．
ᄂ К． 379,399 ，ゆ． 497.

น e． 43 max．
vo．6is．
w $5.2-3$, v．14s．$X$ ． $332 ; \mathrm{cf}=52.58$ 4．2，ग． 3 ， 5

145．$\pi \varrho 0 \sigma \varepsilon$ ． $\mathcal{E I \pi \varepsilon .}$
129．$\alpha \gamma \alpha \sigma \vartheta \varepsilon$ Barncs．Ern．Cl．ed．Ox．，$\alpha \gamma \alpha \dot{\alpha} \sigma v \varepsilon$＂$\tau 0 \tilde{v} \delta \varepsilon v \tau \varepsilon ́ \rho o v \alpha \sigma v \sigma \tau \varepsilon \lambda \lambda о \mu \varepsilon ́$
 H．P．Q．，ita Ambr．（2）et var．1．Flor．L．ov．Schol．Vulg．Steph．MS．GC．，$\dot{\varepsilon} \lambda \sigma \alpha{ }_{s}$ at $\pi o \iota \eta \tau$ exóregov laudant Scholl．H．P．Q．133－4 omittit Eustath．［］Wolf．
 104 ；mox ov่ס＇Ern．Barnes．，ov่q’ Wolf．Cl．

125 sup．；had＂so＂been intended，we should probably have had ois $x \alpha l$ vviv．

130．With the gen．cpórtog，ef，rev\＆－
 $\pi s p$ when local takes dat．more com－ monly，as in Quintus Smyrn，XIV．548，
 v vós．Calypsô scems to claim Odys． as by right of＂flotsam and jetsam＂． He had been washed up on her island on the keel of his foundered ship，and she had saved him：cf．Nausicaa＇s
 óqidiasg．For the rpónts $\sec$ Арр．F． $x$（2）and note．

133－4．She OB 110 －sup．
136．effervezov，she liad probably given nectar and ambrovia before；of．
 ©̈s fure hopes are forlidden she serves him with mortal food，199－201 inf．She had given him ambroaial raiment too， and repeats the gift at his doparture （ $\eta$ ．259，265），but this scems of slight account；or rather serves to increase his poril（ 321 info）．
s40．$o v \pi \eta, \pi \eta$ is uned eithor of di－ rection，＂no whither＂，or of msuner， ＂no how＂（mar．）：the next verse shows that manner is here to be preferred．

141－4．See notes on the places re－ ferred to in mar．

146．कeizes，＂as thou nnyent＂，she had rafior $(1 \not \& 0)$ said the contrary； hus Hornous with diplomatio akill ap．
a 7.83, II． 386.
b d． 657,715 ．
c e． 49 mar．
d d．143， $\boldsymbol{\Pi} .181$.
e $\alpha .14$.
f $\beta .255$ mar．
c 8． 82, J． 539.
h \％．248，т． 472 v． 349.
i $\Omega$ ． 794.
k 8． $160, \eta$ ．224， T． 27.
1 v．379， ． 55, ง． 33.
m $\pi .393$, ＠． 173.
n r． 340, I． 325.
o a． 15 mar．
p $\sum_{1 .}$ 433－4；cf． $\boldsymbol{\gamma}$ ． 272.
q $\in 418, \zeta$ ，138，$B$ ． 92， $\boldsymbol{H} .462, \Xi$ 36，P． 265.
r 8．83－4 mar．
scf． $\boldsymbol{A} 350, \Psi . \Psi 43$.
i $\Omega .87$.
u \＆．339，2．216，v． 33
－©．204，e． 152 mar．
w $x .386, y .391$ ， K． 290 ，Ф． 500 ．
















## 

 H．P． 157 † Harl．，＂abest a compluribus＂Bek．annot．，［］Wolf．Bek．Dind． Fa．Löw．retinent Barnes．Cl．ed．Ox．In Heidelb．ad mar．ponitur et signis inter 158 et 159 refertur．
propriates the concession of 143－4 as a virtual consent，which it proved to
 （mar．）means the oversight，visitation or punishment of men by the gods；cf．
 $732,1144$.

153－5．vv́ $\mu \varphi \eta$ ，the reading $\nu \dot{\mu} \mu \varphi \eta$ ， which would make vóvzog the subj．of $\eta ँ \nu \delta \alpha \nu \varepsilon$ ，seems rather the feebler even if we take oủxé $\tau$ as＂not yet＂：if as ＂no longer＂it seems to imply what is not the fact，that it once had pleased her．Whereas it seems natural that Odys．，when newly rescued should have found content at first，which was after－ wards exchanged for pining home－sick－



156．$\dot{\varepsilon} v$ ，Aristarchus preferred $\alpha^{3} \mu$ ， on what grounds there is no evidence to show；and it seems hardly worth while to alter the received text in the absence of evidence．Ni．prefers $\dot{\alpha} \mu$ ， comparing＂$\mu$ 人ю́коьб亢 ©．441，and as regards euphony he is right．We may cf．，however，$\Omega .614, \nu \tilde{v} v \delta \dot{\varepsilon} \pi o v{ }_{\varepsilon}^{c} v$
 тov́rıvov）line，yet doubtless of a pe－
riod when the Homeric spirit was alive and procreative，and Hy．XIX．10，$\pi \varepsilon$＇－
 as $\pi \varepsilon ́ \tau \varrho \alpha$ is a single mass of rock，so should $\dot{\eta} l \omega \nu$ mean some single object， and in H．it seems to mean a slope of beach down to the sea；see especially the epithet $\beta \alpha \vartheta \varepsilon i \eta$ ，and the position assigned to it as between $\alpha$ ºœo兀（mar．） see also Buttm．Lexil． 59 （1）．

157．The line is here retained，since the structure admits it with perfect ease：two participial clauses left asyn－ deta are not uncommon；see on 83 sup．

160－70．Observe that she makes no mention of the mandate of Zeus by Hermes，and her words in 188 foll． would lead Odys．to ascribe his depar－ ture entirely to her own kindly feel－ ings；she seeks，however in 206 foll．， to deter him by mention of unknown perils．These few touches pourtray her as a being of plausible but selfish wiles； cf．$\alpha .56-7$ ，and see note on 119 sup． In accordance with this the reply of Odys．r73－9 seems to show that he had learned to distrust her．

160－1．ró $\mu \mu \mathbf{\rho} \varepsilon$ ，this expressive epithet，especially with its emphatic
















a e． 243,370 ； cf ．
$\mu .443$.
b e． 251 ．
c $\mu .229,414$.
d d． 482 mar．
е $\mu .19,327, \nu .69$ ，
८． $208, \pi .444$ ；
ef．e．265－7．
f $\zeta .76, \xi .232, \boldsymbol{I}$ ． 227.
g $x .177$.
h $\pi$ ．79，8．264，$\sigma$ ． 361，0． 369.
d． 520 mar．
$k$ e． 26 mar．
1 v． 115.
m． 116 mar．
n 8． 117 mar．
0 Y． 200.
p d． 812 mar．，$\Omega$ ．
434.
q $\boldsymbol{\delta}, 504$, App．B．
（3）mar．
r ع． $367, \mu .119$ ， 4． 169.
s $\xi .290, \delta .708 \mathrm{mar}$ ． t $\}$ ．272；cf．B． 462，Y． 222.
u $\boldsymbol{\gamma} .213 \mathrm{mar} . ; \mathrm{cf}$ ． o． $319, \tau .86, v$ ． 42.



 $\alpha v ं \tau \eta ̄ ~ B a r n e s . ~ E r n . ~ C l . ~ e d . ~ O x . ~ 166 . ~ E \rho v ́ x \varepsilon \iota ~ H a r l . ~ e x ~ e m e n d ., ~ a n ~ e r r o r e ~ p r o ~$
 ed．Ox．，x $\rho \tilde{\eta} v \alpha i ́$ Enstath．Wolf．173．$\mu \eta \dot{\eta} \delta \varepsilon \alpha$ Schol．V．，$\varepsilon \pi \iota \mu \eta \eta^{\prime} \delta \varepsilon \alpha$ omisso $\tau 0 ́ \delta \varepsilon$ Bek．annot．177．É $\boldsymbol{\omega} \gamma^{\prime}$ var．1．Steph
 stowed by H1．solely on Odys．Jeó－ риaбの＇，＂in earnest＂，a solitary epic fem．adj．of which a masc．form reó－甲pas may be supposed．It is applied also to Athenê and Circê（mar．）for



163－4．बxedinv，soe App．F．1．（2） （4）for this and its details．v＊ove，in－ dicates the height of the vessel in its vertical section，the ixplec（seo App． F．1．（3）indicating the highest point．

168．Ěxทat，©̋ xe final after a pres． or fut．prefers the subj．，as in A．32， II． 84 （in which last，however，Eustath． read «pou for vulg．$\alpha_{p} \eta \alpha i$ ），unless the clause appears put hypothetically，as in B．53－4，where Icarius would bedvei－
 to him；so in $\psi .135$ wes xev uts quit ＂that one might（if he beard it）say＂； and so even mors plainly in p．163－

5 with ${ }^{〔} \mathrm{c} \stackrel{\pi}{\alpha} \nu$ ，where we have in 163 the bypothesis expressed．The var．lect． ixoor would imply a degree of doubt unsuited to the passage；see App．A． 9 （19）and note „．

169．voi ．．．Ë̌ovgev，Ni．says this phrase occurs in Ody． 14 times，in 11. only twice．It has remarkable force as used by Calypso，who belongs to the more earthy order of divinities， and admits the Olympian gods as her auperiore，although contrasting herself （ 211 foll．）as superior to Penel．

173－4．̈̈d2o vi ．．．vóde $\mu_{0}$ ，＂thou art plotting something else in this＂，a form of phrase rare in H ．；see mar． for one instance of it．－xédecte， scanned in synizesis．дcirper Эceג．， see App．B（3）．

176．In шxvzopot and व́yci2óme－ vere，also used of birde，horses ote． （mar．），there seems a reminiscence of the image $\dot{\alpha} \ell \dot{\sigma} \boldsymbol{\rho} \pi \pi 0$ ns applied to ships in 8． 708.

а ж．249，343，T． 113.
b e．187，$x .300,344$ ．
c d． 609 mar．
d e． 78 mar．
e d． 610 mar．
f（1）． 361 ， 4 世． 595 ， cf． $\boldsymbol{v}$ ．291－5．
g．૬．212，9．177， ג． 249.
h 0． $36-8$ ．
i あ． 261 。
$\mathrm{k} \approx 271$ ．
1 d． 755 mar ．
m ع． 179 mar．
n $\alpha$ ．205，2．621，
ж．238，x．453，
世． 453.
－阝． 28 mar．
p ef． 7.299.
q $\psi .172, \boldsymbol{X} .357$.
r $\beta .405-6, \gamma .29$ $-30$.
s $\boldsymbol{\gamma} .5,31,495, \delta$ ．
1，E． 773, K． 470.


 180









 190





 ex indicio Axistoph．Schol．H．187．voє Ern．Cl．ed．Ox．，боє Harl．Wolf． 188．ö ó Harl．ex emend．189．$\mu \varepsilon$ Harl．a man．pr．，$\mu$ oє ex emend．，mox
 nes．Ern．Cl．ed．Ox．，uovíg\＆${ }^{3}$ Eustath．Harl．Wolf．et var．1．Steph．，mox勺〇óvov Bek．annot．

179．In Hy．Ap．Del．84－6 this form of oath recurs verbatim，where cf． 79 with 178 sup．The great powers of na－ ture are viewed as above the indivi－ dual god；see Nägelsb．（V．§ 24 b）who remarks that Zeus in his nod（ $A .524$ －6）as it were swears by himself，and that in his oath to Herê（ $T .108,113$ ） nothing sworn by is named．See Hes． Theog． 793 foll．for the penalty，if a god swore falsely．In the oath of Hec－ tor to Dolon and in that of Herê to Zeus（mar．）the statement sworn to is introduced by $\mu \dot{\eta}$ with indic．（ $\mu \dot{\eta}$ ह̇no－ $\chi \eta \dot{\eta} \sigma \varepsilon \tau \propto, \mu \eta \pi \eta \mu \alpha i \nu \varepsilon \iota$ ），but where Agam．swears on his reconciliation to Achilles $\mu \dot{\eta}$ with infin．，as here，is found．The oath of Herê to Hypnus， being affirmatory，contains $\eta^{\eta} \mu \varepsilon ิ \nu$ with infin．（mar．）．As regards the Styx，see App．D． 14.

182．©ंगoழ．，this in H．means＂use－ less，bootless＂（mar．）．Doederl．（1997） probably enough connects it with $\alpha \pi \alpha-$

甲íбxш $\dot{\alpha} \pi \alpha \varphi \alpha \dot{\alpha} \omega$ ，but his taking $\boldsymbol{\gamma \alpha i}$ as $=x \alpha i \pi \varepsilon \rho$ is clearly wrong．The sense is＂a sly rogue thou art，master of no bootless arts．＂The tone is that of playful banter．
 is a mere expansion of o $\tilde{i}^{\prime} \dot{\alpha} y o \varrho \varepsilon \dot{v} \varepsilon \iota$ of $\delta .611$ ，and stands in similar con－ nexion with the phrase next before it．

188．$\dot{\alpha} \lambda \lambda \dot{\propto} \times . \tau$ ．$\lambda$ ．，＂but I think and will contrive for you，just such a plan as I would wish to frame for myself etc．＂Observe that the pres．甲р̧́́́o－ $\mu \alpha \iota$ is used by H ．always of mental action，the aor．sometimes of recogni－ zing at sight（mar．），and in $\alpha, 273$ ，空． 335 the aor．$\pi \varepsilon$ ย́p $\propto \delta \delta \frac{1}{}$ means＂declare， tell＂．örc，＂whenever＂，the optat． following is，Ni．remarks，rare in Il．， frequent in Ody．It marks possible recurrence without definite time．

194；$\because$ عós，generically，as contrasted with $\dot{\alpha} \nu \grave{\eta} \varrho$ ，so in 459 inf ．and $A .5_{1}^{16 .}$


 $\alpha v ่ \tau \eta े ร ~ \delta ' ~ \alpha \nu \tau i o v ~ i ̂ \xi \varepsilon \nu ~ ' O \delta v \sigma \sigma \eta ̃ o s ~ \vartheta \varepsilon i ́ o \iota o, ~$









 $\lambda \alpha \dot{\sigma} \sigma$ เs，




a A．536，ब．157， 4．139，166，241， 392，$\psi .164$.
b $\pi .48, \rho .70, \tau$. 59，102．＇
c $\Omega .597$.
d 5．76－7．
e Y． 220.
f $\gamma .430$.
g $\pi$ ． $53, \xi, 79$ ．
h e．359，T． 347.
i $\alpha$ ． 149 mar．
k A．780；ci．九．87， «． 58.
1 d．788，x．384，○． 603.
m $\gamma .68$ ．
n $\alpha .28$ mar．，$\eta$ ． 47.
o \＆． 78.
p x． 562 ．
q a． 290 mar．
r． .632 mar．， $\boldsymbol{\eta} .327$.
s $8.301-2$ ；cf．$A$ ． 263，0． 132.
8． 823.
u I． 427.
v．ク． 93.
x ع． 219 ，$\stackrel{\text { v．}}{=} 276$ ，
cf．ס． 162.
y $\gamma .352$ ．
¿ A．11i－5．
аа $\eta .210$ ；cf．$\zeta .16$ ． 152，X． 370
b1） $\operatorname{p} .319$, M． 212.


 edd．Wolf．Ern．（2）Dind．Löw．，ovv $\xi^{\prime} \mu \mathrm{o}$ Barnes．Ern．Cl．ed．Ox．F＇a．，$\xi v v$ Bek．210．$\tau \bar{\eta} \varsigma t^{\prime}$ Harl．

[^37] double ailverbs of place $\Theta .207, \alpha \dot{v}$－
 sense being both there and here much the same as that of $\tilde{\varepsilon} \tau \tau \tilde{v} \vartheta \alpha$ ，which in H．only occurs in $I$ ．6or．

310－2．＂גoxov，the mention of her shows a touch of feminine jealousy． The Schol．remarks that Calypsô urges her personal charms only，omitting the $E_{\rho}$ eq often coupled with them in praises of women；and that Odys，admitting this personal superiority，hints by the epithat $\pi$ epi甲poev（216）his wifu＇s men－ tal advantages．In such gifts－it is worth noserving，as illustrating Homer＇s conception of deity，－a mortal mighr be even superior；so that such lan－ guage，for instance，as that of Poly．


a $\sigma .251, \tau .124$.
b $v .391, v .61$.
c $\psi .213$; cf. e. 401.
d o. 363 , I. 50 .
e 9. $169, \sigma .130$.
f \&. 136 mar.
ge. 210 mar.
h $\gamma .233$.
i $\alpha .167$ mar.
k $\alpha$. 183 mar.
1 cf. $\psi .15$.
m 9. 155; cf. 490,
I. 492, $\Psi \Psi^{5} 60 \%$.
n $\delta .95$.

- $\omega .207$, A. 162.
p @. 284-5.
q $\uparrow$. 183, 232.
r $\gamma .329$ mar.
s cf. $\gamma .402$.
1 ョ. 68.
и $\psi .211$, E. 572,
P.721; cf. A. 536 .

















 Scholl. H. P. Q. V. G. C. Bek. Dind. Fa. $217 . \varepsilon$ is ${ }_{\alpha} \nu v \tau \alpha$ Arist., Scholl. H. P ${ }_{\dot{y}}$, Eustath. Barnes. Ern. Cl. ed. Ox., $\varepsilon i \sigma \alpha{ }^{\prime} \nu \tau \alpha$ Wolf. Bek. Dind. Löw. Fa., $\varepsilon i_{S} \omega \pi \alpha$ edd. viliores, Scholl. H. P. (ita probante Dind. correxit Pors. pro $\varepsilon l_{S}$ $\sigma \tilde{\omega} \mu \alpha$ depravato). 219., $̇ \lambda \lambda \delta 0 \mu \alpha \iota$ var. 1. Steph. 221. pro $\varepsilon$ l $\delta^{\prime}, \alpha \tilde{v}$ Thiersch

 Ern. Cl. ed. Ox., $\mu$ évoviઘ ${ }^{\text {E }}$ Eustath. Harl. Wolf. et recentt.
to us hyperbolical, according to this standard was not necessarily so.
${ }^{215}$-6. $\boldsymbol{\pi}$ óvva Y., Ni remarks, on Wolf's reading $\pi$ óvvı $\alpha \boldsymbol{v} \bar{\alpha}$, that there is no other instance in H . of $\boldsymbol{\vartheta} \varepsilon \dot{\kappa}$ being a monosyllable, and only one of vizo (A. 18), and that $\pi$ óvic elsewhere occurs always in the $5^{\text {th }}$ foot. $\pi$ óvv $\boldsymbol{\alpha}$ is always, as it would be here, vocat.,
 curs as nom. Also Hes. Theog. 11, ,926
 cf. Eurip. Med. 157 кєivต $\tau \dot{\delta} \delta \varepsilon \mu \eta$ $\chi \propto \varrho \alpha \dot{\sigma} \sigma о v$. - $\mu \dot{\alpha} \lambda \alpha$ goes with $\pi \alpha \dot{\alpha} \nu \tau \alpha$, "all - quite": $\pi \varepsilon ৎ i \varphi \varrho \omega \nu$, see on 210-2 sup.

217. areedvot., the Schol. says some interpret this $\alpha \sigma \vartheta \varepsilon \nu \varepsilon \sigma \tau \varepsilon ์ \rho \alpha$ some $\varepsilon v \tau \varepsilon$ $\lambda \varepsilon \sigma \tau \varepsilon \varrho \alpha$, "more ordinary"; the latter is preferred here by Apollon. Lex. p. 98 ed. Par. 1773. In б. I 30 the sequel seems to explain it as "helpless"; perhaps akin
to ${ }_{\alpha}^{\alpha}$ и८иvร ८. 515 , which is from xixvs or xǐus "strength" $\lambda .393$., Eiबaive $\alpha$, if Aristarchus' reading $\varepsilon i^{\prime}{ }^{\prime \prime}{ }^{\prime} \nu \tau \alpha$ be taken $\varepsilon$ is is in tmesis with the verb.
218. $\varepsilon i \ldots$... @cing $\iota$, for subjunct. with $\varepsilon i$ see on $\alpha$. 168 ; the optat. after what Calypsô had said, would intimate too much uncertainty. Her mention of the $\sigma \chi \varepsilon \delta i n$ and his own previous experience easily lead Odys. to think of shipwreck as the form of $x \eta^{\prime} \delta \varepsilon \alpha$ to which her words point in 207 sup.
219. Ern. cites Hor. Sat. II. v. 20 Fortem hoc animum tolerare jubebo, ut quondam majora tuli.
$225-8$. The close of the seventh and dawn of the eighth day here takes place.
 editors have recently adopted with Bek. the pl. where a particip. dual would end the line with a short vowel. Yet Bek. himself says that Aristarchus, Zenod.















a $\beta .1$ mar．
b $x$ ．542－5
c $\xi .132,154,320$ $341,396,516, \pi$ ． $79,0.550,557$, ழ． $339, \chi .487$.
d $\sum .50$, ct．x． 85 ת． $6: 21$ ．
e X． $406 ; c f$ ． $100,=184$.
f cf．$\zeta$ ． 14.
g e． 391.
h $\sum .600$ ．
i o．411．
k $x .80$.
1 ci．$\varphi \cdot 422$.
m cf．N． 612
a \＆．391．
o ס． 517 mar．
p 2．241，ท．114， б． 359 ，․ 541 ， A． 88.
q e． 64.
r ケ．292，e．141，$x$ 510，0．208，A． 482. б． 304 ；cf．$\Psi$ ． 327
t Ф．3u2；cf．$\tau .122$ ， x． 3 ．
u ع． 238 mar．
v e． 78 mar ．



 Q．Barnes，Ern．Wolf．Cl．ed．Ox．Dind．Löw．Fa．，z $\sigma \chi \alpha \tau \iota \eta \nu \mathrm{Harl}$ ．ex emend．

and Aristoph．preferred the dual；see note on ס．33．Here，however，there is no doubt that edvoivtes is the true reading in 226 ，which seems almost to require $\mu$ ह́vovteg in 227 ．The inter－ misture of dual and pl．forms in the same clanse is common enough，e．g．
 c．153－4．

228．See on $\beta$ ．т．
230．ágrv́peov，the unsullied fresh－ ness of the wool or other material is meant，elsewhere it is epithet of the nymphs＇grotto；see on $\beta$ ．11，latter part．

2．31－2．Guiv $\boldsymbol{2} v$ ，Löwe remarks on Goivn being the woman＇s，乡ovijo the man＇s．－xcevixx from the xpridervov or＂head－fillet＂； see on $\alpha, 334$ ，also Eschyl．Suppl． 114 Eldovía ralvaroa and Paloy ad loe．， who cites Hes．Theog． 575, x．$\delta \alpha \iota \delta \alpha-$ dénv．The elaborate toilet，as in the parallel case of Circe（ $x_{0} 5^{24}-5$ ），de－ notes a solemn farewell．

234．dinxe，join $\delta v \pi \alpha \lambda$ ．，＂guve into
 syncopated，not adj．）＂fastened＂or ＂joined＂：it seems used of $\pi \varepsilon \in \lambda \varepsilon x v_{\delta}$ the axe－head，as the correlative of $\varepsilon v v^{\prime} v \alpha-$ рクeos（inf．236），of the handle．－$\dot{\varepsilon} v$ $\pi \kappa \lambda \alpha \mu$ ．occurs in E．558，Ф． 469 with a verb of fighting，in the sense of ＂hand to hand＂，but more commonly bears its present meaning．

237．axéxapvov，on the vowel short before it see Spitzner de vers．her．p． $99^{\circ}, 105$ ，and note on $\alpha$ ．246．In $x \alpha$－ $\pi \in \tau o g$ for $\sigma x \alpha ́ \pi \tau \omega$ and $\ell \pi \epsilon x i \delta \nu \alpha \tau \alpha \ell$ for бxed⿱㇒日勺ขvut we trace a similar evanes－ cence of $\sigma$ before $x$ ，of．our＂emerald＂ from oućeaydos，also our words＂splash plash＂，＂gmoulder moulder＂，＂sneeze neeze＂．

238 and 241．Xequereiv，for the fi－


240．Chrysippus read xeqi xī2 $\alpha$ ； but xileog is the simple form in 1 H ．， only found in $\pi v \rho l$ x $\eta \lambda$ on where－ 60 is in nynizesis．Hes．Frag． 247 has
 the Schol．Venet．on A． 155.
a cf．e．204，§．103，关． $3734, H .161$ ，
b e．341，$\varphi .44$ ，廿． 197.
c $\varphi .121$ ；cf． 0.410.
d $\psi .198$.
e e． 78 mar．
f $\varepsilon$ ． 162.
g．cf．$\ell .498, \mu .412$, M．384，世S． 673.
h ס．356，Э．124， c． 325 ．
i 25.255.
k c． 323.
le． 163.
m ع． $163, \mu .229$ ， $414, \nu .74,0$. 283， 552.
n \＆．31४．
－$\gamma / 281$ ，ع．270， 315，খ． 558.














243．Foı Fégyov．244．Feiroби．250．Feıdю́s．

 Eustath．et cæt．，mox $\propto \varrho \eta \varrho \varepsilon \varepsilon$ Eustath．Barnes．Ern．Cl．ed．Ox．Wolf．Löw．，



244．Távec，＂in all＂，for this use of the adj．see mar．，and ef．Herod．I．
 ย่̇ $\tau \varepsilon \alpha$ ．Jelf．Gr．Gr． 454 Obs．1．seems to think the article $\tau \dot{\alpha}$ would be re－ gularly required；but this is not so，as $\pi \alpha \nu \tau \alpha$ is a further predication．

245．$\sigma \tau \dot{\alpha} \vartheta \mu \eta \nu$ ，the line of the plummet，the plummet itself being called $\sigma \tau \alpha \varphi v i \eta, B, 765$ ；when used， it was rubbed with ruddle（vioue－ $\mu \iota \lambda \tau \omega \mu \varepsilon ́ v \eta$ Schol．）to leave its mark or timber．

247－8．グ＠uобєv，＂fitted＂；the ac－ tual fastening comes in 248 ．With yóu ழoьбь้ cf．，Eschyl．Suppl．440， 846 Dindorf，уєуо́ифютоє бко́чоя，уоичо－ $\delta \varepsilon ́ \tau \omega \tau \varepsilon \delta 0 \varrho i$ ：for the process here see App．F． $1 .,(4)$ ．－ $\boldsymbol{\eta} \boldsymbol{\nu} \boldsymbol{\nu} \boldsymbol{\gamma} \varepsilon, i . e . \sigma \chi \varepsilon-$
 ther）＂，i．e．with the hammer；so it is used of fastening bolts in Aschyl．
 reading $\alpha<\eta \varrho \varepsilon v$ may have arisen from
 form is not transitive in H．；the aor． ógooov is both trans．and intrans．， see on 777 sup．The perf．also shor－ tens the $-\eta$－into $-\alpha$－in particip．$\alpha \rho \alpha-$
$\varrho v i ̃ \alpha$（cf．$\tau \varepsilon \vartheta \alpha \lambda v i ̃ \alpha)$ ，but the aor．never lengthens it．

249－51．̈̈́ббоv tíç $\boldsymbol{t}^{\prime}$, i．e．ӧббоv
 primary notion is that of circular mo－ tion；see mar．and ef．Lat．tornus tor－ queo＂lathe＂．So Eurip．Bacchee 1066



 $\gamma v i \lambda \eta$ ，as contrasted with the galley， seems implied．Ni，says the verb is here subj．shortened epice，but we have in a subjoined clause，of a simile，$X$ ．
 verb clearly indic．and probably fut．， and in $\Delta \cdot 422-3 \dot{\omega}_{s}$ ö＇$\tau \varepsilon$ introduces the main clause of a simile by indic．，$\omega$ ，
 where the image is continued by the fut．and pres．ind．no＠v́ббє $\tau \alpha \iota$ and $\beta \varrho \varepsilon$－ $\mu \varepsilon \iota$ ，ef．also $N .795-6$ ；thus the in－ dic．may clearly stand here．evéíng， contrast the expression $\nu \alpha \tilde{v}_{S} \mu \alpha x \rho \alpha$ for a war－galley in the historians． cóббov है $\pi$＇，＂in such proportions＂．

25 foll．on the various parts of the vessel down to 257 see App．F．（3） （4）（6）（7）（9）（14）also for írelк see on




 av̉vทั，












a $\eta .96, \xi .11$.
b $H$ ． $3: 35,4: 37, \equiv$ $56,68$.
ce． 487.
d 8． 246.
e d．644，4．138， Z． 70, Y． 255.
f ع． $2 \mathrm{in} 5-7, \zeta .76$ $-9, ~ ฑ .129$.
g $x .32$ ．
h． ८． $332-97$ pass．
i d． 577 ．
k $\beta .171, \eta .331$ ．
1 》． 265.
me． $16 \%$ mar．
n $\varphi .52$ ．
o ૬．78，є．196，212， x．14， 47 ．
p 8． $1915,346$.
4 1．212－3．
1．$\gamma .450$.
ร．166，ち．76－7
t 7.266 ．
u $\beta .420 \mathrm{mar}$ ．
$\mathrm{v} \xlongequal[=]{=} 164$ ，ঠ． 487 mar．
w A．477， 830 ．
$x$ 9．54，A． 450 ．
y e． 255.
${ }^{2}$ f． 39 s mar．；cf． K． 26.
aА ․ 484－9．
 271．For．

256．oiavtvoiatv Vr．${ }^{257}$ ．$\pi 0 \lambda \lambda \tilde{\eta} \ldots \hat{\text { v }} \lambda \eta$ Ms．G．C．et Schol．V． 259 ；$\pi 0 \iota \eta^{-}-$

 schol．H．＂$\delta \iota \chi$ ต̃s $\alpha i$＇Apıбто́exov＂interpretatur Pors．

163－4 sup．－ひ̈2 $\eta v$ ，the olovitval；so sylva is used in Virg．Georg．I．76，II． 17，IV． 273 for brushwood or such light growth．aodinv is best taken as a further predicate，＂laid his material on in abundance＇，$i$ ．$e$ ．to be a suffi－ cient eiluce 259－60．On zai tà Ni． quotes lind．Isthm．VII，15，（VIII．30），
 xci $\tau \dot{\alpha}_{i}$ cf．also mar．With $\pi$ ó $\delta \boldsymbol{\alpha}$ cf．Virg．Ein．V． 830 Una omnes fecere pedem，also Eurip．Or，697－8，Soph． Ansig． 715 Dindorf．

26r．$\mu 0 \times 2.0$ Iotv，the difficulties of Robinson Crnsoe in a similar effort will occur to most English readers．

362－3．TÉxpcerov，i．c．of his work ＝eleventh of the poern action，since the first of these four days was itaolf the eighth；see on $225-8$ sup．；thus $\boldsymbol{\pi} \mu \pi x \omega$ is the twelith．Obs in $\pi \dot{\prime} \mu$ ． $\pi \tau ต \pi j \mu \pi^{3}$ a play of words．

264．A $\pi \rho \omega$ viote＠ov；the bathing would come first．
266．$\mu \dot{\varepsilon} \gamma a \nu$ ，a Schol．gives the pro－ portion as threefold．In $\ell, 209$ twen－ tyfold is given for mixing－an evident exaggeration．$\dot{\eta} \alpha$, see on $\beta .289$.
 decegov is also，epithet of blood and of water；and $\dot{\alpha} \pi \eta \mu$ ．$\tau \varepsilon \lambda \iota$ ．$\tau \varepsilon$ form a joint epithet of sleep（mar．）．On $\gamma \eta_{-}^{-}$ Fóбvvog x．г．$\lambda$ ．see App．F．I（9） note＊＊（end）．

271．Ni．compares Eschyl．Sept．c． Th． $190 \dot{\alpha} \gamma \rho \dot{\pi} \pi \nu \omega v \pi \eta \delta \alpha \lambda i \omega \nu$, Lycoph． $386 \propto \gamma \rho v \pi \nu$ оข ฮยxvทข．The same notion is involved in Palinurus＇strugglo to resist Somnus Virg．Fin．V． 84 foll．

271 foll．The Hesiodic calendar is marked by the Pleiades，Arcturus，Hya－ des，Orion，Sirius， $0 p p, 38 \mathrm{t}-5,56 \mathrm{~B}, 570$ ， 585 ，ef．Scul 153，397，alno Virg．licimy． 1． 246 ，En．III．814－6．－H2vicid．， the derivation commonly given is $\pi$ גeiv
a X．29，506，H． 138.
b M．42， 47.
c X． 29 ．
d ©．340，Y． 325.

## 


navigare；see Hes．Opp． 619 fol．，where the setting of the Pleiads marks the end of the navigator＇s season and the be－ ginning of the ploughman＇s．There is just a trace in H ．of such a reckoning of seasons by stars in the simile $X .26$ foll．，where the dog of Orion＂goes forth in the late summer，and brings fever＂（see on 328 inf．）．But besides this＂the imagination of poets play－ ing upon the name conceived them as a flight of doves＂（quasi $\pi \varepsilon \lambda \varepsilon \iota \alpha \dot{\delta} \varepsilon \varsigma$ ） pursued by Orion；cf．Pind．Nem．II． 11－2， $0 \varrho \varepsilon \iota \alpha \tilde{\alpha} \nu \varepsilon \Pi \varepsilon \lambda \varepsilon \iota \alpha \dot{\alpha} \omega \nu \mu \dot{\eta} \tau \eta-$
 Hes，who keeps the form $\Pi \lambda \eta \iota \alpha \delta \varepsilon \varsigma$,

 $\sigma \alpha \iota$ u．兀．$\lambda$ ．So Eschyl．Fragm．ap． Athen．has
 $\sigma \mu$ モ́v๙८

 $\sigma \mu \alpha \dot{\alpha} \tau \omega \nu$
 $\delta \varepsilon s$.
In $\mu .62$ foll．the $\pi \varepsilon ่ \lambda \varepsilon \tau \alpha \iota ~ \tau \rho \eta j \rho \omega \varepsilon s$ are explained by Eustath．mythically of the Pleiads．In myth they are daughters of Atlas and Pleione ；see Athen．XI． 79 foll．where some other passages may be
 Hes．Opp．383．Six only are visible save a host of small stars，yet seven was their conventional number；qua septem dici，sex tamen esse solent Ovid． Fast．IV． 170 ；cf．Simonides Ceos，Fragm． 122，and Q．Smyrnæus，XIII． $551-9$. This may possibly embody traditionally the fact of the disappearance of a star of the group since the period of the earliest observations．Various stories were invented to account for it；see Anct．Astron．p．66．The Latin name for them was Vergilize，as their rise marked the close of the spring．In $\Sigma$ ． 486 the Hyades are added to the list of constellations as represented on the shield，cf．Virg．Ein．I．744，III．516， Georg．I． 13 8．－ס．ס．Bowitvv，the epithet is explained，that，as the con－ stellation is vertical at setting，it takes亢 longer time to disappear，whereas， being horizontal when rising，it comes
into view more quickly．Ovid poetici－ zes the fact in quamvis tardus eras et te tua plaustra tenebant，Met．II．177． So in Catull．LXVI． 67 the Coma Be－ renices says，Vertor in occasum tardum dux ante Boöten，Qui vix sero alto mer－ gitur oceano；cf．Prop．III．iv．25，Juv． Sat．V．23．（Anct．Astron．p．59）．
 second name cf．the Latin Septemtrio， and Ov．ex Ponto IV．x． 39 Proxima sunt nobis plaustri prabentia formam．．．
 Varro de ling．Lat．VII． $74-5$ ）points to the same fancy－the husbandman＇s notion；as that of the bear and Orion in connexion with it was the hunts－ man＇s．Mythology accounted for the Bear，as being the nymph Callistô，ioved by Zeus，but by the jealousy of Herê transformed into a bear；Ovid repre－ sents Juno as imploring Tethys，ne puro tingutur in aequore pellex，Met．II． 530 ， accounting thus for the statement oin б＇«＇миоюо́s ห．т．ג．，which Virgil ap－ plies to both the Bears and by impli－ cation to the Serpent，perhaps，also Georg．I．246，Catullus（ubi sup．）with a qualification（vix），to Boötes．－ غ่лíxд．жod．should be taken as a whole phrase，＂they surname＂．Pro－ perly the＂Wain＂is the seven larger stars ouly．The＂Bear＂contains these with others of less magnitude．

274．đv́ธoṽ，local gen．，＂upon him－ self＂，as indicating the locality where the motion takes place．бт＠épetac， ＂turns＂，as it were，to bay；cf．бтৎع－ $\varphi \boldsymbol{v} \varepsilon i \bar{s}$ of a hunted lion in a simile （mar．）．There is，however，in this phrase a recognition of the conspicu－ ous change in the attitude of the con－ stellation manifest towards morning， as if＂revolves upon his own pole＂ were meant．＇Seíwva，his attitude is described $\lambda .572-5$ as hunting beasts
 as a wild animal at bay，＂awaiting＂， the huntsman＇s charge；so the hound
 Löwe cites Manil．I．49I．fol．Arctos et Orion adversis frontibus ibant．In $X$ ． 26 foll．Orion has a dog，not named， but evidently id．$q$ ．Sirius；see above on 271 foll．








a E． 6.
b $\eta$ ． $267, \lambda .11$
－H． 238, M．115， 201，219，N．309， 326， 675.
d $\eta$ ． 267 －9．
ce． 277 mar．
ic $\omega .65$ ．
f A． $15 \%$ ．
I．a． 365, 9． 374 ， ג． 334 ， 592 ．
i $\varepsilon .283, \% .352$ ，z． 283，B． 791 ；ef ш．524，4．138， M． 118 ．
k K．155；x．278， cl．$\Delta .447 . \alpha$ ．108， e． 435, н． 395. 1 $\gamma$ ． 294 mar． in $\alpha$ ．22－3 mar． ne N． $10,215,=$ 1．00，¢．430．

277．$\chi$ zıós et supra ye．vøós llarl．，eandem var．1．præbent Scholl．H．M．，yev－ oos Eustath．Wolf．et omnes eld．${ }^{2} 88$ ．$\varepsilon \pi \tau \alpha \delta \varepsilon x \alpha i d \varepsilon x \alpha$ Eustath．Barnes．Firn．

 sichel．V．
 equally be said of all the stars in that quarter．Arist．（de Poet．XXVI．17） explains oin，since it is the most no－ table；Ni．，more probably，because the others had not been reduced to gronps in Homer＇s time．Crates ap．Apoll． read $\tilde{\eta} \delta \dot{\eta}{ }_{\alpha} \mu \mu$ o＠os，probably an in－ vention to save the poet＇s astronomi－ cal reputation（Anct，Astron．p．59）． See for the statement Ov．Met．XIII． 293 immunemque aquoris Arcton．
 A．18．лортолор．，see App．B． 4.

279．©xt由zact．，i．e．the $29^{\text {th }}$ of the poem＇s action $n_{4}$ see on 362 sup．Where the $\pi \varepsilon \mu \pi$ tov $r_{1} \mu \alpha e$ is the first of navi－ gation and $12^{\text {th }}$ of that action．oxió－ evece is also applied to véped and to $\mu \dot{\text { f }} \boldsymbol{\gamma} \boldsymbol{\rho} \alpha$（mar．）：cf．Virg．En．III． 205 －6，（uarrto terra die primum se attollere tandem Visa，aperire procul montes，ac volvere fumum．
280．ö9t $\boldsymbol{\tau}$＇$x$ ．x．2．，＂where they （opsa）came the nearest to him＂：$\alpha \gamma$－ zistov is adverbial．Ni．remarka，some－ what hypercritically，that not the near－ est but the highest mountains are first seen；but why may not the nearest happen in poetry to be also the high－ est？Besides，if they are more remote， the state of the atmosphere（nepordí
$\pi o ́ v \tau \omega)$ may prevent their appearing to the eye．

281．عi゙бато，＂appeared＂，aor．keep－ ing the sense of the pres．$\varepsilon i d \varepsilon \varepsilon \alpha \alpha$ ，so 283 inf ．，whereas the fut．$\varepsilon i^{\prime \prime} \sigma \boldsymbol{\sigma} \mu \boldsymbol{\alpha}$ ra－ ther follows the perf，oid $\alpha$ in sense of ＂know＂．Another elícouo from eiju eo occurs in $4.138, N .191$ ．For wis ỗe without ${ }^{\text {a }}$ verb following ef．$\Delta .462$
 $v \sigma \mu l \nu \eta$ and Pind．Isthm．VI．I vódддv－
 eivòv neut．and pivos fem．both oc－ cur，meaning a＂hide＂，or the＂buck－ ler＂made of it（mar．）．Now a buckler might certainly stand as the type of the islands in the Ionian sea，as de－ lineated in Gell＇s Ithaca．They rise with a mountain boss in the middle and flatten down round the edge．Sche－ riê is not certainly an island；but to regard it as such would assist the view of the isolation of the Phæacians（ $\xi$ ． 8）．A prominent cape or peninsula of it might at any rate have at a distance an insular appearance．The Scholiast＇s mention of the sense of vipos or $\dot{\alpha} \chi$－ $\lambda \dot{v}$ g being given to 反ivòv by certain remote tribes is not worth attention； an neither is the reading ố totvov， ＂fig＂，which they nseribo to Aristar．

282－4．Aifióx $\omega$ ，see App．D． 1. Eod．，Lycia，or thereabouts，is the
a Z．154， 204.
b e． 281 mar ．
c e．227， 470.
d ८．480，ৎ．458，$\sigma$ ． $356, \chi$ ．224，Ф． 136；cf．$\lambda$ ．208，
o．370，I． 300.
ค．e． $376, \boldsymbol{P} .442$ ，
＠． $465,491, v .184$.
f $\varepsilon .298,355,407$ ， 464.
g ef．N．359，Z．143．
h N．315，T． 423.
i ع． $379,397,414$.
ke． 304.
1 d． 506.
m Ф． 312.
n 8． 305, B． 397 ，
P．5b，九． 260.
о 九．68－9，$\mu .314$
$-5$.
р $\mu .326$, II． 765.
q $\mu .289, \Psi$ ．200；
cf．A．305－6．
O． 171.
s cf．$\xi$ ． 315, ， 147.
1 d． 703 nar．


















 H．Eustath．Wolf．et omnes edd．295．$z^{\prime \prime} \pi \varepsilon \sigma 0 \nu$ Harl．，$\tau \varepsilon \pi \dot{\varepsilon} \sigma \varepsilon \nu$ Eustath．，$\tau \varepsilon$ $\pi \dot{\varepsilon} \sigma \sigma \nu$ Bek．，$\tau^{\prime} z^{\prime} \pi \varepsilon \sigma \varepsilon$ Barnes．Wolf．et recentt．，mox $\delta \iota \sigma \alpha \eta_{\rho}$ var．1．Schol．V．
 ex emend．
region of the people Solymi in Z．184， hence the Taurus might be here un－
 Пıбьסias．Similarly in Virg． $\boldsymbol{\text { Lin}}$ ．VII． 286 fol．Juno sights Eneas＇fleet on her return from Argos．عíGouto see on 28 I ．$\mu \tilde{\alpha} \lambda \lambda 0 \nu$ adds an indefinite

 mulaic，as expressing indignation；so with $\alpha x \varepsilon ่ \omega \nu$ ，where suppressed wrath and postponed vengeance is intended （mar．），as that of Odys．and Telem． against Antinoüs and Melanthius． $\boldsymbol{\mu \varepsilon \tau}$－ $\varepsilon \beta o v i d .$, this was in fact the case： the gods at the urgency of Pallas had outvoted him in his absence；his wrath being all the while before their eyes as irreconcileable with their resolve in the interests of Odys．

288－90．aíca，see on 113－4 sup． ó $\delta \eta \nu$ ，see on App． 6 （6）．－жахо́т －$^{-1}$ tog，here＂suffering＂or＂woe＂．
 these are to be distinguished，in $\nu \varepsilon$－甲 $\dot{\varepsilon} \lambda \eta$ form predominates over matter，in
$\nu \varepsilon ́ \varphi o s$ matter over form：thus $\nu \varepsilon \varphi \varepsilon \dot{\varepsilon} \lambda$ will be the single distinct cloud，vépos the general cloud－mass．Thus the drama of Aristoph．，in which the clouds have individuality，is entitled $N \varepsilon \varphi \varepsilon \dot{\lambda} \alpha \iota$, but there 287－8（Dind．）the Cloud－chorus

 ken from off our immortal shape the humid cloud－mass．＂The words are， however，as might be expected，not sharply distinguished，especially in me－ taphors；thus we have vé $甲$ os ${ }^{\alpha} \chi \lambda$ dvos in $O .668$ and $\alpha^{\prime} \chi \varepsilon 0 \varsigma \nu \varepsilon \varphi \varepsilon \frac{1}{\prime} \eta$ in P． 591. The god，while speaking，must be sup－ posed to have reached his element （Fa．）．Cf．Virg．ELn．I． 85 foll．，III． 196，V． 11 foll．

296－7．aiЭ＠$\eta \gamma$. ，the Scholl．inter－ pret producing $\left.\alpha{ }^{\prime \prime}\right\rangle \rho \eta$（clear sky）or人itoos（chill），and so Apollon．Dex． Hom．；but the analogy of $\alpha l \varepsilon \tau \gamma \varepsilon v \varepsilon$－ $\tau \eta s$ ，epithet of the gods，rather points to an intransitive sense＂born or pro－
 $\gamma \in \nu \in \tau \tilde{\alpha} \nu \chi \propto \lambda \iota \nu \omega \tilde{\nu}$＂furnace－forged＂，













## 




a $\varepsilon .355,417,465$ ， P．（！n），玉．5，ゆ． $53,5 \sin ^{2}, \boldsymbol{X} 9 \Varangle$. b）E． $356,465$. с X． 431 ．
d e． 465.
e $\gamma .19,2.137$.
f $\delta$ ． 823 ．
ge． 207 mar．
h ${ }^{\circ}$ ．17f mat．
i $\boldsymbol{\Gamma}$ 364，E． 867 ，
H．178，201，T 257，あ 272．
k $\gamma \cdot 283$.
1 є．291－3．
${ }^{1}$ र．28，N． 773
n $5.151-5$.
－$\gamma .161 ; c f . A .159$.
p cf．$E$ ．Sit．
q a．217，2．518．
r of． 502 mar．
s $\Theta 75-6, \omega .37-$ 42.
$Z$
$\begin{array}{lll}11 & \text { Z．} 291, ~ \gamma . ~ \\ \text { v．}\end{array}$
v $\delta 581$ ．
w あ． 281 ．
x $0.35 ?$
y Z． $512, N .772$
O． 157, X．411， Q 728.

 $\varepsilon i \pi \eta$（ $\varepsilon i \pi \eta$ ）Harl．302．$\alpha \nu \alpha \pi \lambda \dot{\eta} \sigma \varepsilon \iota \nu$ Harl．et supra $\dot{\alpha} \nu c(\pi \lambda \eta \dot{\eta} \sigma \alpha t$ quod provar． 1. Scholl．T．V．，$\dot{\alpha} \nu \alpha \tau 2 \eta j \sigma \varepsilon \iota \nu$ Bek．annot． 305 ．óos solus Bek．306．$\tau \varrho l_{s} \mu \alpha ́ \alpha-$

 $\sigma \vartheta \propto \iota$ Buttm．restituit）Ixion，Schol．H．

玉schyl．Sepl．C．Th．207，Dindorf，and o Dios $\gamma$ हvéras，Soph．CEd．Tyr．470 Dindort，genilus not genitor．In 11．，bow－ over，a class of adjectives are used both actively and passively；as $\alpha \pi v$
 verce \％．ъ．2．cf．Virg．Ein．I． 92 Enere solruntur frigore membira．



299．$\mu$ ixioter，＂the furthest off＂； hence the phrase means，＂what will become of me at last？＂Ni．cites Quid misero mihi denique restat？Virg． Fir．11．7o．jevintre，the subjunct． expresses the uncertain future．

300．$\mu \dot{\eta} \ldots$ ．．．elxev，on this indic．see App．A． 9 （5）．

304－5．Zevig，Odye．，being ignorant of＇luseidon＇s agency，ascribes the cloud－ gathering to \％eas an vspoinyecívis． －eir．oheguog，лee on $\alpha$ ． 11.

306－10．With thies soliluquy ef．that mos．on， 1 ．
of Eneas in Virg．En．I． 94 fol． 0 terque quaterque beati etc．

309－12．\＃̈uart，the fight over the corpse of Achilles lasted all the day （mar．）．$\lambda \varepsilon v j c \lambda$ é $\varphi$ ，＂ignolle＂，cf．$\beta$ ．
 $\delta a \eta x o ́ r e g \alpha \lambda x \eta_{\nu}$ ：the sentiment is pri－ marily that death by drowning exclu－ ded those sepulchral honours，so dearly prized by a Greek，mentioned in 31 r ； cf．$\delta .584$ and note，Hes． $0 p p$ p． $687, \delta \varepsilon \varepsilon$
 Neners＇words to Palinurus Virg．Ain． V． 871 Nudus in ignotê l＇alinure jucelis arena；but also implies an inglorious contrast with death in battle（306），the lot most worthy of the hero，ef．indigna morte pereaptum，Virg．An．VI， 163.

313－4．west＇$\ddot{\alpha} \times \mathrm{Q} \mathrm{n}_{\mathrm{s}}$ ，often asid of a eity destroyed，captured etc．（mar． Ni，citeu Virg．En．1．114 ingens aver Pice pontus and soph．Widd．Col． 1242 －
 סetval xvparoayeig बzat xhovfovolv
a ะ. $429,431, P$ 737, $\boldsymbol{Y} .288$.
I) cf. $\mu .416$.

с $\mu .417$.
d ef. s. 270 .
e cf. $\mu .422$.
f $\mu$. 258 .
g Ђ. 179, 269; cf. $\beta$. 102 mar., $\tau .147$,
©. 137.
h e. 254.
i e. 393.
k e. 264, 372.
1 A. 584.
mef. $\delta .511$.
n A. 813, あ. 261.
o a. 6 mar.
p Z. 8\%.
q Y. 192.
r ع. 461 ; cf. P. 264.
s $\beta .213$ mar.
t ¢. 346 .


#### Abstract

      $\nu \alpha ́ \sigma \vartheta \eta$         


314. è $\pi \iota \sigma \sigma \hat{\mu} \mu \varepsilon v 0 \nu$ Arist., Schol. P. 315. $\alpha$ v̉iòv $\beta \alpha \alpha^{\lambda} \lambda \varepsilon$ Rhian., Scholl. B. H. P 12. vulgato preponentes. $317 . \delta i v \eta$ var. 1. Scholl. B. H. P. Q. T. 319. ov $\delta^{2}$
 Barnes. Ern. Cl. ed. Ox. Bek. 322. $\dot{\alpha} v e ́ \beta \eta$ Bek. annot. 323. жoliò $\nu$ Harl. a man. pr. 325 . ह̇vl Harl. a man. pri. ut videtur, ita Wolt. et recentt.', $̇$ ev antiqq., mox $\xi^{\prime} \lambda \lambda \alpha \beta \varepsilon v$ ex emend. 326. $\delta^{\prime} \notin x \alpha ́ v \iota \zeta \varepsilon$ Harl., $x \alpha \mathfrak{\jmath} \tilde{\eta} \sigma \tau \sigma$ Bek. annot.

 perhaps be read. Distinguish from this
 $\vartheta \varepsilon \nu$ ap. Bek.) П. 548 . With $\varepsilon \pi \varepsilon \sigma-$ $\sigma v \mu_{0}$, perf. pass. part. proparox. cf.
 दे $\lambda \eta \lambda \propto \mu \varepsilon v o s$.

318-9. блєі̃ழov ... غंлix@., see App. F. I ( 7 ). $\sigma \pi \varepsilon i \rho o v ~ m e a n s ~ e l s e-~$ where "shroud" or (pl.) "wraps". viлoß@vхк, Buttm. Lexil. 36 (9) prefers to view this as metaplastic acc. for nom. ító $\beta \varrho v \chi o s$, but adds, "vijoBevzlos was more in use in the Hymns, Herod. and elsewhere" : see Hy. XXXIII.

 1. 180, who also in VII. 130 has viró$\beta \cdot v \chi \alpha$ of Thessaly flooded by the Peneus. The subj. of $\boldsymbol{\vartheta} \cdot \boldsymbol{\eta} x \varepsilon$ is $\boldsymbol{v} \dot{v} \varepsilon \lambda \lambda \alpha$ in 317 . 321-5. símatce, see on 1,36 sup. Ernesti cites Virg. Ein. V. $1 \jmath^{8}$ fol., where the description is drolly adapted to Menoetes thrown overboard, risiug
drenched, and rejecting the salt water he had swallowed - one of the few tonches of humour admitted in the Aneid. $\boldsymbol{\mu \varepsilon V} \boldsymbol{O} \mu \boldsymbol{\mu} \boldsymbol{\vartheta}$ عic, "rushing after", $\mu \varepsilon \tau \dot{\alpha}$ as in $\mu \varepsilon \tau \varepsilon \dot{\varepsilon}$ ехоиац $\gamma .83$.
328. ó $\pi \omega \rho \iota y$ ò B., the epithet is forcible. In $X .27$ the Dog-star rises
 dries a newly watered plot of ground, and thus the hot season when irrigation would be needed, as opposed to the rainy, seems pointed at: so the
 g. 384, shows by old Laërtes' then sleeping out, of doors that the late
 grapes ripen, is meant; cf. Soph. Tracho 703, Dindorf, $\gamma \lambda \alpha v \alpha \tilde{\eta}_{\varsigma}$ ó $\pi \omega \dot{\rho} \alpha_{s} \omega^{\circ \prime \sigma} \sigma \varepsilon$

 "clear weather" may then be expected. Then the "thorns" would of course be dry, and may be supposed then cut for winter fuel. Thus our word "autum-










[^38]
## 


 Aristoteles et Chamæleon, Eustath. Scholl. H. P. Q., $\alpha \dot{i} \eta \eta^{\prime} \varepsilon \sigma \sigma \alpha$ var. 1. Scholl. E. P. Q. T. 335. $\vartheta \varepsilon \omega ̃ v \xi \xi \xi \mu \mu \circ \varrho \varepsilon$ Barnes. $337 \dagger$ plerique, dubitabat Arist., Scholl. H. P. Q., [ $\rfloor$ Wolf. et receutt. aozìv (tanquam nomen) var. 1. Scholl.
H. P. Q. Eistath. MS. G. C., mox in $\begin{aligned} & \delta \dot{v} \sigma \alpha \tau 0 \\ & \text { Arist., Scholl. H. P. Q. }\end{aligned}$
nal" would convey an incorrect notion. However in $\Pi$. $38_{5}{ }_{\eta} \mu \alpha \tau^{3}$ ó $\pi \omega \varrho \iota v$ юั means the rainy season, and in Hes. Opp. 674-5 the navigator is bidden, in the same sense, $\mu \eta \delta \dot{\delta} \mu \dot{\varepsilon} ข \varepsilon \iota \nu$ oivo $\tau \varepsilon$

 which proves that the transitional point of the weather is intended, where the dry season breaks up in rain; also shown by vé $\alpha_{\xi}$ "early" in Eschyl. Fragm. 341, 7 Dind., vغ́as $\delta$ ' о́лс́рая

 the mixture of moods see App. A. 9 (3), where some similar examples are explained: the subjectivity of the whole image is here given by the subjunct., but when the assumption has been made, the "thorns' clinging together" is marked as an objective fact by the indic.
 Observe the force here of the frequentative form of the aor in -oxov. The pairs of names of winds imply the chopping and shifting of the gale's direction.
3.33-79. Ino emerges from the sea, and bids Odys abandon his raft, strip and owim for it; giving him also a rongic scarf to ensure lis resello, which, after using, he is carefally to roturn. He gives a qualitied acceptance at first to ber words, till his raft parts asun-
der, when he has recourse to the scarf. Poseidon perceives him, and dooms him yet to suffering, till he reach the Phæacians' land.
333. Kád $\mu$ ov . . . 'Iv@่ 'A $\varepsilon v \chi$. . . .
 name Kód $\mu_{0}$ is perhaps based on a Phoenician word representing the Heb. -Tp, "the East". The son of Inô was Palxmon, otherwise Melicertes, a name based apparently on the Tyrian Melkart, and seeming to show that these sea-gods were of Phoenician origin; ef, Eurip. Iphig. Taur. 270-1 Dindorf.
 (3). On some expansion of the idea of this line Milton has founded his beautiful legend of Sabrina, Comus. 827 fol.
 275. Sollertique viro, lacerae quen firacta tenenten, Membra ratis, Semeles est miserata soror. Semelê was also daughter of Cadmus,
337. External evidence inclines against this verse. The "doubts" of Aristarchus (Scholl.) are perhaps due to the felicity of the insertion, if such it be. Ind was before (3.35) spoken of as diog iv $\pi=\lambda \dot{\alpha} \gamma E \sigma \sigma$, and the line forms an apt link between that statement as to her alode and the other-
 x. r. A. in $33^{8}$. If olxvia meant "taking the form", this would, on compar-
a ع． 33 mai．
b E． 391.
c $\varepsilon_{0} 160, \lambda .216, v$ ． 33 ；cf．ß． 351.
d e． $423, \alpha .62, \Sigma$ 292.
e $\beta .165, \dot{5}-218,0$ ．
$178, \varrho .27, \$ 2$ ， 159 ；сो．ঠ． 668.
f 0.617 ．
g 5． 25 s ，e． 360.
h в． 3 is．
i cf．$\vartheta .358$.
k O． 10.
l B． 261 ，X． 125.
m ع． 351, ， .442 ， т． 468.
n $\mu .444, \xi_{.} 351$.
－$\mu .220, K .40$ ．
p ع． 280.
$4 \chi .460$.
r．9．477，九． $347, x$ ． 287，リ．61४．
s e． 373,459 ，$=$ 184.
$t$ A． 106 ．
u e． 373 ．
v 9.563, M． 246.











| 338． $\mathcal{F} \varepsilon$ İ $\frac{1}{}$ |  | $\mathcal{F} \varepsilon^{\prime} \mu \alpha \tau \alpha$ ． |
| :---: | :---: | :---: |


 $\tau \tilde{\eta}$ Wolf．Cl．ed．Ox．et recentt．बđépvolซ Eustath．Harl．mar．，बvé＠voio in text． ＂utrumque Aristarchi edd．＂，Scholl．H．P．，mox $\tau \alpha \nu v \sigma \sigma \iota ~ H a r l ., ~ \tau \alpha ́ v v \sigma \sigma \alpha \iota ~ E u-~$ stath．Barnes．Cl．ed．Ox．，$\tau \alpha v v ́ \sigma \sigma \alpha \iota$ Wolf．et recentt．347．ov̀d $\dot{v} \nu$ Eustath． Barnes．Ern．Cl．ed．Ox．，ov̉d́ $\tau \iota \nabla$ r．Wolf．et recentt．，mox x $\alpha x \dot{\nu} \nu$ var．1．pro ঠ́́os Schol．H．
ing 353 inf．，be against its genuineness； since to mention the figure of trans－ formation both at the appearance and disappearance of a deity is not usual with H．，and even $\omega .548$ is probably an addition，although there is properly speaking no disappearance of Pallas there．But eixvĩ may better mean to describe her movement，not her form；


 thus the objection disappears，and we have a verse exactly in Homer＇s man－ ner（mar．）．This view of عixvĩ ，pro－ bably suggested the reading пó $\eta \nu$ ， which would correspond with $i^{\prime \prime}, \mu \alpha \vartheta^{3}$ just cited．Aristar．read $\dot{v} \pi \varepsilon \delta \dot{v} \sigma \alpha \tau 0$, grounding it probably on $\xi$ ． $127, v .5,3$, but the passages adduced for $\alpha v \varepsilon \delta \dot{v}-$ бero（mar．）offer a closer parallel．The objection to $\lambda i \mu \nu \eta \eta_{S}$ is easily answered by $\gamma_{1}$ ，see mar．and note there．Still it is rare in the sense of＂sea＂and an imitator would almost certainly
have said $\pi o ́ v \tau o v$, nóvzov or $x \tilde{v} \mu \alpha(A$ ． 496）；xóvzov occurs indeed in 352．It thus becomes an argument in favour of the verse，but bardly inclines the balance in its favour．digvin， ＂cormorant＂，Lat．mergus；cf．Aristot． de Anim．Hist．I．i．6，VIII．iii．7．Dun－ bar Lex．App．ef．the verb $\alpha$ ivvíaco used，especially as compounded，by Pin－ dar，of rapid glancing motion，as in 01. VII．95，XI．（X．）73．Pyth．I．87，IV． 8.3 ．

338．лодvdд́бнои，see App．F．I（4）．

 stunned and senseless，$x \tilde{\eta} \varrho \alpha \pi \iota \nu \dot{v} \sigma-$ $\sigma \omega \nu$ ，（mar．）in the physical sense，$=$ animo deficiens，here desipere vó⿱亠䒑ov

 and Eurip．Iph．Taur．yo66 Dindorf，


346．añ，Buttm．Lexil． 99 （2）takes this from the verb root $\tau \alpha$－of which the existing pres，form is $\tau \varepsilon i v \omega$ or $\tau \alpha-$ $\nu v$ v．Thus $\tau \alpha \dot{\alpha}-\omega$ would give impe－















a ce． 183 mar．
b x． 524.
c ع． 92.
d J． 425 mar．
e ع． 337 mar．
f $\boldsymbol{\Gamma}$ ． 693 ．
g $\sigma .90$ ．
h ع．298－9 mar．
i ८． $422, Z .157$.
k $v .12$ ）$\Theta .216, O$ 468，ПI．433， $\boldsymbol{P}$ ． 757.

18． 342 mar ．
m §． 143 ，d． 226 niar．
n cf．ع． 345.
－e． 312 mar．
p ef．5．259－62， A． 187－91．
q c． $334, N .127$ ， S． 437.
re． 248.
\＆A．317，T． 309.
t d． 372 inar．


 352．$\alpha i \psi \psi^{\prime}$ var．1．Scholl．H．M．P．356．$\alpha v i \tau \varepsilon$ Harl．Flor．Wolf．et recentt． var．1．Schol．M．，$\dot{\alpha} \lambda \lambda 0 \nu$ Barnes．Ern．Cl．ed．Ox．，$\dot{\alpha} \lambda \lambda o s$ Bek．annot．，$\tilde{\alpha} \lambda \lambda \omega \nu$ Eustath．$\quad 357$. ô $\tau \varepsilon$（h．e．dió $\tau \varepsilon$ Buttm．）Aristoph．，Scholl．H．P．359．$\varphi \varepsilon v^{-}$ $\xi \iota \mu$ ov MS．G．C．Aloysii．
rat．t就 $\tau \tilde{\alpha}$ ，with pl．ข $\eta \tau \varepsilon$（Schol．on Aristoph．Acharn． 203 who wrongly views it as a pron．，citing Sophron．）．
 Baive $\beta_{\beta \eta \nu}$ ：perhaps an adj．$\tau \alpha \dot{\varepsilon}$ रog $\tau \tilde{\eta}$－ log also existed，hence $\tau \eta i o v i$ and $\tau \eta{ }_{\eta} \lambda$ with its compounds；so $\tau \eta \imath^{*} \sigma$ oos $\gamma \cdot 316$ ， and $\tau \alpha \bar{v}_{s}=\mu \hat{z} \gamma \alpha_{s}, \pi o \lambda v v_{s}$（Hesych．）． The object of 访 is always supposed held out to the person addressed；bere the xoñdeuvov，which she was pro－ bably wearing，and unbound from her head as she spoke．
348－50．xeipeagtv x．т．ג．，ef．Virg． İn．VI． 360 Prensantemque uncis mani； bus capila aspera montls．To $22 \boldsymbol{\omega} \nu$＇$\epsilon \pi$＇ ท．，＂a long way out from shore＂，as suiting a goddess who dwelt $\dot{\alpha} \lambda \dot{o}_{\mathrm{s}}$ हv $\pi \in \lambda \dot{\alpha} y \in \sigma a y$ ．Cf．Tennyson＇s Morte $d^{\prime}$ Arthur，＂Take Excalibur，And fling him far into the middle mere＂；there too the recipient is represented as＂sitt－ ing in the deeps：Upon the hidden bases of the hilla．＂cizovóape to．， Odys，receives frum Cirvê（mar．）a simı－ lar injunction regarding his sacrifice to
the dead；cf．also Virg．Bucol．VIII． 101－2 rivoque fluenti transque caput jace nec respexeris．Similar in the prin－ ciple of the Divine Command to Lot in Gen．XIX．17，based on the feeling of reverential awe due to the working of superhuman power．No mention is made of Odysseus＇observance of the direction；see on $453-7$ inf．

355－64．On this soliloquy as cha－ racteristic of Odys，see App．E．I（r） end，and（5）．

357．Öte，causal with indic．assigns some present fact just happening，as the cause of what precedes．The read－ ing $\ddot{\theta} \tau \varepsilon$ is just worth noticing；if adopted，it may be better to take ö as $=$ dió；see $\delta$ ．204－6 and note． Bek．apparently would make ô qui in O． 468 a very similar pasaage，but reads ồz here．

361－4．$\tilde{e} \nu \mu \hat{v} \nu$ xev，for examples of $\alpha \nu$ and xey thus combined see mar．， whero goi $\delta$＇à $\boldsymbol{\text { ly由́ rounog xal xev }}$ xivion＂Auyos ixoiariv shows that the $\tilde{\alpha} \nu$ is not in such passages due to tho
aa $\beta$ 199，H． 196.
a d． 120 mar．
b E． 296.
c غ． 175 mar．
d ef．e．183，v． 349 ，之．559．
e cf．E．499－502．
f M． 157.
s．$\beta$ ． 289 mar．
h N．279；cf．ع． 71.
i e． 162 mar．
j cf．$\varepsilon$ ． 130 ．
k O．679－80．
1 e． 343.
me．321．
n e． 346.
－M． 310,413, M． 396， $\boldsymbol{P}$ ． 310.
pe．417，こ． 495 ， Ф． 115.
q A． $523, N 549$.
re 282 mar．
se． 285 mar．
$t$ e． 146 ．
u 9．181，o． 176, ת． 205.
v ef．$\gamma, 73$, e． 254.
w o． 314 ．








 $\varepsilon i \prime \mu \alpha \tau \alpha^{1} \delta^{\prime} \varepsilon^{\xi} \xi \alpha \pi \varepsilon \dot{\varepsilon} \delta v \nu \varepsilon, \tau \alpha^{m}$ of $\pi o ́ \rho \varepsilon ~ \delta i ँ \alpha ~ K \alpha \lambda v \psi \omega ́$.







372．Fsíu $\alpha \tau \alpha$ Fou．375．Fíds．376．Fóv．
 stath．Barnes．Ern．Cl．ed．Ox．Fa．，$\tau \tau v \alpha \alpha^{\prime} \xi \varepsilon_{\ell}^{\eta}$ Harl．，$\tau v v \alpha \dot{\alpha} \xi \varepsilon$ Apollon．Lex．Woíf．

 B．，ö́tws $\Phi_{\alpha \iota \eta}^{.}$var．1．Schol．H．，mox $\mu \iota \gamma \varepsilon i \eta_{\mathrm{s}}$ libri，$\mu \iota \gamma \eta \eta_{\eta}$ Bek．
presence of ő $\varphi \rho \alpha$ ，ôs or such relative word．－$\dot{\varepsilon} \pi \varepsilon \dot{\iota}$ ov，not here in synize－ sis as in $\delta, 352$ ．
${ }^{\cdot 3} 68-9$ ． $\boldsymbol{\eta} i \omega \boldsymbol{\nu}$ ，see on $\beta$ ．289．－$\tau \iota-$ $\nu \alpha \xi \eta_{n}$ ，see on $\beta$ ． 151 ：the mood is sub－ junct．of simile；see App．A． 9 （14）．
 in the dat．case，as here，is very rare； it would be more consistent with usage if for $\dot{\alpha} \lambda \lambda \eta$ were read $\dot{\alpha} \lambda \lambda \lambda_{0}$ in appos． with $\tau \alpha$, ．As it stands，it resists ana－ lysis，$\alpha \not \alpha \lambda \eta$ being hardly more or less than $\alpha \pi \lambda v \delta i s$ repeated．Disorder as well as dispersion seems to enter into the notion which it expresses．
371．סov́catt，see App．F．I（2） note．－xè $\lambda \boldsymbol{y} \xi^{\prime}$ ，ef．the Roman Cele－ res，Pliny $N$ ．$H$ ．XXXIII．ii，9．Doe－ derl． 2138 connects the name with xé $\lambda \lambda \omega$（of a ship）＂run ashore＂，and Lat．－cello，as in percello，procella etc． Riding on horseback is not alluded to by H．save in this and another simile， O．${ }_{7} 79$ ，where a hero leaping from ship to ship is compared to a man $\tilde{\ell} \pi$－

possibly be intended in $\mathcal{F} .346 \varepsilon l^{\prime} A \varrho \varepsilon i^{\prime}$ ． ova סǐov ह่̇ $\alpha$ v́voı；but cf．Hes．Scut． $109-10,120,323-4$ ，where the if $\pi \pi 0 v$ ＇Aesiova is clearly spoken of as mere－ ly the better one（or $\delta \varepsilon \xi \iota \dot{\sigma} \sigma \iota \rho o s$ ）of a chariot－team，as was $A^{\prime} \vartheta \eta$ in $\Psi .409$. It is true that Diomedes in the Dolu－ neia mounts the＂horses＂of Rhesus；
 Rhesus＇chariot was plainly not car－ ried off，K． $5^{13} 3$ ，cf．498，5or，504－8． In Hes．Scut． 286 riders are meritioned as forming part of a bridal procession，


374－5．$\pi \varrho \eta v \dot{\prime} \varsigma \dot{\alpha} \lambda_{\text {．}}^{2}$ ．，he＂plunged headlong＂，abandoning the plank，which seems to have served only as a support whilst he stripped．In proof of this there is no more mention of the plank； but here and $399,417,439$ inf．he is constantly spoken of as swimming．


378．ס८ovezч．，nowhere used of a whole people save of the Pheacians here（so 35 sup．oi $\dot{\alpha} \gamma \chi \ell ́ \vartheta \varepsilon$ \＆$\gamma \varepsilon \gamma \alpha \dot{\alpha}-$ $\sigma \iota \nu, c f$ ．note on $\beta .267$ end），elsewhere










а $\boldsymbol{\alpha} .6$ mar．
b $\beta .275$ mar．
c cf．$\Omega .211$.
d e． 290 mar．
e o． 215 ，A． 531.
f A． 2811 ．
g $\boldsymbol{\gamma} .475$, E．323， © ，318，433， 503 ．
h N． 21.
i 1,82, т． $371, B$ ． 854．
k §．795，E．733， ©． 381, 阝． 2956 ， （w．525．54t
$1 \mathrm{cf} \quad \eta$ 2i2．
$\mathrm{m}=17,0.620$.
и сf．$\mu$ ． 169.
o cf．$\xi .253,299$.
ए श．Yif，3×6，535， 2． 34 ？，v． 35 ；cf． ง． 191 ．
q 队．352．
r 0.287 ；cf． 9.353.
s $x .142$ ；cf．$\sum .340$ ，
世． $1 \times 6, \Omega .745$.
t $\psi .235, \gamma-290$ ， A． 307 ；cl．I． 124.

## 


 1．Scholl．B．H．P．Q．388．$\tau$＇Eustath．Harl．ex emend．Wolf．et recentt．，

of kings and princes only，to whom
 dress；e．g．Menel．，see d．passim．In the same tone Alcinoës boasts that the gods came in person to the feasts of the Pheeacians and met them by

 205－6．Further，the Phreacians＂in a
 reg．We must not look too rigidly in them for notes of the divine charac－ ter，but rather for the abundance，opu－ lence，ease and refinement of the di－ vine condition．＂Gladst．II．p． 320.

379．oúd＇©̈g，＂not even so＂，f．$e$ ． when you reach the Pheacians．－ ovioga．，this verb is nowhere elso found with gen．，and Bek．gives a reading xaxót $\eta \tau \alpha$ ；still，$\mu \dot{\varepsilon} \mu 甲 о \mu \alpha \iota$ and similar verbs have a gen．commoniv enongh to justify this：render，＂will think too lightly of your suffering＂， wh．is borne ont hy Odynsoue＇own words concerning his bardkhips in 9 ． 183－3，338－8，cf． $138-9$ ．Pind．Isthm． III． 68 has ovoroc ldioduct，＂of small account to ase to＂（Milton）．

380－464．On Poseidon＇s retiring Athend orilers home the other winds， but ronses Borvas，before which Odys．
drifts two days and nights，and on the third day（thirty first of the poem＇s action）nears the Pheacian coast，where， after much peril from its cliffs and crags，and self－debate how to avoid them，he lands exhausted at a river＇s mouth；the river－god，whom he sup－ pliantly invokes，checking the rush of his waves to allow of an easier land－ ing．He then lets go the magic scarf， and kisses the earth as safe at last．
381．Aizicg，the town so named in Achaia on the G．of Corinth is，from the mention of Helicon in connexion with it，the one probably meant in Hy． （to l＇oseidon）XXII．3，and would best suit the situation here．Pliny also mentions（N．H．IV．18）a rocky hum－ mock so called between Chios and Te－ nos，which Eigeo mari nomen dedit，but this is too obscure，and Pliny＇s autho－ rity for the name too late．Another Eigre on the W．coast of Eluboca，nearly uppo－ site Opus，is mentioned by the Scholl． as understood by some here，and scums clearly meant in Hy，Apol．Del． 32. The Eolian and Cilician towns ao named aro less suited for the site of the sea－god＇s palace．
 cognizes a conmexion with $\pi \alpha \chi \varepsilon_{\S}$ ，which
a $\xi .219$.
b $x .144$.
с $\mu .16 \mathrm{~S}-9$ ；cf．$\varepsilon$ ． 451.
d \％． 91.
e $\nu .197, \omega_{0} 493$.
f $\boldsymbol{\Gamma} .374, \boldsymbol{P} .89$ ， $256, X .141$.
$g$ ．$\psi .233$.
h $\varepsilon 13$, B． 721 ．
i $\delta .372$ mar．
к \％．61；cf．Ф．369，阝． 50.
1 v．321，ж． 364.
m $\boldsymbol{v}$ ． 35 ．
n ท．343，Э． 295.

 жаì $\tau$







389．Foc．
392．$\neq \sigma F \iota \delta \varepsilon$ ．
393．$\pi \varrho 0 \mathcal{F} \delta \dot{\delta} \dot{\nu}$ ．396．Foı．
398．दُ－ $\mathcal{E} i \sigma \alpha \tau 0$.
 Schol．H．394．$\dot{\alpha} \sigma \pi \alpha \sigma i i_{s}^{\alpha}$ Harl．，$\dot{\alpha} \sigma \pi \alpha \sigma \iota o s ~ S c h o l . ~ H ., ~ m o x ~ p \alpha v \varepsilon i \eta ~ E u s t a t h . ~$ Barnes．Ern．Cl．ed．Ox．，$\varphi \alpha \nu \eta$ ท $\eta$ Wolf．et recentt．397．$\alpha \sigma \pi \alpha \sigma i \omega s$, Flor．Lov． e gloss．Schol．B．398．＇Oঠvø\＆ĩ var．1．Barnes．Bek．，＇Oঠvб $\tilde{\eta}^{\prime}$ libri．

Doederl．40，（ef．44－5）also implies．$\pi \alpha-$ $\chi \dot{v}$ ，＂sturdy＂is used（mar．）of horses； cf．$\alpha \nu \eta{ }_{j} \varrho \pi \alpha \chi \dot{v}$ s＂a sturdy fellow＂，Ari－ stoph．Vesp． 288 Dindorf；so we have
 （cf．also $\pi \eta \gamma \varepsilon \sigma i \mu \alpha \lambda \lambda o s$ in $\Gamma$ ．197）and $\pi \alpha \gamma o s, \pi \eta \gamma v \lambda l_{\mathrm{s}}$＂frost，ice＂．With $u v$－ $\mu \propto \tau \iota \pi \eta$ ．cf．for the sense $\tau$＠ó $\varphi \iota$ иข $\mu \alpha$ and $x v \mu \alpha \tau \alpha$ єюочó $v \tau \tau$（mar．）．So the Scholl．explain $\pi \eta \gamma \tilde{\omega}$ as $\varepsilon \dot{v} \tau \rho \varepsilon \varphi \varepsilon \iota$
 note on $\alpha$ ．115，and cf．for another shade of meaning $\beta .152$ and note．

391－3．Aristarchus＇reading $\dot{\eta} \boldsymbol{\delta} \dot{\varepsilon}$ seems less suitable，as there is noth－ ing in the sense to require it，and $\alpha^{\prime \prime} \nu \varepsilon$－ $\mu O S \quad \mu \bar{\varepsilon} \nu$ ，with which it would then correspond，has not the $\delta . \gamma a \lambda \dot{\eta} \nu \eta$ ， as explained by $\nu \eta v \varepsilon \mu i \eta$ in $39^{2}$ ，means ＂a lull of the wind＂merely，for the sea was still running high．It was not yet the $\lambda \varepsilon v x \dot{\eta}$ 人aג ${ }^{\prime} \nu \eta$ of $x$ ．94，which occurs first at 452 inf．within the ri－ ver＇s mouth；With osù $x . \tau . \lambda$ ，ef．the
 $\sigma \alpha s$ or $\lambda \varepsilon \lambda \eta \pi \omega s$ ，and the like（mar．）． The Virgilian imitation，\＆in．VI． 357, Prospexi Italiam summà sublimis ab undâ omits the＂sharp＂look out of Odys． here．

395．vovio $\omega$ ，the latter part of this line sounds like a queer parody on $\varepsilon$ ． 13，where substituting $\nu \eta \eta^{\sigma} \omega$ for voviow， it is applied to Philuctetes；cf．8． 449 with $\eta$ ．147．Agents causing a voṽoos
are Zeus，Apollo，and here $\delta \alpha i \mu \omega v:$ no human remedies seem to be con－ templated，but recovery，as here，al－ though unexpected（cf．$\alpha \approx i \pi \varepsilon \dot{\varepsilon} \alpha 408 \mathrm{inf}$ ．） to be possible．In $1.411-2$ the $\mathbf{C y}$－ clopes tell Polyphemus，supposing his affliction a voṽoos $\Delta i o s$, ，to pray to $\mathrm{Po}^{-}$ seidon for aid．Perhaps the $\varepsilon \pi \pi \alpha o t \delta \dot{\eta}$ ， used in $\tau .457$ for staunching hemor－ rage，might be applied to a voĩoos； but we know nothing of the use of
 solitary case of the $\nu \eta \pi \varepsilon \nu \geqslant \mathfrak{\varepsilon} \varepsilon$ drug there；and it seems heroic medicine was confined to the treatment of hurts．


 nobly expanded（ $\lambda .201$ ）into voṽos
 Vvuóv：see Wolf．Hom．med．

398．＇Odva $\tilde{\eta}$＇，Bek．contends for and prints here＂O $\delta v \sigma \varepsilon \tilde{\text { L }}$ ，alleging that after a diphthong or vowel the elision of an－ other vowel is imperceptible to the ear．On the same grounds he would write（although he has not in his edi－ tion 1858 so printed it）$\mu \varepsilon v o \iota v \eta{ }_{\sim}^{\sigma} \alpha \iota$ for $\mu \varepsilon \nu 0 \iota \nu \eta \eta^{\prime} \sigma \varepsilon \iota^{\prime}$ in $\beta .248$ ，and $\delta \mu \tilde{\omega}$ é $\mu \dot{o} v$ for $\delta \mu \tilde{\omega}^{\prime} \varepsilon^{\prime} \mu \dot{\partial} \nu$ in $\delta .736$ ，the latter fol－ lowing the analogy of $\gamma \dot{\varepsilon} \lambda \omega$ and $i \delta \rho \tilde{\omega}$ （Homer．Blätt．p． $41-3$ ）．This canon involves a question of pronnnciation which it seems impossible in this mo－ dern day to settle．













a t． $473,6.294, \mu$ 181 ；cf．1． 441 ， K． 351.
b $\mu .202, \pi .10, x$ ． 556, К． 354.
c $\gamma .298$, ع． 405.
d $\mu$ ． 100 ．
с ع． $438, \rho 265$ ； cf．$\ell .374$, II．162， O．621．
f ef．$\Pi 1 .+440, \xi, 136$
क $4.4211, \mu$ ． 238. O． 626 ；cf．$E$ 499.
h $x .89, v, 97-8$ ．
i $\gamma, 298$.
ke． 411.
1 e．297－8．
in App．B（3）mar
n $\eta_{0}$ 276，$\gamma, 291$ ，
Ф． 3.
（）ท． 325.
ก ८． 132, Y． 229
cf．$\beta, 261$ mar．
q あ． $29,237$.
re． 405.

403．Feilvzo．
407 ut 298.
403．〇ózળモi $\gamma \dot{\alpha} ৎ$ Harl．et Schol．，pro $\gamma \dot{\propto} \varrho$ Apoll．et Etymoi．Mag．סغ̀ hoc l．ci－ tato（Pors．）．408．$\alpha \dot{\varepsilon} \lambda \pi \dot{\varepsilon} \alpha$ Eustath．Barnes．Ern．Cl．ed．Ox．Bek．Dind．Fa．，


 द̇vé $\lambda \varepsilon \sigma \sigma \alpha$ Vr．Wolf，et recentt．

400－1．yegove，this verb is pro－ bably phonetic，from the natural sound of a man＇s voice shouting loudly，hence the sense＂to shout so as to be heard＂； cf．M．337．$\tau \varepsilon$ is added to öбסov，with the same force 88 in ō $\tau \varepsilon$ oiós $\tau \varepsilon$ ； see Donalds，Gr．Gr．\＆ 245 （b）．The xai $\delta \dot{\eta}$ doìmov x．$\tau$ ．$\lambda$ ．adds a fact re－ lating also to sound．The clause cor－ respondent to $\dot{\alpha} \lambda \lambda^{\prime}$ ör $\ldots$ is xal tór＇
 akin to our split，splinter，the sharper points of the rocky surface．
$+02-3$ ．Some place the（0）at $x \tilde{v} \mu \boldsymbol{c}$ joining thus $\pi 0$ on $\xi$ ， $\boldsymbol{y}$ ．with decvov Epsvy．following，but ¢óxざย left abso－ lutely without rori gegov seems weak． Join jirziporo with Eptvyóuevov，as often the gen．follows of violent of－ fort；so toбviuevós $\pi s e$ ódoio，8．73．3． －eídveo，Buttm．Lexil．45．distin． guishes eldve，to＂wrap up or cover over＂，from blive，to＂compress or coil up together＂，the latter occurring in 6． 433, ॠ． $393, \Omega .510$ ，the former shown in the noun eilvpec \}. 179, and views both as related forms of ront 82，of which tion elimo silko are pre－ sent forms，and $\dot{\alpha}$ sis 3．aor，part．pass．
＂̈xvn，＂spray＂，in plur．$\alpha \nsim \chi \nu \alpha t$＂chaft＂＂； a lively image lies in the connexion of the two．
 ships＂．Ėл七 $\omega \alpha \alpha i$, ＂shelters，lee sides＂， the Schol．derives it from $\alpha y v v \mu \nu$ ，as where the force of wind and wave are

 the locality being inland．It is thus connected with axtì，which etymol． Curtius accepts，II．p．119，comparing Eurip．Iph．Taner． 263 Dindorf，rot $\mathrm{A}_{\infty}$－ $\pi \grave{s} \alpha \gamma \mu \dot{o} \mathfrak{s}$ and Herod．IV．196，IX． 100，$x v \mu \propto \tau \omega \gamma \dot{\eta}$ ．
 bluffs＂－the grander features of the coast，the $\sigma \pi i \lambda . \pi \dot{\alpha} y$ ．$\tau \varepsilon$ being the smaller ones，but painfully conspicu－ ous from the surf．
407－9．हlлe ห．$\tau$ ．$\lambda .$, see on 355 sup． For daitucs，which is sometimes ex－

 งvpase with Expacis，of which it serves to duvelope tho meauing，any special sense of＂doors＂being lost．
418－4．The deacription seems to im－ ply a precipitous face of cliff running
a P． 264.
b $\varkappa .4, \gamma .293, \mu$ ． 64， 59.
с あ． 66.
d $\delta .667$.
e ع．439－40 mar．；
cf．$\alpha .91, \beta .360$
f $\delta .515-6$ mar．
g．$\delta, 446,452, Y$ ． 147.
i）$\xi .399$.
i $\gamma .91$, ，$i .60$ ；cl． J． 104.
к $\mu$ ．96－7．
1 ع． 340 mar．
m ケ．326，＠．440， I． 362, ㅍ．．13\％， 510, O．184，$\quad$ ． $518,0.173$.
n $\delta .120$ mar．
o є．435，世ு． 395 ；
cf． $\boldsymbol{\beta} .153$, II． 324.
р $\mu .412$, M．384， ifs． 673.
ๆ $\sigma .15 \beta, \varphi \cdot 1, A$ ．
5．i，o．234，乌． 227 ．













 425






 vett．，mox $\sigma \dot{v} v \delta^{\prime}$ Eustath．Vr．Dind．Bek．，oviv $\tau^{\prime}$ Barnes．Wolf．Ern．
sheer into deep water，which broke it at bottom into sharp snags；or these might have been falien fragments， scoured and fretted to fine points by the washing of the waves．They would thus lie $\varepsilon^{\prime \prime} \not \tau 0 \sigma \vartheta \varepsilon \nu$ ，and be first presented to the swimmer．

415．$\mu \dot{\eta}$ ，anticipates $\delta \varepsilon i \delta \omega$ ，which does not occur till 419 inf．，the same anticipation occurs in 467 inf ．as com－ pared with 473 ．For the sequence of moods here see App．A． 9 （5）．
 $\delta \varepsilon$ x $\varepsilon$ be fut．indic．，as shown by E． 212
 $\pi \alpha \tau \varrho \delta^{\prime}{ }^{\prime} \varepsilon^{\prime} \mu \eta \eta^{2}$ ，see also $\varphi$ ． 114 ，＠． 82 （Jul．Werner de condit．enunc．ap．H． formis，p．31）．－ $\boldsymbol{\eta} \boldsymbol{\nu}$ Tov $\dot{\varepsilon} \varphi .$, ＂to try if I can find＂．For ぞouvag see on ${ }_{5} 56$ sup．With $\pi \times e \alpha e \pi \lambda \tilde{\eta} \gamma \boldsymbol{\alpha}$ ，＂smit－ ten obliquely＂，cf．$\dot{\alpha} u \tau \iota \pi \lambda \tilde{\eta} \gamma \varepsilon \varsigma^{\alpha} \dot{\alpha} x-$ rul，Soph．Antig． 592 Dind．，＂smitten point blank＂．

421－2．Ni．mentions suspicion as at－ taching to these lines as possibly in－
terpolated，and says they overload the thought，and leave an impression of redundancy．Yet we may compare the dread of beasts of prey by land ex－ pressed in 473 inf ．Nor is there any objection to the notion that Poseidon， as a last resource of baffled wrath， might send a monster．＇Aupir＠iry is the watery element personified（cf．
 life moving in its waves，and empha－ tically of the larger forms；she is therefore subservient to Poseidon：so in $\gamma$ ．91 we have $x \dot{v} \mu \alpha \sigma \iota \nu$＇$A \mu \varphi \iota \tau \varrho i \tau \eta s$ （Nägelsb．II．8）．So Hes．Theog． 240 -3 she is daughter of Nereus and Do－ ris and sister of Thetis．For $\delta \alpha i \mu \omega \nu$
 ward＂，he being now close to shore， so T． 148 x $\boldsymbol{\eta} \tau 0 \mathrm{~S} \alpha^{\alpha} \pi^{2}$ ทㄴóvos．

427．$\vartheta$ चुzes，the object of this verb is the action stated in $\lambda \alpha \beta \beta \varepsilon$（428）；so













a d. 116, w. 316,
工. 23, M. 382 .
be. 314 mar.
c e. 485.
d ミ. 258, ५. 116.
e A. 214.
f 5.95.
g A. $553,571, N$ 134, O. 314, $\boldsymbol{P}$. $652, \Psi$. 711.
h e. 426 mar.
is. 353.
k $\boldsymbol{c} .3$ ! $-5, \boldsymbol{Y} .30$,
C. 517.

1 т. 22 .
431. $\dot{\alpha} \pi \varepsilon \sigma \sigma ข \dot{v} \mu \varepsilon ข \nu$ Ixion, Schall. II. P. $\dot{v} \mu \alpha \times \dot{\lambda} \lambda$. Barnes. et edd.

 nostr. 1, omnes.

This illustrates the enrıp@oovivn of $437^{2}$ inf.
430. тксде@ót tov, the "reflux" caught him before he could reverse his effort ( $\varepsilon \pi \varepsilon \sigma \sigma \dot{\mu} \mu$.) of resisting the previous landward rush of the wave, and swept him from his hold.

432-5. ef. Hy. Apol. Del. 77-8, $\pi$ ov-
 жor $\dot{\sigma} \sigma \boldsymbol{v} \tau \alpha$. The loosened clutch of Odys. is compared to that of the polype torn from its cell. In the moment of separation the simile is precisely true, after that it reverses the fact ( $\frac{\varepsilon}{\varepsilon} \nu \alpha \nu \tau i \omega s$ dè $\pi \alpha \rho \alpha \beta \hat{\varepsilon} \beta \lambda \eta \nu \tau \alpha \iota$ Schol.), the shingle hanging to the creature's suckers, whereas the Odysseus' fingers leave their skin upon the rock. (The sense of the italicised words is implied only.) zovvandovópev, is epic form, older and unshortened, for xozviŋठóat, dat. plur. The tenacity of the polype furnishes a simile in Soph. Fragm. 289,


436. vixe $\mu \dot{\rho}$ gov. The saying that one event would have happened if another, which did happen, had not happened, is formulaic. Still we must assume that ixte $\mu$ ópon $\dot{\dot{j} \lambda \ell \sigma \mathfrak{v} \alpha t}$ represents a possible event; the notion leing that there was a lot of suffer. ing which could not ordinarily be avoided but might be increaned (mar.) or anticipated, and so a measure of shecess allotted, which vigorous effort might transcend; thus the Girecks would
 $\sigma \alpha y$ by their own might, P. 321-zi
cf. virè vqoiv 327: thas Egisthus brought on himself $\dot{v \pi}$ ѐ $\mu$ ó ооv $\alpha^{\alpha} \lambda-$ $\gamma \varepsilon \alpha, \alpha$. 34-6. Moip $\alpha$ is the $\mu \rho^{\prime} \rho \sigma$ s personified, but gathering from personality a more varied relation to events - a sort of average arbitress of man's lot, but who might be overborne for good or evil by human energy, much more by extraordinary, however arbitrary, divine intervention, as that of Poseidon here, or as Zeus in the case of death itself ( $\Pi$. 433-42) seems to contemplate ; cf. X. 174-85. But again, we have in $\gamma, 2,36-8$ a strong declaration, that "not even the gods can ward off death the common lot, when its fatal Moĭ $\rho$ a seizes the man they love." Zeus ub. sup. speaks as if he could do so, yet does not. Nor have we any such case in point. Thus those words of Zeus seem like others in which omniscience, or the like power, is claimed for the gods, which is always found to break down in practico; see on 8.379 . The conviction, from experience, of death as the sole certainty amid "the changes and chances of this mortal lifo"., and that, after however many hair-breadth escapes in seeming defiance of his power, death must win at last, seems expressed in Y. $236-8$. The successful strife meanwhile - unequal in the last resort of other agencies, divine or human, with Moipo, ls the poet's way of accounting for such escapes. Menelaus, if spared from denth, was so because so it was jofopucov ( $\delta, 61$ ), i, e, be. canse Moina nu ruled it, and no of
a d. 405 mar.
b O. 621, 九. 374 c ع 56.
d 4. 88, E. 168, N. 760 ; cf. $417-4$ mar.
e (1. 2u6, B. 75?, M. 33, X. 117; cl. $x$ 107
f $\gamma$ 2ax; cf. क. 11 .
or 7 . 281-2.
h e. $2 \times 1$ mar.
i $\zeta, 210, \mu .336$.
k x.351, E. 598, M. 19.

1 a. 4 mar.

n 9. $343,348,352$, H. 102, К. 441, (F) 476, 500 .

- ऍ. 206, $\eta$. 239, $\lambda$. $160,0 \quad 492$.
ท. 147; cf. o. 489. q d. 322 mar.
r $\boldsymbol{\beta} .343$ mar., $\boldsymbol{B}$. 690.













442. Foi $\dot{\varepsilon} f \varepsilon i \neq \alpha \tau 0$. 444. Fóv. 445. Fóv $\alpha \xi$.
443. $\tau \tilde{\eta}, \delta \dot{\eta}$ Harl. Eustath. Barnes. Cl. ed. Ox. Wolf. et recentt., $\tau \tilde{\omega} \delta \dot{\eta}$ Ern.
 stare nequit, ö́ $\tau \iota$ Vr. Wolf. et recentt., mox $\pi 0 \lambda \dot{\prime} \lambda \lambda \iota \sigma \tau o{ }^{\varsigma}$ Harl. et Scholl. H. P. T., -ov Barnes. Wolf. et recentt. quam 1, agnoscunt Schol. V. Aloys. Hesych., -os Eustath., $\pi$ oiv́xivatos Vr.

Ganymedes and Rhadamanthus. The question is fully discussed in Nägelsb, III. § 10 foll., Gladst. II. § 4, p. 285 -97. Comp. Virg. En. IV. 696, of Dido, Nam quia nec fato, merilâ nec morle peribat, and Demosth. de Cor. 205, ó $\mu \dot{\varepsilon} v$


 Suetonius remarks that no one of Cæsar's murderers survived him above 3 years, "neque suâ morte defunctus est", Jul. Casar 89 (Aul. Gellius XIII. 1).
438. $\boldsymbol{\tau} \dot{\alpha} \boldsymbol{\tau}$, a plur. in the relative clause where the antecedent is singular, is very common with oí $\alpha$, as in 42I-2 sup. x $\tilde{\eta} \tau 0 \mathrm{~s} \ldots$ oí $\alpha \tau \varepsilon \pi o \lambda \lambda \dot{\alpha}$ भ. $\tau$. $\lambda .$, and $\alpha$. $3 \mathrm{H}-3 \delta \tilde{\omega} \varrho 0 \nu \ldots$ oi $\alpha$
 with ös or ô as in $\mu$. $97 \times \tilde{\eta}$ चos ${ }^{\circ} \mu v$ ¢ $i \alpha \beta$ о́ores $x, \tau . \lambda$.; but in all we pass on from the individual in the one clause to the class in the other. \&equyerac, the pres. is that called absolute, denoting the general character of the statement, that the waves are always so doing, without reference to the time of the narrative; see Jelf. Gr. Gr. § 395. 1.

439-40. v $\eta \chi \varepsilon, \nu \eta^{\prime} \chi \omega$ is formed on $\nu \varepsilon$ と́ ( 442 inf .) of the same sense; so $\sigma \mu \dot{\alpha} \omega \sigma \mu \eta \dot{\gamma} \omega, \psi \alpha^{\prime} \omega \psi \dot{\eta} \chi \omega$; we have also the deponent víxoual (364 sup.), which alone is used by later writers Buttm. Gr. $V . s . v . v \dot{\epsilon} \omega$ (3). For 440 see on 418 sup.
442-3. íge, see on $\gamma .5-6$. - $\lambda \varepsilon \tilde{i} 0 \mathrm{~g}$ $\pi \varepsilon \tau \varrho \alpha \boldsymbol{\alpha} \omega$, genitive of privation, cf. $\delta \alpha x \rho \dot{v} \omega v$ xєvos, Eurip. Hec. 230 Dind, Jelf Gr. Gr. § 529.1 . - e่ $\pi$, "towards that side", or "looking that way".
445. שivces, compare the salutation to Nausicaa (mar.). With ö́tec $\dot{\varepsilon} \sigma \sigma \boldsymbol{\sigma}$ cf. Eschyl. Agam. 160 Dindorf, Zeve,

 Apol. Pyth. 169, and $\tilde{\eta}^{\circ} \sigma \tau 0$ ( $Z_{\varepsilon \dot{s} s)}$ ) $0-$ $\lambda v \lambda \lambda i \sigma \tau \omega$ दृvi vทั̃, Hy. Ceres 28. With the reading roividuocos the active sense must be taken. - ixcive with notion of a suppliant; cf; 449 inf . and $\gamma .92 \tau \dot{\alpha} \sigma \dot{\alpha}$ yovv ${ }^{2} \vartheta^{\prime} i x \dot{\alpha} \nu 0 \mu \alpha \iota$.
449. yov́va, $\boldsymbol{q}^{\prime}$, see on $\alpha$. 267, and for ixav $\omega$, on $\gamma, 92$. With this supplication to the river cf. that of Achilles to the Spercheius in $\Psi$. 144. So the Scamander was worshipped with a priest ( $\propto \supseteq \eta \tau \dot{\eta} \varrho)$ in Troy (E. $77-8$ ), and live horses were thrown into its stream

 x $\tilde{\mu} \mu$,

 $\chi \varepsilon \check{\rho}$

 बैvavסos








a ఢ． 175.
b cf．$\gamma .380$ ．
c $\pi .67$ ， ． 269 ；
cf．9． 546.
d cf．ゆ． 369 ．
e e． 391 mar．
f $\gamma$ 231，d．513， 765.
g．2．242，v． 65 P． 263.
h $H$ 118，T．72．
i 4 ． 777
k $O$ ．24，24．5，$\tau$ 356 ；cf．ع． 4 is．
1 K．312，399．
mi w．34！，A．35！
X． 475.
n e． 346 mar．
o ع． 327 mar ．
pe． 333.
q．e．482，P．620，之．27， 4 ．919．
d． 835 niar．
$s \mathrm{cf} . B .49$ ．
t iv． 354 ；cf．$\delta .522$.
u $\gamma .3$ mar．
v $\varepsilon .295 \mathrm{mar}$ ．



 458．Fanvvio Schol．H．（lectio Arist．ut liquet e Scholl．Venet．et Voss．ad K． 475）．459．हैo Zenod．，ह่งยv vulg．，Scholl．H．P．，हैo Eustaih．et edd．omn． 460．x $\alpha$ ป̂ĭ «（e＠́óv Dind．ed．Scholl．）Heidelb．


#### Abstract

（\＄．132）．From it too Hector＇s son was ealled इxaucivdotog．These tokens of a cultus of rivers，as also the tremen－ dous oath by styx（sce on 179 sup．） are probably to be connected with ge－ neral nature－worship，as remnants of an old Polnagic belief；cf，B．751－5． 451－2．$\gamma \kappa \lambda \dot{\eta} v \eta$ ，see on 391 sup．－ EGecourv，＂brought safely＂；so mar．

453－7．This picture of a weary swimmer，drooping and dragging his limbs，is purfect．We see the hero reduced to the loweat point of pro－ stration to which tho poet carries him in the whole struggle with Posei－ don＇s wrath．He eannot，till a while recruited，mustor atrength to eust off the xpidemunv of 1 mb ，the servicen of which in supporting him may ho un－ deratood，although we only trace his own effort and the river golls aid．Her directions given $34^{8-50}$ sup，are per－


haps complied with in 459－60，as far as circumstances permit．Instead of casting it into the sea a long way froms land he＂lets it go into the river＂，ap－ parentiy floating away．This tacitly adds a further touch to the image of atter exhaustiou．
455－6．才夭ंдбббк к．т．ג．，，see Арр． B．2．－थ̈xpevoros xai «̈rondos， cf．Penelopê＇s condition，xeito थ̌бוtos



457－8．With $\dot{\lambda} \lambda$ cgクre $\dot{\lambda k} \omega v$ ，and 468
 X．337．－Poivec in the playsical sense， ＂his chest＂．

462－3．2tergeig，see on 8．838． xuge，the pres．is xvvin；of，ס． 522 ． Geidopor，gecal occurs in $\delta$ ． 41 ав a grnin，soc note there，and cf．Soph．
 уаia мpepio
a e． 299.
b $\Sigma .521$ ．
c $К .188,312,399$ ； cf．ข．5\％－3．
d e． 25.
е ל．122，T．97， K．27，世． 409 ， н． 369 ．
f cf．e． 457 mar．
g．E． 698.
Һ 丂． 36, 1． 50 ．
i O． 273.
k $\geqslant .255$
1 亿． 511 ，K． 4.
m $\gamma .271$ mar．
n $0.204, \zeta .145, \kappa$ ． 153，б． $93,7.33 \mathrm{~s}$ ， w．239，N．458， $\stackrel{\omega}{=}$ ． 23, II． 652.












466．$p v \lambda \alpha \dot{\xi} \omega$ Harl．Heidelb．Eustath．Barnes．Ern．Wolf．ed．Ox．，$\varphi v \lambda \alpha \sigma \sigma \omega$ Arist．，
 P．，mox pro $\pi \nu \varepsilon ́ \varepsilon \iota \pi \varepsilon ่ \lambda \varepsilon \iota$ Vr．Schol．ad Apoll．Rh．iv． 111 ．＂$\pi \varepsilon \dot{\lambda} \lambda \varepsilon \tau^{\prime}$ Eustath．in
 Steph．，mox $\mu \varepsilon \vartheta \varepsilon i \eta_{\eta}$ Eustath．lianes．Eirn．Cl．ed．Ox．Lüw．，$\mu \varepsilon \vartheta \varepsilon i \eta \eta$ Wolf．Dind．


465－93．Odys．in his＂choice of difficulties＂resolves to sleep in a neighbouring wood；there creeps un－ der an olive－tree，and embeds himself in fallen leaves．Athenê sends refresh－ ing slumber．

465．See note on 299 sup．
 cavity of the river＂，so mar．$\varphi v$－ $\lambda \alpha \sigma \sigma \omega$ is probably subjunct．，since $\varepsilon i$ $\mu \varepsilon ́ v x^{\prime}$ requires the fut．，when the mood is indicat．（Jul．Werner p．30）：$\varphi v \lambda \alpha \dot{\alpha} \omega$ may，if read，be fut．ind．or aor．subj．

467．$\mu \dot{\eta}$ ，see on 415 sup． $\boldsymbol{\operatorname { V } \tilde { \eta } \lambda v g ~}$ éėon，so Hes．Scut．395：for the mas． form with fem．noun，see on $\delta .44^{2}$ ． The sense（akin to $\vartheta \dot{\alpha} \lambda \lambda \omega)$ is that of nourishing，refreshing etc．

468．oो $\lambda$ е $\eta \pi \varepsilon \lambda i \eta$ ，see on 457 sup．
 $\chi \dot{\eta} v$ ह̇x $\propto \pi v \sigma \sigma \varepsilon v$ ，which Crusius ma－ kes an aor．of $x \alpha \pi v \dot{\omega}$ ，but Doederlein 222．7，imperf．of $\nsim \alpha \pi v \sigma \sigma \omega$ ，comparing $\alpha \lambda \dot{\alpha} \varepsilon \iota \nu \dot{\alpha} \lambda \dot{v} \sigma \sigma \varepsilon \iota \nu, \dot{\alpha} \varphi v \in \varepsilon \iota \nu \dot{\alpha} \varphi v v^{\circ} \sigma \varepsilon \iota \nu$ ，and citing Hesych．A Schol．gives ка́лоя （presumably akin to $\left.x \dot{\alpha} \pi \nu 0 \mathcal{S}^{\prime}\right)=\pi \nu \varepsilon \tilde{\mu} \mu \alpha$ ． With the form of the particip．here cf．
 agree with $\mu \varepsilon$ and govern $\vartheta v \mu o{ }^{2} v$.

469．$\alpha v ̋ p \eta$ ，the well－known sea－coast phenomenon of a land－breeze in the
early morning，owing to the land cool－ ing more rapidly than the sea．d＇ might possibly be $=\gamma \dot{\alpha} \rho$ ，as in $\alpha$ ． $\boldsymbol{I I}$ ， $\gamma .48$ ，but a mere coordination of the clauses would satisfy the sense．$\dot{\eta} \dot{\omega} \boldsymbol{\vartheta}$ ．. Ni．takes this as a form of the gen．， but Donalds．Gir．Gir． 156 as dat．It probably is，like the termination－$\varphi$ ， common to both cases（ $-\varphi \iota$ according to Donalds． 148 （b）is accus．also）．Here
 $=o v$ it is gen．；but in the adverbial



471． $\boldsymbol{\mu \varepsilon} \boldsymbol{\vartheta} \varepsilon i \boldsymbol{\eta}$ ，epic subjunct．with $\varepsilon i$ ； see on $\alpha$ ．168．There is no difficulty of syntax in the var．lect．$\mu \varepsilon \boldsymbol{v} \varepsilon i n$ op－ tat．，when the clause becomes paren－ thetical，and $\gamma \lambda$ ．$\delta \dot{\varepsilon} \mu$ ．vinvos $\varepsilon \pi \varepsilon \dot{\varepsilon} \lambda \eta \eta$ following must be read conjoined with $\varepsilon i \ldots x \alpha \tau \alpha \delta \rho \propto \dot{\sigma} \omega$ ．But this condition within a condition is foreign to the simpler Homeric style．$\varepsilon i$ d $\delta \dot{\varepsilon} x \varepsilon \nu$ is commonly found with aor．subj．；see Jul．Werner p． 3 I ．

474．This recurring formulaic line is followed by infin．－＂thus it seemed best－to do so and so＂－save in two other passages：in one，as here， an indic．succeeds（mar．），and in the other an optat．with őøৎ $\alpha$ ．











 $\omega_{\varsigma} \delta^{\prime}$ öt $\tau \tau \iota \varsigma \delta \alpha \lambda \grave{\nu} \nu^{5} \sigma \pi \circ \delta \iota \tilde{\eta} \dot{\varepsilon} \nu \varepsilon \dot{x} x \rho v \psi \varepsilon \mu \varepsilon \lambda \alpha i \nu \eta$,

2 N． 179
b e． 471 mar ．
c cf．E．245—7，
d $\tau .410-3$ ．
e $\lambda .16$.
f $\Omega .165$ ；cf．$\eta$ 285－6．
g．e． 46 mar．
h．$\tau .443$ ；cf．८． 330.
i e． 487.
k $\xi .215$.
1 cf．П．385－6．
m B． 471 ．
n $\boldsymbol{v}$ ．353，$\omega$ ．501，
v． 104 ．
o 8． 413.
1．ס． 453 mar．
4 ع． 483.
r \＆． 257.
s cf．ס． 300 ．

486．Fı $\delta \omega$ ข́
 Eiru．Cl．ed．Ox．，mox $\gamma \varepsilon \gamma \alpha \omega ̄ \tau \alpha$ var．1．Scholl．H．Q．T．，$\pi \varepsilon \varphi v \omega^{\prime} \tau \varepsilon$ Schol，ad E．
 $\pi о \tau^{\prime}$ Barnes．Ern．，oúd $\dot{\varepsilon} \pi o t^{\prime} \mathrm{Cl}$ ．ed．Ox．Wolf．Dind．Liü．，ov゙т $\pi \frac{\pi}{} \tau^{\prime}$ Bek．Fa．，
 483．$\gamma \dot{\varrho} \varrho^{\text {oi }}$ ह̀ $\eta \nu$ Harl．，$\gamma \dot{\alpha} \varrho$ ह̀ँ $\nu \nu$ Eustath．vulg．et edd．omn．
 stem＂．Ni．interprets it of size，＂grown equally＂；but for this H．would pro－ bably have said $\xi \xi$ loov．Wo need not sapply $\eta \nu$ with $\tilde{O} \boldsymbol{\mu} \dot{\varepsilon} \nu:$ it is an in－ stance of anacoluthon in apposition， such as（mar．）iv＇$\dot{\alpha} \pi \in \in \varepsilon v \rho \rho \nu$ है $\chi \circ \nu-$
 cited by Ni．The statement is pro－ bably meant to convey a poetic mar－ vel．We have no trace in H．of the sacredness of the olive to Pallas，or this might be significant of her favour for the hero．¢uding，the Scholl．ex－ plain＂a wild olive＂，or，＂ 2 kind with leaves like a myrrh tree＂．Obs the var． lect．סגipungs from the Schol．on E． 32.5 ．
 Hes．Oppl． 62 g has adopted this phrase． It is more forcible to refer vypòv as adverlial accus．to devecov than as nom．to $\mu$ ivog．Ni，remarks that dićes refers to the fact at the time，but re－ gécoxe to what was usual whenever it rained：ed．with the whole passage ：oplt． CE．d．Col．676－8，Diudorf，甲úliad $\alpha$ ．．．
 ноушю．

481．Ž＇$\varphi \tilde{v} v$（ $-\bar{v} v$ by ictus），＂clung＂，

 by $\varepsilon^{2} \pi \mu \mu \circ \beta \alpha \delta i s$ ，as if，＂each taking in turn the other＇s place＂，i．e．interlac－ ing＂；unless we were to read $\alpha \dot{\alpha} \lambda \eta \eta^{\prime} \mathrm{locs}$ ใขะॄขv．

484．E̋ৎvб 9 at，Buttmanu＇s leading conclusions on this verb are（ $\mathbf{r}$ ）that the $v$ is naturally short in both senses， to＂draw＂and to＂save＂；（2）that， when metre requires it long，＠v́бo人zo，
 that the $\bar{v}$ is due to the Attics；（4）that
 in sense be perf．or plup，nor the last two even in form；and can be aorists only when，as in E． 538 ，the action of saving etc．is completed at the instant； and therefore（5）that，no a continued action is mostly intended，these forms are pres．and imperf．ayncopated from elovero etc．，and so here from topve－ －$\theta \alpha L_{\text {；}}$（6）that the ep．fut，of kevo is niso tpun（Leail，5．3．Gr．V．B．v．．）

488．Evexpuve，nor，of simile；sec on $\delta .338$ ．
a J． 517 mar．
b $\eta$ ． 286, 2． 245 ，
$\Omega .445$.
c $ข .86$.






Ixion，Scholl．H．P．，Bek．Dind．493．ঠvoj＠ayéos Dion．Halicarn．Vit． Hom．XXIII．
 to kindle＂，akin to $\alpha v \alpha$, ＂dry＂${ }_{240}$
 Ixion＇s reading，would throw the clause into pres．time giving us，as it were， the actual words of the $\tau \iota$ aforesaid； see App．A． 9 （17）．This $32^{\text {nd }}$ day of
the poem＇s action ends without any of
 but its end is implied in vv่น兀兀 466 ； also in $\eta$ ．283－4 Odys．tells Alcinoüs that at this juncture $z^{\prime} \pi i \delta^{\prime} \alpha^{\prime} \mu \beta \varrho o \sigma i \eta$ $v \dot{v} \dot{\xi} \tilde{\eta} \lambda v \boldsymbol{\vartheta}^{\prime}$ 。

## $0 \Delta \Upsilon \Sigma \Sigma E I A \Sigma Z$.

## SUMMARY OF BOOK VI.

The night of the $32^{\text {nd }}$ day closes with a visit of Athenê, as the daughter of Dymas, to the sleeping Nausicaa, daughter of Alcinoüs king of the Phæaciuns $(1-25)$. On her suggestion early on the $33^{\text {nd }}$ day Nausicaa obtains leave of her father to drive with her maidens to the river, to wash linen for the household (26-84).

The laundry work done, the maidens dine and amuse themselves with ballplay. The ball being lost, their outcry rouses Odysseus; who, emerging from his covert as a suppliant, terrifies all but Nausicaa, whom he addresses in a speech of much compliment ( $84-185$ ). She answers his enquiries, rebukes the alarm of her maidens and clothes him, on which Athenê gives him a surpassing comeliness ( $\mathbf{1 8 6 - 2 4 6 \text { ). }}$

Nausicaa then directs him how to find the city, the palace and the presence of her father $(247-315)$. She then drives away. He follows, and by the way implores the aid of Athenê, who for a politic reason does not yet appear to him. The $33^{\text {nd }}$ day here ends with sunset (316-33t).

## 






$53, \psi .2 \Varangle 3, \Sigma$ 435; cf. $\mu$. 281 K. $98, \xi .318$.
2. $14, \xi$. 4.5 .
c $\delta .635$.
d B. 734, Z. 457.
е $\boldsymbol{\eta} .206$, t. 1116 .
f e. 581, w. 31.
8. $x \alpha \vartheta \varepsilon ข ̄ \delta \varepsilon$ Zenod., Scholl. H. P., ita Eustath. Barnes. Wolf., uáv $\begin{gathered}\text { d } \varepsilon \text { Ern. }\end{gathered}$ $\mathrm{C}_{\mathrm{T}}$ ed. Ox. 2. aœךนغ́vos var. 1. Eustath., $\beta \varepsilon \beta \propto \rho \eta \mu \varepsilon ́ v o s ~(e ~ g l o s s . ~ n a t ı m) ~ B e k . ~$ annot.


#### Abstract

$1-48$. The niglit following the $3^{\text {nd }}$ iay of the pocm's sction is continued in the visit of Athene to Scheriê, and her appearance in a night vision to Nansicaa, daughter of Alcinoiis the king, to whom she suggests an excursion from the city to the river-side in order to wash linen in its laundry-pits; reminding her that such provision will be needed for her approaching marringe. As Athene disappears the dawn of the $33^{\text {rd }}$ day takes place.

1-a. xodvedag, the epithet has especial force here, by reason of the toils and perils recently surmounted. It cecurs by Seber's index 34 times in ldy. and 5 in II., a difference suggestod by the sulject matter itself. riprativog, the ficholl. render this by Brph.cuमrvos, which seems two severe a rondering for $2136,4.283$, which speak of the quiet torpor of old age ending in a painlese death. Thiersch (Gr. (ir. of 232,24 ) muggests an etymology, which remuves this difficulty and sa. tisfies all the pasaages (mar.). It is that $\dot{\alpha} p \eta$ ivos is contracted by loss of the from Jefapruivos of Japio = Papia (pagús), when "overwhelmed,


or sunk, in slumber and fatigue", would be the sense; cf. $\alpha \delta \eta \times o ́ \tau \varepsilon \varsigma \Longrightarrow \mathcal{F} \boldsymbol{\varepsilon}$ Faঠクхо́тєя (App. A. 6 [6]), also found with $x \alpha \mu \alpha \dot{\tau} \omega$ and $v \pi v \omega$. It uniformly occurs in the same place in the line with the $\bar{\alpha}$ in thesis, showing that the quantity is natural. Doederl. 1044, prefers to take it from $\alpha \rho \alpha \rho \eta \mu \varepsilon ́ v o s, ~ \alpha \rho \propto \dot{c} \omega$, id. q. גрळ́ббш, for which see on ع. 248 ; virtually $\Rightarrow$ the $\beta \varepsilon \beta \lambda$. of the Scholl. It is found elsewhere (mar.) with $\delta v \eta$ and $\gamma \dot{p} \propto \ell$ as instrumental dat.
4-5. ev́ழขхó@凶, see on ס. 635. -
 D. 15 . Ukert takes in the main the same view of the question as there given (Hom. Geogr. 28), and concludes, with Callimachus and Aristarchus, and against Crates, Eratosthenes, Apollodorus, Posidonius and Strabo, that Odysseus wandered in the "inner" (Mediterranoan) soa, only just touch. ing the "outer" or ocenn (ibid. 5-7, 34). Völcker ( $855-64$ ) and Ni . in his remarks prefixed to $\zeta$. udopt a similar view. The three Cyclopen, Brontea, Atcropes and Arges mentioned Hesiod. Theog. 140, as suns of Kronos, show a total divervity of legend.
a $\mu .246$.
b K． 179.
c $7.56,62-3$.
d cf．$\zeta$ ．204－5， 279.
e $\alpha .349$ mar．
f I．349，H． 450.
g．$\Sigma .564$.
h $\gamma .410$.
i cf．Y． 294.
k cf．$\zeta .18$
1 乃． 38 mar．
me． 212.
ก 9.9.
o d． 143.
p cf．$\delta .310$ ．
if $\boldsymbol{X}$ 370；cf．$\varepsilon$ ． 212－3，B． 58 ， ఢ．151－2，A．115， ת． 376. ૬ 213，Э． 464.
s $\zeta$ ．196，299，$\eta$ ． 85， 93.
a． 331 mar．
u 9,36 t，б．193， E． 338 ，气． 267 ，














8．F\＆x๙́s．
9．Foíxovs．
11．＇AFı $\delta o ́ s \delta \varepsilon$ ．
12．Feid $\omega$ s． 16．F\＆ĩdos．
 emend．$\propto \lambda \lambda \omega \nu$ a man，pri．Harl．Apollon．Plutarch．de exil．（Ni．）．post 8．Bar－

 Schol．H．16．$\dot{\alpha} \mathfrak{v} \alpha \nu \alpha ́ \tau 0 \iota \sigma \iota$ a man．pri．Harl，eadem manus in $\dot{\alpha} \vartheta \boldsymbol{\vartheta} \alpha v \alpha \dot{\tau} \eta \eta \iota$ mu－ tavit．18．$\varepsilon$＇$\chi$ ov́ $\sigma$ Vr．

7－8．Novaiv．，son of Poseidon and Peribœea（ $\eta$ ．56）．The Phæacian pro－ per names are chiefly derived from the sea or ships，with some exceptions as regards the royal family，whose names denote vigour，wisdom，sway etc．－ $\dot{\alpha} \lambda \varphi \eta \sigma \tau \omega \omega \nu$ ，see on $\alpha$ ．349．غ̇スळ̀s $\dot{a} \boldsymbol{\delta} \rho$ ．$\dot{\alpha} \lambda_{0}$ ．means to say，in a posi－ tion of safety＂out of the reach＂of such intrusive adventurers，who might molest their serene inertness．Migra． tion under pressure of troublesome neighbours was not strange probably to any age．Later the Phocrans，when besieged by Harpagus，embarked with their wives，children and treasures in quest of a new settlement，and left their vacant city to the enemy（ He － rod．I．164）．

9－10 concisely depicts all the ele－ ments of an ancient rólıs，providing for defence，habitation，public worship and sustenance，according to the $\dot{\alpha} \sigma$－ ivvónol óejal of the Greek mind；ef．
 vov dixav，vi＊ínoles，Soph．Antig．355， 368 ，Dindorf．The only temples men－ tioned in Scheriê by H．are the $\Pi_{0}$－
 vains 322 ，which perhaps implies one， although strictly a mere epithet of $\alpha^{\prime \prime} \lambda \sigma o s$ ．The half－wild shepherd life of
 ovंסย $\delta(x \alpha(o l)$ and the developed poli－ tical humanity of the Phæacians（ $\varphi \varphi^{-}$
 120 －1 inf．）stand in typical contrast， as it were the wild and the cultivated stem from the same stock（ $\varepsilon$ ．477）； both Nausithoüs and Polyphemus， mightiest of the Cyclopes，being sons of Poseidon（ $\eta .56, \alpha .70-3$ ），and the Phæacians claiming kindred with the gods both for the Cyclopes and for themselves（ $\eta$ ．205－6）．Nausithoüs may be compared with Theseus in At－ tic legend as regards political institu－ tions．The name is also given in Hes． Theog． 1017 to a son of Ulysses by Calypsô．

18．X $\alpha$ ¢it $\omega \nu$ ，the Graces attend upon Aphroditê in the toilet and the dance．In Il．beautiful hair is de－ scribed as locks like the Graces＇，the veil of Aphroditê is of their weaving， and Pasitheê is mentioned by name as










a App.F.2(16) mar.
b cf. $\chi$. 181.
c x. 230, 256, 312,
․ 169 .
def. ข. 87.
e $\delta .803$ mar.
f cf. $\eta$. 39, 9. 191, $369, y .166, \quad 0$ $415, \pi .227$.
g. $\gamma .49$.
h $\delta .71$ mar.
i $\boldsymbol{B} .795,22, \Gamma$. 389, П. 720, $\boldsymbol{P}$ 326, 585, Y. 82 . j $\boldsymbol{B} .241$; cf. $\boldsymbol{N}$ 108, 121. k N. $77 \%$ ․ 126 , H. 198-9, СР. 84-5.
$1 \times 1.54$
m cf. $\Sigma 517$
n cf. $\delta, 10, \xi, 211$, o. 238, П. 189.





#### Abstract

"one of the younger Graces", but no number is fixed for them. Charis is there too individualized as the wife of Hephrestus (mar.). Hes. Theog. 907 mentions three, and gives their games Aglaïa, Euphrosynê and Thalia. In $v$. 71 beauty is the gift of Herê, but this might be ministerially through the Graces. Pind. Ol. XIV. 9-1I calls   


 probably that the doors might not be opened without arousing them. For бr $\alpha \boldsymbol{\tau} \mu \mathrm{ol}$ "door-posts" see App. F. a (16). - Avipat, these would be of course secured with a bolt (xinis) and thong ( $\mu \mu \dot{\alpha}$ ); see $\alpha .4 t^{2}, \delta, 801,838$,
 the $\delta$ ' is emphatic, "bue (in spite of these obstacles) as a breath of air she glided in", Par levibus ventis volucrique simillima somno, Virg. En. VI. The Homoric deities are corporeal; but the eidecoloy of Pallas is here adapted to the sloeper's state, and referred subjectively to its conscioumness; see on d. 803.- dkfutet, probably derived from sifas, as enwragping the body.


Virg. En. IV. 702 Devolut et supra caput astitit.
 งins, ס. 372. - yeivato $\mu$., to speak of qualities, claimed or disclaimed, as imparted or witheld at birth, is a Homeric formula of self-assertion; cf.
 $\nu \propto \tau 0 \mu$., and ov่x $\alpha \nu \mu_{\varepsilon}$ yยvos $\gamma \varepsilon$



 (mar.). It is common, however, to other poetry, Eurip. Alcest. 677-8 Dind.
 $\sigma \alpha \lambda o v \tilde{}$

Hor. Carm. III. X, is Non te Penelopen difficilem procis Tyrthenus genuit parens. On $\gamma$ हivaro see App. A. 20. - zeitcee $\dot{\alpha} x \eta d \dot{z} \alpha$ is the predication: Gevedoevta, as a fixed epithet, describes the normal state of the $\varepsilon i \mu \alpha \tau \alpha$ rather than their exact condition at the moment. reiroc axedov é., she being of marriageablo age, it is assumed as a matter of course that she will soon marry; although from §. $345, \eta .311$ foll. it in plain that whom she was to marry was not settled. - ब' "égovter, see the
a $\varphi .323$, \％． 362 cf．$\tau .332-3, \zeta 273$ ．
b Z． 413,429, I． 5141，N．430，X． 239， 341.
c $\zeta$ ． $59,0.420$ ；cf． X． 155.
d d． 107 mar．
e ef．$\Sigma .550,560$.
f 队． 287 mar．
g＇$\zeta .28: 3-4$ ；cf．$\delta$ ． 666，65？，Э： 36.
h o．267，〇． 373 ； cf． $0.175, v 193$. i O． 258.
$k$ e． 469 mar．
$1 \Omega .179$.
m $\Omega .263,190, \zeta .57$.乃．295，飞． 419.













descriptions of wedding festivities in

 $\alpha^{\alpha} \nu \dot{\alpha}$ ผ้б兀v，and Hes．Scut． 274 foll．，
 The ceremony is that of bringing the bride from her father＇s house to her future husband＇s，and is a public spec－ tacle；see on 159 inf ．

29－31，covíc $\boldsymbol{\nu}$ ，the same as roíat in 28 ，＂they，being well－contented， spread your fame abroad＂．The read－ ing $\chi$ óots would rather require $\tau 0$ vitcov to mean＂these things＂，viz．the being fairly robed yourself，and the giving
 and $\pi \lambda v v_{0} i, 40 \mathrm{inf} .$, but $\pi \lambda \frac{v}{i} L \omega$ pres． It is always used of garments，as $\nu i$－ $\pi \tau \omega$ of the person（Löwe）．

32－3．Tvvégitos，the Scholl．de－ rive it from working wool（ $\xi_{\rho}^{\prime} \iota \alpha$ ）to－ gether：see App．A．7（2）．We may perhaps infer from this promise that the daughter of Dymas is one of the
 $\nu \varepsilon c \ell$, the $-\varepsilon \alpha \ell$ being read in synizesis．
 Sov $\varepsilon$ ．in 27 ．

35．Öf $x$ ．$\tau$ ．l．，whether this or the Harl．reading be followed，the mean－ ing will amount to＂to which thou too belongest by birth＂，ő ờ referring na－ turally to the $\delta \tilde{\eta}_{\boldsymbol{\eta}} \mathrm{o}_{\mathrm{o}} \Phi \boldsymbol{\Phi} \alpha$ ．It seems， at first sight somewhat superfluous，to remind Nausicaa that she is a Phæa－ cian，nor it ö́s were understood，as Voss takes it，as referring to $\dot{\alpha} \rho \iota \sigma \tau \bar{\eta} \varepsilon s$ ，
it is less so，she being the king＇s daughter，to remind her that she is of high rank．This has probably led Bek． to omit the line．But it is not clear that all weak lines in our text of H ． are spurious，and further，a simple primitive taste does not feel truisms offensive any more than verbation repe－ titions．But besides，it is not wholly irrelevant as regards the advice given， to point out that her own family dwell where she，when married，will still probably dwell，for it suggests that
 fore have greater force．Thus the line has some point．With gévog here ef． Virg．Ain．VI．123， $6 t$ mi genus ab Jove summo．H．uses alike the plurals $\gamma$ 白 $v \varepsilon \alpha$ （ $\gamma$ ．244）and $\gamma \varepsilon v \varepsilon \alpha l$ for＂generations＂， but for the＂race＂or＂collective stock＂ $\gamma \varepsilon v \varepsilon \dot{\eta}$ ，as in oín $\pi \varepsilon \varrho \varphi$ vidicov $\gamma \varepsilon \nu \varepsilon \dot{\eta}$ $x . \tau$ ．$\lambda$ ．in Z． 146 foll．
 ท̇ucovovg，see on $\delta .636$ ．They or oxen（ $\Omega .7^{82}$ ）usually＇drew the ${ }^{\alpha} \mu \alpha \xi \xi \alpha ;$ with horses we find $\alpha$ 人口uce sipgos or ${ }_{0}{ }^{\prime} \chi \varepsilon \alpha$ used．$\tilde{\alpha}_{\mu} \alpha \xi \alpha$ is the name of a constellation in $\varepsilon_{.} 273$ ，where see note． It was probably here four－wheeled； see on 70 inf．；cf．Herod．I． $188 \propto \alpha \mu \xi \nless \alpha$
 $\tau \varepsilon \tau \rho \alpha x v \times \lambda о \nu \alpha \pi \eta \nu \eta \nu ; \dot{\alpha} \pi \dot{\eta} \nu \eta$ mean－ ing properly a mule－car，see Pind．
 $\alpha \pi \dot{\eta} \nu \alpha$, and Schol．on $0 t . V .7$, cf．also 57，69， 73 inf．Plato Theret． 207 A．（cited by Ni ．on $68-73 \mathrm{inf}$ ．）enumerates its








## 41．F̌เルกขัส＇．

 ejus et Schol．ad $\Sigma^{2} .6_{4}$ ．Barnes．Ern．Cl．ed．Ox．，á $\pi \dot{a}$ Wolf．，mox nólıog Harl．
 H．P．
 זvyes，$\xi v y o v$, where，however，if four wheels were an essential charac－ teristic，we should
 even as $\alpha \nu \nu v y \varepsilon s$, plur．To those parts the＠vuos ＂pole＂（Q．271） should be added． The epithet $v \psi \eta$－ $2 \eta \nu$ ，applied in $5^{8}$ inf ．to $\alpha \pi \eta^{\prime} \nu \eta \nu=\alpha \mu \alpha \xi \alpha \nu$ ，since it is never found with $\tilde{\alpha} \rho \mu \alpha, \delta$ l甲९og or oै $\chi \varepsilon \alpha$ ， probably implies that it stood consi－ derably higlier on its wheels than they． The annexed figure of a male－car is from a coin of Messana．
42－7．puat，this word seems to condemn the whole of this fine pas－ sage as an interpolation，although a very early one．Homer＇s view of Olympus as the dwelling of the gods has a fuluess of objectivity inconsis． tent with it．See，however，note on $\varepsilon$ ． 50 for certain differences in this re－ speet between II．and O．ly．We find also（x．307，0．43，v．55）a departure of Hermes，and again of Pallas，$\pi \rho 0$ g pexpos＂Ol．，where the narrative runs on，as it would hero，if this passugu were omitted．Further，paol in this connesion is used by H．，apparently （mar．）of some non－constant or purcly local tradition；and the paosage is it－ self a pannue purpureus，there being no reason why between the viow of the slecping Nausicaa in her foidasos and her meeting with her parenta，we should be carried off to the glories of divine
abodes．Contrast it in this respect with the passage somewhat similar re－ garding the＂Elysian plain＂in $\delta .563$ foll．，which springs directly from the subject of the moment．The hint of it was probably borrowed from Hes．

 ＇Olv́uสov，（cf．also Pind．Nem．VI．5， cited on $\gamma, 2)$ and dressed up from $\delta$ ． 563 foll．Olympus，even when spoken of as the divine abode，is recognized by H．as＂snowy＂，as in $\Sigma, 186 \alpha^{\dot{\alpha}} \boldsymbol{v} \alpha-$
 $\mu \circ \nu \tau \alpha \varepsilon$ ．In П． $364-5$＂the storm－cloud comes from Ol．when Zeus wields the whirlwind＂，and in E．750－1 the $\pi v x \iota y$ vè ข́́qos appears as a special property of Ol，which the Seasons（ $\Omega \rho \alpha \iota$ ）raise and let fall－a physical fact perhaps woven into the theo－mechanism of poe－ try．All this the present passage flatly contradicts，and its descriptive touches gavour of a later age；cf．Soph．Antig． 609－10，Dindorf．
43－5．Clarke cites Lacret．III．18， Apparet Divâm numen sedesque quiete：
Quas neque concutiunt venti，nc－ que nubila nimbis
Aspergnt，neque nix acri con－ creta pruiná
Cana cadens violat，semperquo in－ nubilus ethor
Integlt，et large diffuso lumine ridet．
So Luenn．1I．a78，cited by NI．，Nubes excedit Olympus Lege Deium；minimas re－ rum diarordia burbat：Pacem summa to－ nent．The aitp $\boldsymbol{i}$ iviqulos is doubtless
a x． 94.
b $v .357$.
c $\delta .45, \eta .84, T$ ． $362, x .94$.
d e． 7.
e $\beta$ ． 55 mar．
f $\gamma .371$ ．
g．e． 590, 上． $9, \boldsymbol{Y}$ ． 340 ；cf．ס． 215.
h o． 495 ；cf．©． 565.

气． 502, x． 8 ．
k $\bar{\eta} \cdot 166, \pi .462$.
1 そ．305，ク．153， 160, छु． $420, v$. 123，ч． 71 ．
m a 362 mar．
n $\zeta .306, \eta, 105, \varrho$ 。 97，б． 315 ；cf．$\alpha$ ． 357 mar．
－v． 108.
p $\eta_{-} 204, \%$ 105，上 $27, \Omega 709$ ．
q $v .120,304$.
1．$\gamma .419, \delta$ ． 370 ， x． 400,455 ，$\Omega$ ． 477.
s $\eta .22$, K．204，$\Gamma$ ． 52.

1 $\zeta .37$ mar．
u ち．69－70．













## 56．$\pi \rho \circ \sigma \varepsilon ́ f \varepsilon เ \pi \varepsilon \nu$ ．

 Scholl．E．P．Q．V．Wolf．46．pro $\tau \tilde{\omega}$ Rhian．$\tau \tilde{\eta}$, Scholl．H．P．47．$\delta \iota \varepsilon \pi \dot{\varepsilon}-$ $\varphi \varrho \alpha \delta \varepsilon$（quod laudat Hesych．）Harl．Heidelb．et edd．pleræque ante Ern．，ita $\pi \dot{\alpha} \nu \tau \alpha$
Wolf．ed．Ox．Bek．Dind．，$\delta \iota \alpha \pi \varepsilon ́ \varphi \varrho \propto \delta \varepsilon$ Eustath．Barnes．Cl．Ern．，xov́e Harl， róvto cum var．1．xov́＠$\eta$ Scholl．H．P．，xov́＠Enstath．50．¿̈ucvoı Harl．Wolf． Dind．Fa．Löw．，lévo九 Eustath．Barnes．Cl．Ern．ed．Ox．Bek．，mox $x \alpha \tau \dot{\alpha}$ Eu－ stath．Harl．cum Schol．H．Vr．Wolf．Dind．Fa．Löw．，סí Barnes．Cl．Ern．ed．

based on the physical fact of the clouds being seen from a mountain top float－ ing far below；see Kruse＇s Hellas I．i． p． $3^{11}$ foll．
 quered splendour＂．$\delta \iota \varepsilon \pi \dot{\varepsilon} \varphi \varrho \propto \delta \varepsilon$ ，on on the whole ह̇лモ́ழ＠$\alpha \delta \varepsilon(\Lambda .794, ~ П . ~ 37, ~$ 5I）is probably from simple $\varphi \varrho \dot{\alpha} \zeta \omega$ ， although Thiersch（Gr．Gr．§ 208，I3）
 $x$ ． 111 ，and छ̧． 3 with o．423．The meaning of $\pi \varepsilon \dot{\varepsilon} \varphi \rho \alpha \delta o v$ is＂pointed out＂ or＂appointed＂，as in the passages cited and in K．127，and the $\delta i \alpha$ here is as in $\delta \iota \alpha \varepsilon \iota \pi \dot{\varepsilon} \mu \varepsilon \nu \delta .215$ ，see note there．
$48-84$ ．The $33^{\text {rd }}$ day of the poem＇s action here＇begins．Nausicaa，now awake，asks her father＇s permission to go in＇a carriage and wash linen at a distance，suppressing all mention of the narriage，and substituting other
pretexts．The permission is granted and she departs with her handmaids．
 sense of utterly，as in $\alpha \boldsymbol{\alpha} \pi \varepsilon \chi \vartheta \alpha \varrho \varrho \omega, \dot{\alpha} \pi$－ $\alpha \nu \alpha i v o \mu \alpha \iota$ etc．év $v o v$ ，not gone forth； her father，however，just going．

52－3．éoxógn，the position was not so much perhaps for warmth as for light：
 used only of the wool of the Phæa－ cians here and of that of the nymphs； cf．the lodveøغ̀s $\varepsilon \tilde{i} \rho o s$ used by Heleu （ $\delta$ ．135）；and applied to describe the fleece of Polyphemus＇sheep（（．426）． In all these some thing rare or marvellous is probably meant，as in Virg．Bucol．IV．45，Sponte suà sandyx pascentes vestiet agnos．Through the Phœenicians foreign dyes might have become known to the Greeks，although unskilled in the art，sufficiently for a poetic purpose．So we have lósis epi－










a $\zeta .31$ mar．
b cf．\＆． 115
c K． 147,327 ．
l d． 750.
e $\varkappa .5$ ．
fi ß．207，ס．798， N． 245
g $\lambda .38,4.474$ ；cf． r． 401.
Һ $T$ 393，O．508， II 183，玉． 590 ，』． 261 ；cf． 9 ． 260－5，廿．133－ 51.
i cf．T． 213.
k v．7t．
1 G． 230

58． $\mathcal{F} \ell / \mu \alpha \tau^{\prime}$ ．60．हैFotxย．61．64．F $\mathcal{E} i \mu \alpha \tau^{\prime}$ ．
60．éóvtc Harl．et Schol．H．Vr．Wolf．Eustath．，Zóvel var．1．Eustath．Barnes．
 annot．64，veoniv̄ध＇Vr．， $\mathfrak{\varepsilon} v i \pi \lambda v \tau \alpha$ Bek，annot．
thet of iron，descriptive of its greyish－ blue colour；for if among metals it came nearest to a＂violet＂tint，that would suffice for a poetic purpose；and， iron once lósts，lostסウं乌 $\pi$ óvtos $\varepsilon$ ． $5^{6}$ need cause no scruple．
 called $\beta \propto \sigma \iota \lambda_{\text {ES }}$＇$\lambda \chi \alpha \iota \omega$ in $\alpha, 391$ ．

57．ォс́лл兀，hence $\pi \alpha \pi \pi \alpha \dot{\xi} \omega$（E．408）． Ni．cites Aristoph． $\operatorname{Pax} 120 \pi \alpha \pi \pi \alpha \nu$ $\mu \varepsilon$ xadoṽбct．－ov̉x č้ท x．т．2．，see mar．for places where the question thas introduced requires an affirma－ tive，and where a negative，or per－ haps ironically affirmative reply．The reading Eqo ticogecav probably arose from a wish to be minutely in accord－ ance with the sequel in 71 foll．For


60－5．For rhyming lines or mem－ hers of lines see Bek．Hom．Bläll．ch． xvi and 8.114 mar．It is probable that H．neither studied nor avoided them． Observe a poetic econonty in male at－ lire being included in the errand，as thereby Odys．is enabled to be clothed．

62．गivite x．f． 2 ．，Nausicaa is sis－ terlens：she is＂all the daughters of her father＇s house＂，and is evidently the cherished darling of the family． Thus，on hef return，her brothers at once sarround ber and attend upon her equipage，although the servants had prepared her departure（ $69-71$ inf．， cf． $7.4-6$ ）．Thus it was，too，that the charge of linen for the bousebold devolved npon her exclunively，and the
 $\lambda \varepsilon \nu$ ，state with something of humorous gravity her sense of the cares of her department，here made a maidenly pre－ text to veil the topic of the $\gamma \alpha \mu o s$ （ 27 cf．66）．Perhaps the self－possessed firmness which，under all its feminine grace，lies at the core of her charac－ ter，has a subtle relation to her being reared so largely in male society among five brothers；just as，conversely，the weakness of Dolon in $K$ ．has been con－ nected with the fact，$\alpha \dot{v} \tau \dot{\alpha} \rho \tilde{o} \mu 0$ ṽvos

63－5．о́viovtec，always of the husband．Ni．cites Aristot．Eth．Ni－
 $\sigma เ \nu \dot{\alpha} \lambda \lambda$＇$\quad$ ；$\pi v i o v \tau \alpha t$ ，and so $\dot{\delta} \pi v \iota$ o $\mu \varepsilon \dot{\varepsilon} \nu \eta$ ．304．－$\chi$ o＠òv，in mar，will be found the leading passages relat－ ing to the dance，whether as an ele－ ment of worship，of artistic display （as among the Phracians），or of re－ vel．One of these is reproduced in Hy．Ven．118－20．xopov probably means the space or floor cleared for dancing，as in 0.260 hoinuay dè xo－ pò

66－7．aedevo，this maidenly reti－ cence prevents Nausican＇s words from being a mere reproduction of those of Pallas in the vision（as e．g．Agamem． non＇s are of those of the dream－god in B．60－70，of．23－4），and gives play to the free，untraminelled cast of her character．acevec，including probably the $\gamma \dot{\alpha} \mu \mathrm{g}$, which she bad suppressed．
a g． 400, a．16， 18 ，
т． 318.
b e． $5118, x .320$.
－ఢ． 37 mar．
d $\varsigma .57-8$.
c E．744，N．407， ミ． 181 ．
§ $\% 147$.
g $\Omega$ ．189， 266.
h $\gamma_{15}$ 474， 11.148 ，
＇ff．291，S． 279 ．
$\Omega$ 2i5，578， 590.
k є． 196.
1 ₹．480，ह． 267.
m v． 260.
11 e． 265.
o N．26，ת．322； cf．K． 529 ．
ए $\zeta .215$.
I $\eta$ ．107，$\Psi^{\Psi}$ ． 281.
ref．45．281－2．
s $\alpha$ ． 362 mar．
t E． 226, P． 479.
a E． 840, P．452，
ת． 441 ．
v O． 116.
















 stath．，Aristoph．，Scholl．H．P．，ita Harl．a man．pri．quod nov́＠n，xov́g $\eta \mathrm{s}$


 $\delta \tilde{\mu} \varepsilon v$ סย $\chi \varrho v \sigma \varepsilon ์ \eta ~ H a r l . ~ W o l f . ~$

69，73．cex $\boldsymbol{\text { v }} \boldsymbol{\eta} \boldsymbol{v}$ ，see on 37 sup．
70．ジлとৎtع＠iそ，this was perhaps specially fastened on（ $\alpha \rho \alpha \rho v i ̌ \alpha \nu)$ to receive the linen，as the $\pi \varepsilon i o t \nu \mathrm{~g}$ in $\Omega$ ．
 The Scholl．call it a $\pi \lambda i v$ す́tov＂plat－ form＂，or＂tray＂，and describe it as ＂four－square＂and＂fitted on to the top＂of the vehicle to receive bag－ gage．This seems to imply four wheels to the carriage；the pair in front sup－ porting the sitters＇place，and that be－ hind the receptacle for baggage，in－ cluding here the xiб⿱亠䒑, 76 inf ．

52－5．extós，＂out of doors＂，as opposed to the collecting the linen and provisions，which whould be done

 ing zvévern may be justified by such instances，as $\alpha<\gamma i \delta^{\prime} \alpha \dot{\alpha} \vartheta \alpha \alpha^{\tau} \tau \eta \nu$, B．447，



the provisions，the princess the wash－ linen，who also 253 inf．harnesses the mules，and so in $\eta$ ．5， 6 the young princes cooperate：－a picture of pri－ mitive manners the more forcible，as the Phæacians embody the Homeric ideal of refined and luxurions life． With this harmonious domesticity the reading of Aristoph．of Byz．，xovipy ．．． ゅع́ழov ．．．x $\alpha \tau \varepsilon ์ \vartheta \vartheta ท \alpha \nu$ ，would sadly in－ terfere．With the ö $\psi \alpha$ cf．the $\varepsilon i \prime \delta \alpha \tau \alpha$ $\pi \sigma^{2} \lambda{ }^{\prime}$ ef．$\alpha$ ．140，the édcodi including the $\sigma i \tau o s$ thero．So the $\gamma v v \dot{\eta} \tau \alpha u i \eta$ puts up oǐzov $x \alpha i$ oìvov ő $\psi \alpha$ т for Tele－ machus and Pisistratus when starting for Sparta，y．479－80．－\＆íwg，see on
 bathing＂，is the explanation of the Scholl．；this accounts for the secon－ dary meaning in Galen（Liddell and S．），＂to rub with a mixlure of water and oil＂；for，if the body were still wet when the oil was applied，such a mixture would he effected．

81－4．Fוyкdósvta，see on 26 sup．












## a $\gamma .484$.

b JT．105，791，T． 365.
c 11.375 ；cf． 475.
d T．601，$\alpha$ ． 331 mar．
e Z． 399.
f 5.40 ，31 mar．
g v．217，\＆． $88, \eta$ ． 128．9． 233.
h cl． 5.88, ， $\boldsymbol{*}$ ． 25 ， ب． 113.
iv．435，r．72； cf． 5.93.
k 2．212，©．490， ゆ． 206 ；cf． $\boldsymbol{Y} .73$ ， あ 603．
1 9．37，こ． 373.
m d． 359 mar．
n $\boldsymbol{Y} .499$.
○ थ．517，ג．25，36， 42，P． 58.
p $\boldsymbol{F} .7$.

90．$\mu \varepsilon \lambda_{1} F \eta \delta \varepsilon \dot{\varepsilon} \alpha$ ．91． $\mathcal{F} \varepsilon / \mu \alpha \tau \alpha$ ．
 Schol．I．89．tovis Eustath．Barnes．Ern．Cl．，$\tau \dot{\alpha} \varsigma$ Harl．Vr．Wolf．ed．Ox． ita A pollon．（teste Pors．），mox $\pi \dot{\alpha} £ \alpha$ Arist．，Schol．P．


#### Abstract

－\＃̈rotov tcv．expresses the sus－ tained intensity of the effort in the draught，not the rapidity of the pace， which，as the handmaids accompanied on foot was evidently slow．Thus we have $x a v \alpha c \dot{\eta} \delta^{\prime} \dot{\eta} v \quad \eta \mu$ ，as if substi－ inted for the formula with horses，$\tau \omega$  －＂̈d2ce，see $\alpha_{0} 132$ and notes on $\alpha$ ． 79 and e．105．There is no further mention of the daughter of Dymas， who（see on 32 sup．）should have been， and may be supposed to have been， of the number．


84－126．Nausican with her attend－ ants，after reaching the river，den－ patch their laundry business，bathe， dine and play at ball．An accident in the came causes a sudden outcry， which arouses Odys．Woudering where lie is，and what reception awaits him， he resolves to explore for himself．

86．$\pi$ devoi，those near＇Troy are do－ seribed（X．153－s）nn évoteg xaloi，
 vaorov Tpaicav «̌lozol．F＇resh water of course was preferable；cf．noze－ poio foov 85．－Einnetcroi expresses the smstained aupply，or continuoum oozing of the water into the $\pi$ rivvol， see on 8．89：the seqnal，roiv of vidwo xatov inexm．，then paraphrases the
epithet as in $\gamma \cdot 38_{3}, \alpha$ ． 1 ，where see notes．Ni．compares Hes．Opp． 517 ह̇ $\pi \eta$－ $\varepsilon \tau \alpha v a i ~ \tau \rho i x \neq s$ of sheep＇s＂wool thickly matted＂．This sense of continuity will be found to suit the word，wherever occurring in H ．or elsewhere；as（ Ni. ） in Pind．Nem．VI．io cornfields supply
 and so Theocr．XXV．20，$\pi \lambda \alpha \tau \alpha \dot{\Delta} \boldsymbol{\text { antou }}$ $\varepsilon \pi \eta \varepsilon \tau \propto \nu \alpha i$ ；cf．Cowper＇s＂bound－ less continuity of shade＂．The word is not found in II． $\boldsymbol{\pi} \boldsymbol{\lambda} \dot{\boldsymbol{v}}$ goes best as predic．with viлहスл．，＂oozes in plenty＂．
 expresses the release from under the yoke，the $\pi \rho 0$ the free action of the mules when released．－＂̈ycuotiv， the＂conch－grass＂（triticum repens Linn．， see Dunbar Lex．App．），or，as it is culled in some parts of England the ＂squitch＂．Theocr．XIII． 42 gives it the epithet हiluevvig＂spreading in the marsh＂，so bere，on the river＇s brink． Eustath．gays it has diuretic proper－ ties．Billerbeck（ F ＇or．C\％．p．23）вnys it is the Panicum dactylon Linn．＂Agro－ stis＂is the name of a large class of

 see on io mup．
．，93－5．Soeis qualifies orsipoy，and rédd $\pi$ pop．resembles Virgil＇s fa－

2． 87 mar．；cf．
府． 292 mar．
c e． 433.
d $\Xi .394$ ，6．117； cf．e． 402.
e $\gamma .466$ mar．；cf． క． 227.
f $x .57, \varrho, 176, B$ ． 399, ©．53；cf． A． 86 ．
g $\Sigma .533,4.475$.
h cf．て．213，251， ழ． 57.
9． 372 ；cf．$\eta$ ． 290－1．
k $\alpha .334$ mar．
1 ૬．186，251，$\quad$ ． 12.
m д．19，इ． 606.
n あ． 485.
o $\lambda .172,198$ ，o． 478 ；cf．乌．151， v． 71 ．





 $\alpha v ่ \tau \alpha \varrho ~ \varepsilon ่ \pi \varepsilon i ~ б i ́ \tau о v ~ \tau \alpha ́ \varrho \varphi \vartheta ์ \varepsilon \nu^{h} \delta \mu \omega \alpha i ́ ~ \tau \varepsilon ~ x \alpha i ~ \alpha v ่ \tau \eta$,

 ой $\eta$＇＂＂A＠

98．Fغi $\mu \alpha \tau \alpha$ ．

95．$\dot{\alpha} \pi о \pi \tau \dot{v} \varepsilon \sigma \mu \varepsilon$ Harl．Vr．et duo Vindobb．MS．G．C．Ambros．B．Schol．V．，$\dot{\alpha} \pi \boldsymbol{\sigma} \pi \lambda \dot{v}$－
 $\pi \tau v \dot{v \varepsilon \sigma \chi \varepsilon ~ v a r . ~ 1 . ~ V i n d o b . ~ 96 . ~ \chi \varrho \iota \sigma \alpha ́ \mu \varepsilon v \alpha \iota ~ H a r l . ~ V r . ~ W o l f ., ~ \alpha ́ \lambda \varepsilon \iota \psi \alpha ́ \mu \varepsilon v \alpha \iota ~ E u-~}$
 100．$\tau \alpha i \delta^{\prime}$ Scholl．H．P．Ni．，$\gamma^{\prime}$ Bek．Dind．Fa．，$\tau$ Eustath．Rarnes．Ern．Cl． Wolf．ed．Ox，Löw．102．ovéos Harl．Eustath．Barnes．Ern．Wolf．et recentt．， sed oveg citat Heracl．Pontic．（Ern．）quod malunt Scholl．H．P．
vourite word certatim，as in AEn．II． 628 et al．évija，metaplastic，plur．of
 Jelf Gr．Gr．§． 85 obs．2：－ォотi хモ́Q－ $\sigma o v, ~ c f . ~(m a r). ~ \beta o \alpha \alpha<~ \pi o \tau i ~ \chi \varepsilon ́ \varrho \sigma o v$ ＂roars（as it rolls）ashore＂，so some verb of motion might be easily under－ stood from $\alpha \pi 0 \pi \lambda v \vee \varepsilon \sigma x \varepsilon$ ，＂was scour－ ing＇＂．$\mu 0_{s}^{\prime} \lambda \iota \sigma \tau \sigma$ indicates the prefer－ ence for that particular spot．To bring out this notion more clearly in the ex－ pression itself Ni，would read $\pi 0 \tau i x \varepsilon e-$ oov adj．，but this seems needless．

96－9．$\lambda i ́ \pi$＇宀 $\lambda$ aicu，see on $\gamma, 466$. －$\delta \varepsilon \tilde{\pi} \pi \nu o v$, the mid－day meal，the sun being high；cf：A． 86 and note on $\delta$ ． 194．－$\mu$ と่vov has $\alpha i(96)$ for subject better than $\varepsilon i^{i \prime} \mu \alpha \tau \alpha$ ；although neut． plur．nouns take pl．verb sometimes in H．，see on $\gamma$ ．298．＂The imperf．in this and $ย * \pi \alpha \iota \xi 0 \nu . . . \not ้ \varrho \chi \varepsilon \tau 0$（100－1） appears to have its exact force．－גú－ $\tau \not \subset \varrho$ seems explanatory of $\mu$ ćvovn＂were waiting，and so，when they hadi dined， were playing＇＂．

100．opaigy，the men of the place excel in a similar callisthenic exer－
cise－a touch of effeminacy（mar．）． Ni．finds fault with Athen．I． 25 （14）for supposing that a dance here formed part of the game，but surely $\mu \circ \lambda \pi \eta{ }_{n}$ in ror justifies the notion．Of the readings here $\delta^{\prime}, \gamma^{\prime}, \tau^{3}$ ，the first is cumbersome，the second imparts a sharpness to the personality which there is，nothing in the sense to re－ quire；$\tau$＇has therefore been restored， to which the weight of authority also seems slightly to incline．x＠$\dot{\delta} \varepsilon \mu \dot{v} \propto$ ， see on $\alpha$ ．334：these would have im－ peded freedom of movement．

102－9．Virgil An．I．498－502 has borrowed this simile，exquisite as it stands here，to adorn the view of Dido， who there appears in the midst of her princes，and in the heart of her capi－ tal，instans operi（the work of masons and builders）regnisque futuris．All the surrounding circumstances of the Vir－ gilian scene are entirely the reverse of the Homeric，and there remains but the solitary central image of the queen －a widowed queen too－on which the simile may fasten．Indeed the



a $v .183 \cong 287$;
cl. $2.48 \%$
b E. 783, H. 257.
c 七. $134, \nu, 356, Z$. 420: cf. ס: 752
mar.
105. $\tau \tilde{\mu} \delta \delta \varepsilon \stackrel{\mu}{\alpha} \mu \alpha$ Eustath.
line which is the gem of the whole passage here (ro8) is dropped by Virgil as beside his purpose. Aul. Gellius N. A. IX. 9 cited by Löwe ad loc., similarly reviews the Virgilian simile. Helen and Penelopê are also likened generally to Artemis in $\delta$. $122, \varrho, 37, \tau$. 54. We have a glimpse of the Homeric Artemis as "queen of the quarry"
 death-dealing power over women being also alluded to (cf. 0. $410,47^{8}$, 6. 202 -4); and in E. $5^{1}$ fol. she bestows skill in the chase and the gift of a "dead shot". See further on $\varepsilon$. 123. Winckelmann on Ancient Art says of Diana, p. 133, "her figure is lighter and more slender than that of Juno and even of Pallas. A mutilated Diana would be as readily distinguishable among the other goddesses, as she is in Homer among her beanteous Oreads"; and mentions (note ibid.) a Diana in the palace Colonna, "the wonderful head of which is probably the most beautiful of all the heads of this goddess now remaining. The features are delicate, and of exceeding beauty; her bearing divinely lofty". Compare the well-known Diane Chasseresse of the Louvre.
102. zect' ovepec, the other reading ovpeos seems condemned by the accnsatives in the next line, which particularize the general expression of this. The change to overos may be accounted for by the probable anxiety of certain critics about the hiatus, and perhups also the all-but homoiotelenton of ovper lozectpa. The gen, too is less proper, as it should mean "down
 inf. "down from the head", and 1.44
 sense there is nothing in the thing compared to require: cf. also $\Phi .485$
 alpes, Doederl. 2065 justly profers to derise thin from $\chi$ ion ; ef. O. 590 pitisa ziovzo. For the ending ef. viog viapos

seem to show that we need not sup-
 telec to have been the original, and - $\quad$ clec $\alpha$ a later form based on a supposed connexion with $\chi \alpha i \rho \omega$.

103-4. Taygetus is the mountain spine stretching down to the promontory which parts the Messenian and Laconian Gulfs, лeৎıнウ்zevov, however, probably (cf. mar. $\pi \varepsilon 0 i \not \mu \eta x \varepsilon s$ őos) refers to height rather than extent. Erymanthus is the ridge between Arcadia and Elis. zoix@ocol, the proper appellative of the male, , 2. 131, sometimes added distinctively to $\tilde{v} \sigma \iota$, to mean "boar-pigs".

105-6. vv́upace, these in H. are distinguished by name as Neïades, of the springs, and Orestiades, of the mountains ( $\nu .104,348,356$, Z. 420 ). Those of the $\pi i \sigma \varepsilon \alpha$ "fens" are not distinctively named by him, as neither are those of the $\tilde{\alpha}^{2} \lambda \sigma \varepsilon \alpha$ "groves", T. 8. Later writers, as Hesiod Theog, 363,
 vivac among them, and the Hy. Ven. 264-72 has the elegant fable of the Hamadryads. They all are impersonations of the power of life and beauty in God's works: " - the poet's uplifting and vitalizing process is everywhere at work. Animate nature is raised oven into divinity, and inanimate nature is borne upwards into life" (Gladst. III. iv. \& ii. p. 423). His idea disengages the life which we view as bound up in nature, and gives it an objective existence. So in 'Tennyson's Talking Oak,

## the days were brief

Whereof the poet's talk,
When that which breathes within the leaf
Could slip ies bark and walk.
Yet in such passages as $x$. 350-1 and in the Nymphe' affiliation to Zeus (soe note on dureriog 8. 477), their clemental rolation is seen underlying the poetical idea. Man abhorred the moral vacuum of an impersonal nature, and peopled the scene about him
a ©． 559, A． 683 ； cf．$N .493$.
b $\Pi$ ． 798.
c d． 207 mar．
d $\zeta .228$.
e $\boldsymbol{\alpha} .17$, Z． 189.
f $\Omega .27 \%$ ．
g d．252，$\alpha$ ．439，
t．255－6．
h $\beta .382$ mar．
i $\zeta .142$.











108．＠$\varepsilon i \alpha \alpha \tau^{\prime}$ Arist．et pæne omnes，Scholl．H．P．Wolf．，＠عí $\delta^{\prime}$ Enstath．Bar－ т＠ós
 inter lin．Hunc $v$ ．apud suidam corrupte citatum notat Pors，
with the rellex of his own conscious－ ness．Their cultus in lthaca（ $\nu .350$ ， §． 435 ，e． $208-11,240$ ）perhaps im－ plies that in every region the local nymphs were so honoured．They at－ tend the divine synod of Olympus，and assist mortal weakness or sympathize with mortal sorrow．There is nothing in Homeric mythology to correspond to the Fauns and Satyrs of the old Italian and later Greek：－a remark－ able testimony to the superior purity of the Homeric conception，since this unisexual idea opened no door to li－ centious imagery．A fragment of He－ siod CXXIX．ed．Göttling adds what is perhaps the earliest mention of the Siatyrs，
 voขto，
 $\dot{\alpha} \mu \eta \chi \alpha \nu 0 \varepsilon \rho^{\gamma} \omega \nu$.
Yet here，too，the epithets show that impurity formed no part of the first conception of the Satyrs．But see Hy． Ven．263．Another curious fragment of Hesiod CLXIII ibid．computes the duration of the nymphs＇existence as 10 times that of the phoenix， 90 times that of the raven， 270 times that of the stag，ro8o times that of the crow， and 9720 times that of man；which gives a greater intensity to the idea of longerity than a mere statement of du－ ration without limit̂．Calypsô is called a vv́ $\mu \varphi \eta$ ；not so Circê，who，ss daugh－
ter of the Sun－god，is $\delta \varepsilon \iota \nu \dot{\eta} \boldsymbol{\vartheta} \varepsilon \dot{\alpha} \alpha \dot{v}$－ $\delta \eta$ ที $\varepsilon \sigma \alpha$ ，and has nymphs to attend on her．－ágovórot，some ancient cri－ tics made this word proparoxytone； but the analogy of $\dot{\alpha} \nu \delta \rho o \varphi o ́ v o s, \dot{v} \lambda o-$ róuos etc．scems against this．yغ́－ ชทグモ $\boldsymbol{\delta} \dot{\varepsilon} \tau \varepsilon$ ，in 1.683 ，where this phrase recurs in a strictly similar con－ text，we have，owing to the tense being past，$\gamma \varepsilon \gamma \eta \eta^{\prime} \vartheta \varepsilon \iota$（bere pres．）：the $\delta \varepsilon$ also is dropped，an example of the elasticity． of Homeric practice as regards particles．

 being accus．of relation）or is，as we say familiarly，＂a head taller＂．Such phrases as $u \propto \lambda \tilde{\eta} \tau \varepsilon \mu \varepsilon \gamma \alpha \dot{d} \eta \tau \varepsilon, \nu .289$ ，
 stantly remind us that largeness of scale was a constituent element of beauty in the Greek ideal．Thus H， elevates the goddess；conversely Pope， to dignify the nymph，sinks the dis－ tinction in Windsor Forest，
＂Scarce could the goddess from her nymph be known，
But by the crescent and the gol－ den zone．＂
110－1．סウ̀＂ै $\varrho$＇，an unusual hiatus． $\zeta \varepsilon \dot{v} \xi \alpha \sigma^{\prime} \ldots \pi \approx v \xi \propto \sigma \alpha$ ，the sequel ${ }_{25}{ }^{2}$ inf．shows that these actions were not performed now，and that these parti－ ciples must therefore be closely com－
 to $\varepsilon^{\prime} \mu \varepsilon \lambda \lambda \varepsilon$ ．



бغv่s，





c $\Theta .160$, X． 294.
d $v .187$ ．
e $\delta .120$ mar．
f v．200－2
gi．ס． $5455_{\mathrm{L}}$ 8． 28,14 ， 168，5．202，$\eta$ ． 193．
h と． $175-6,9.375$ -6 ．
i cf．Z． 15.
k 2．109， 364 ；cf． ร． $389, \chi$ ． 39 ．
1 8． 467 niar．

116．${ }^{\mu} \mu \beta \alpha \lambda \varepsilon$ Eustath．Harl，et Scholl．II．P．Q．Vr．Rom．Wolf．，$\xi \mu \pi \varepsilon \sigma \varepsilon$ Bar－ nes．Cl．Ern．ed．Ox．，mox $\lambda i \mu v \eta$ pro div Bek．annot．122．$\alpha \dot{\sim} \dot{\imath} \tau \dot{\eta} H a r l . \alpha \dot{\alpha} v \tau-$ $\mu \eta$ Scholl．V．et var．1．Schol．P．，$\dot{\alpha} v \grave{\eta}$ Heidelb．

116．$\underset{\varepsilon}{\varepsilon} \mu \beta \sigma \lambda \varepsilon$ ，the var．1．$\tilde{\xi} \mu \pi \varepsilon \sigma \varepsilon$ would involve a change of subject， since by Homeric usage（mar．）$\tilde{\alpha} \mu \alpha \rho \tau \varepsilon$ is to be referred to the person，not the missile．Such a change is not， however，uncommon in H．，as in $\alpha$ ． $6_{9}, 162$ ；but the balance of authority is decidedly in favour of $\xi \mu \beta \alpha \alpha \varepsilon$ ；and perhaps a remembrance of the $\xi \mu \pi \varepsilon \sigma \varepsilon$ nóveø found in ס． 508 ，E． 50,318 ，may have beguiled some copyist here．The Scholl．，noticing the lerseness of this line，remark that $\beta \alpha \approx \varepsilon$ in assists the sense，as implying the probable loss of the ball，and accounting for the outery in v．117，by which Odys．is rousad．Eustath．has here an anecdote that the poet Suphocles，who wrote a atyric drama entitled Novorxace or the Miv́vzpici，himself performed Nau－ acas，and earned great applause by his adroit ball－play．To the same ef－ fect apeaks Atheneus I．p． 20 e ．A single characteriatic line of this drama has been preserved by Pollux VII．45，
 veis ed．Bek．）z＇ใnevdข่

119－21．These lines form an Odys－ aean commonplace（mar．）．The notions of reverance for the gods and respect to the stranger，the suppliant，etc．are parts of ome whole，and atand like the ＂first and greatent commandment of the Law＂with the＂second like unto it＂，it Homer＇s elhical aystom．Thus their insolent outrage to the wanderer， and their neglect of the usual token of piety at meals（see Gladst．II．p．426） complete the wickednese of the sni－
tors．Ni．observes that the word $\varphi$ e－ 2ógswos is not read in Il．，but that the character is mentioned（mar．）with commendation there；and conversely the＇Trojans，as the abettors of Paris＇ outrage，regarded not the $\mu \tilde{\eta} \nu \boldsymbol{\nu} \mathrm{Z} \eta$－ vós छ̌iviov，N． 625 ．Buttmann shows （Lexil．65）that déog is the second part of $\vartheta \varepsilon 0 v \delta \eta^{\prime} s$ ．He supposes $\delta \mathcal{F}$ to have been in the original root，as in dis（i．e．$\delta \dot{v} \iota s=\delta F i s)$ ，and the $F$ lost after $\delta$ to have been compensated by $v$ before it；whereas in the false ety－ mology from $\varepsilon i \delta o s(f \varepsilon i \delta$.$) the \mathcal{F}$ would impede the crasis．

122 foll．$\ddot{\omega}_{\mathrm{u}}^{\mathrm{g}}$ ，＂to such an extent＂，i．e． as to lead to the answer to his question （119）snggested in the question of 125 inf．For | $\boldsymbol{\eta}$ |
| :--- |
| $\lambda$ |
| $\boldsymbol{v}$ | with fem．noun see on $\delta .442$ ．The false reading $\alpha \dot{\alpha} \ddot{\tau} \mu \boldsymbol{\eta}$ is probably an echo of $\mu$ ． 369 ．Ni．and Bok．rightly condema $123-4$ as imped－ ing the sentence，and the latter as be－ trasing，by its clumsy over－develop－ ment of the sense，the interpolator＇s hand．Ni．rejects the explanation of the Scholl．who take vvん甲义́ay x． $\boldsymbol{x}$ ． $\boldsymbol{\lambda}_{\text {．}}$ as interrogative，and similarly view $\eta$ in 125 as $\eta$ disjunctive，indicating the alternative question，＂or（if not to nymphs）am I near to men？＂But to

 no particle or interrogative word to lead up to it，is a strain on Homeric language，in which questions are put very plainly，as in 120－1 here：nor does the notion of their being posnibly nymphs suit that previous quastion in 130 1．－For vepet awv see on 105 sup．
a $Y, 8,9$ ．
b $\boldsymbol{Y} .58, \boldsymbol{B} .869$ ．
ce． 334 mar．
d e． 174.
c $v .53$, ع． 337 ；cf．
ঠ．435，ع．481－2．
f $\tau, 448, v .299, \chi$ ． $326, \varphi \cdot 6, I \cdot 376$ ， D． 424.
g．б．67，87，$\chi .476$ ； cf．B． 262.
h A． 462 ．
i M．299，P．6j， e． 292.
ј E．299，N．471，玉． 158 ．
$k \mathrm{cf}$ ．ゆ． 386.
1 II． 487.
m ef．$\delta .652$ mar．
ก ゆ． 486.
o M．300－1；cf． б． 53.
r ク．81，88，K． $26 \%$ ．
q．5． 222.
T 队．28，a． 225 mar．
s B． 309.
t ס． 754 mar．
















126．Fí $\omega \mu \alpha \iota$ 127．Fєıлஸ́v．131．Foı．133．Fe．
 Harl．，sed $\varepsilon$ prius scripserat et $\alpha$ ex emend．ejusd．man．，$\dot{v} \pi \varepsilon \delta \dot{\delta} \sigma \alpha \tau 0$ Vr．Scholl．
 ö omittebat Rhian．，Scholl．H．P．，mox $\beta$ ovol $\mu \varepsilon \tau \varepsilon \in \chi \varepsilon \tau \alpha \iota$ Eustath．Harl．Wolf．

 Scholl．H．P．，б $\mu \varepsilon \varrho \delta \alpha \lambda \varepsilon ́ \omega \propto$ var．1．Ern．

 by subjunct in same clause see App．A． 9 （4）－（6）；the＂seeing＂is a sequel to the＂trying＂．
$127-85$ ．Odys．emerges from his co－ vert；the maidens shrink away，all save Nausicaa，who，by grace of Athene，unabashed confronts him．He addresses her in a speech of refined homage，and moves her pity by the tale of his sufferings and by his for－ lorn appearance．

127． $\boldsymbol{v} \pi \varepsilon \delta \dot{v} \sigma \varepsilon \tau \sigma$ ，the genitive $\boldsymbol{\vartheta} \dot{\alpha}^{-}$ $\mu \nu \omega \nu$ is that of local removal，just as the accus．（mar．$\delta$ ．）is that of motion towards．

130－4．The point of this simile， which recurs with slight variation （mar．），seems to be，that the hero moves forth from his covert with for－ lorn desperation，heedless whom or what he may encounter，even as the hungry lion endures wind and rain， and all prey，wild or tame，comes
alike to him．Further，the effect pro－ duced on the maidens resembles that by the lion on the animals．The constancy of Nausicaa alone is not included in the simile．The simile dignifies a passage which seems to us perhaps to need such relief，but nothing in the whole context is more remarkable than the simple and unruffled gravity of its tone．No later poet could have attempted such a scene save in the Satyric vein，as indeed Sophocles in his Mlvivtelal，（see on $115-6$ sup．） it seems，did．cinuevos，Ni．remarks that $\alpha$＂$\eta \tau 0$ occurs with passive sense （mar．），and so perhaps，$\propto \eta \tau \alpha \iota$ in Pind．
 for accus．with $\mu \varepsilon \tau \dot{\alpha}$＂among＂，see on ס． 652 ：$\mu \varepsilon \varepsilon$ źoxouą in sense of＂pur－ suing＂＇，like אrzoixoucL，takes properly an accus．，see $\gamma .83$, Z．280．The sense accordingly here is that of＂coming among＂；and this makes the change to the acious．more remarkable．It is doubtless metri gratia，since the epic













 a A． 745, ．ع． 369 b $\gamma .76, \alpha .321$ ． c X．363，I．377，玉． 311 ．
d cf．$P .167, \Psi$ ． 686
e ©． 235.
f $x .264,481, \chi$ ． 337,342, Z．$\frac{\chi}{5}$ ． ㅇ․ 113.
h o． 665 mar
i $\zeta .146, x .442$ ， 547，$\mu$ ．207， 1 137，申． 339.
k $\zeta .146,0.556$
1 cf．5． 114.1
m $\eta$ ． $238,296$.
n E． 474 mar．
－$\zeta .143$ mar．


c $\chi .312,314$, Ф 44.
$=x .255$ ．
t $\pi \quad 183$.
u cf．ס． 378 mar． v $\alpha .67$ mar．
w ఢ．323，$\lambda .604$ ， w．521，Z．30t， 312，K． 296.

$\times$ B． 58 ；cf．e． 212 mar．
у $\nu, 80, \cong .47$ ．

 152．Feídog FeFíar．

140．$\gamma$ vicov Harl
141．$\alpha \nu \tau \alpha \sigma \chi 0 \mu \varepsilon \dot{\nu} \eta$ Eustath．Heidelb．Ambros．Wolf．，$\alpha \nu \tau \alpha-$ бұouєvŋ Barnes．Cl．Ern．ed．Ox．143．av้ँcos Heidelb．Eustath．edd．præter L．（Ern．）Bek．Fa．Ni．（laudans Thiersch．§ 198．5），av́tws Barnes．Cl．Ern． Wolf．Dind．Löw．，mox $\dot{\varepsilon} \pi \iota \sigma \tau \alpha \delta \dot{\alpha}$ Rek，annot． 144 abundare et Athenocli sus－ pectum fuisse notant Scboll．H．P．，［］Bek．Dind．149．veós vvi zou Vr．，mox $\eta$ Ascalonites，Schol．P．，Bek．Fa．，$\eta$ Eustath．Barnes．Ern．Cl．Wolf．ed．Ox．

form of dat．plex，would be ćeyovep？
 up the moral attitude，which the si－ mile at first gave．
 tremere＂．Lebrs p．9i．

141－3．eैvtes is best joined with बモचे，but might（mar．）go also with बxouévy．－Gxouevvy，＂checking berself＂（from flight）．yoúvwv，de－ pends on גapcoiv．－عűtog，＂ts be Nas＇，see on ©． 665 ．

144－8．ci，＂lo try if she would＂． fociagero，see on סéar＇inf．242．－ repdadtov，the sense of＂winuing＂， from xépdog suits well enough as se－
 diov is exactly the North－country word ＂winsome＂．

1go－6．Dég lact，zal，for plar．

[^39]relative following a sing．antecedent
 $20 \tau 0$ is a phrase elsewhere applied to Athenê（mar）．The nymphs are also collectively called xoṽpaı diog 105 sup． With this address of that cf．Anchises to Aphroditê，Hy，Ven． 92 foll．，$\chi \alpha i p s$
 $v \in \Psi^{\circ} \mathrm{G}$ ，see 107 sup．and note there． The well－known passages from Virg． TEn．I． 331 foll． 606 are cited by Eir－ nesti，us nlso Mussus Hero et Lean．

 нusaesaitr；and by Ni．and Lüwe Ov ． Motam．IV．322－4 ！！ui le genuere beati． Eit frater felix，et fortunata profecto Si quas tibl suror est，et quas dedis ubera nutrix．That the strain of feeling wan not confined to the gentile world is
a ع． 306.
b ち． 30 mar ．
ce． 306 ．
d $\delta .549$ mar．
e cf．c．256－7，458，
气． $26-7,139-$
41，छ． $527-8$.
$f$ cf．乌． 163.
ge 36 mar．
h d． 171 mar．
i App．A． 14 mar．
к $\boldsymbol{M} .346,359, \boldsymbol{P}$ ． 233.

1 d． 269 mar．；cf． Г．169－70．
m d． 142 mar．；cf． $\pi .243$.
n cf．$\chi .331,379$ ， ©． 249.
o छ． $175, \sum .56-7$ ， 437－8，P．53－6．
P．B． $\mathbf{6 7 5} ; \mathbf{c f}$ B． 115, I． 22, B． 664 ，
I． 483, ミ． 452.
$q$ \％． 316, A． 151.
r a．214，a．244， E． 108.
s d． 108.























Vr．et Harl．ex emend．Wolf．，mox $\mu \varepsilon ́ \lambda \lambda \varepsilon v ~ H e i d e l b . ~ e t ~ H a r l . ~ e x ~ e m e n d . ~$
clear from the benediction pronounced in St Matt．XVI． 26.

157－9．2evojóvt $\omega v$ ，for the ana－ coluthon apparent on comparing this with $\sigma$ 甲८८ $\sigma$ in 155 see examples in mar．， and cf．Jelf Gr．Gr．§ 710 Obs．－The fem．$\varepsilon$ el $\sigma \circ \iota \chi \nu \varepsilon \tilde{v} \sigma \alpha \nu$ is by a construction

 cites Eurip．Bacch．1307－8 Paley，vò
 motely illustrative passage $\mu$ ．74－5

 seems to suppose vépos as having pre－ ceded．For $\pi \varepsilon \varrho \grave{\imath}$ xй＠८ see on $\varepsilon$ ． 36. For éévvoıoı see App．A．14．Ni．says that according to Hellanicus and Ari－ stotle the＂happy man＂of 158 was Telemachus；but see on $\gamma .464$ ．$\beta$＠i－ бoç，＂preponderating in gifts＂，Löwe remarks that $\beta \varrho i \boldsymbol{i} \omega$ in H ．is always neuter（mar．）．

162－5．Voss（cited by Ni．）says in his Mythol．Br．Part III p． 108 that ＂in Agamemnon＇s time Delos had for sea－voyagers the most frequented oracle of Apollo，as Pythô for land－travellers＂． The Scholl，suppose that the tree in－ tended was that under which in Delos Letô bare Apollo（Hiy．Ap．Del．18，117）； but ขธ́ov．．．$\dot{\alpha} v \varepsilon \varrho \chi o ́ \mu \varepsilon v o v$ clearly means a tree which was still a sapling at the time of Odysseus＇visit．Cf．The－





 Cf．Euripid．Ion 9 g 9 foll．，Iph．I＇aur． 1100 foll．in both of which the olive and the palm are combined．Cicero de Legg．I．I says，Quod Homericus Uli－ xes Deli se proceram et teneram palmam vidisse dixit，hodie monstrant eandem：









 $\varepsilon_{S} \pi \rho \omega^{\prime} \tau \eta \nu^{t}$ ixó $\mu \eta \nu \cdot \tau \omega ั \nu \delta^{\prime}{ }^{\alpha} \lambda \lambda \omega \nu$ ov̉ $\tau \iota \nu \alpha$ oì $\delta \alpha$




а．$\omega$ ． $90,391-2$ ；
cf．$\psi .105$
b cf．$\gamma .366$.
с $\sigma .80, N .431$ ，
ת．358，К． 93.
d $\chi$ ，339，क．65， A． 512,0 76， Y． $468, \Omega .357$ ； cf．X． 345.
e A．254；cf．B．41， G．274，s．457，B． 171.

「 $\beta .262, \mu .451$ ， ш． 379, A． 424.
ge． 446.
h c． 183 mar．
i e． 111 mar．
ke． 385.
ס． 515 mar．；ef． ง． 409 ．
m $\alpha$ ． 85 mar．，$\eta$ ． $254,244, \psi, 333$. n ef．T． 80 ．
0 Y．27，J．754，$\lambda$. $101, v .324, \pi$ ． $372,9.91$.
p v．314，母． 286.
q a．322，O． 227.
r $\gamma .380$ mar．
－$\beta .343$ mar．
t cf．श．462，v． 228.
и ऽ．191，195，x． 30 ．
－ $555, v .233$.
v 5． 194.
w． $5342,349, v$.
434－5．
x $\delta .245$ mar．
 178．Fא́夭тv．
 collegit Pors．sed dubium an vere，x $\alpha \mu \beta \alpha \lambda \varepsilon$ Harl，Bek．${ }^{174}$ ．$\pi \alpha v i \sigma \alpha \sigma \vartheta^{\prime}$ Am－
bros．（3）Harl．sed $\pi \alpha v \in \sigma \vartheta '$ ex emend．ejusd．man．178．$\tilde{\kappa} \sigma v \tau \varepsilon$ Harl．
so Pliny（N．H．XVI．99，44），Nec non palma Dell ab ejusdem dei atate conspicitur；by all which passages we may understand that there was always a sacred palm cherished in Delos．We may compare the olive－trees on the Mount of Olives and other sacred trees in Palestine（Dean Stanley，Sinai and Pal．p． 841 foll．）．Ni．remarks that no trace of any locality being honoured as the birth－place of a god occurs in $H$ ．

167－70．dóov，here bears the sense （rare in H．）of＂tree＂tevtog is ex－ plained in 170－3：ronder ixóvee＂is come upon me＂．ev́gov，＂I eacaped， was quite of＇＂．

173－\％ÖथQ＇ёte x．t．ג．，he pleads not only what be has suffered bat what he expects to anffer，and alleges the
infliction as from the gods，to move the sympathy of man．－$\tau \varepsilon \lambda \varepsilon \sigma v \sigma \iota \nu$ is fut．and $\pi \dot{\alpha} \varrho(\boldsymbol{\vartheta} \varepsilon v$ means＂here af－ ter＂；more commonly words connected with priority refer to past time in H ．， those with posteriority to the future， รо $\tilde{\alpha} \mu \alpha$ жоо́ббю хаі о́ліббю；see on $\beta$ ． 270．－éveaf＇，this title is equally applicable to a divine and to a human being，thus he sustains the tone of his exordium in 149 sup．

178－9．Odys．seems designedly to ask the least possible favour at his first overture；a hope of more solid benefit is subsequently held out to him unasked in 289－90．Thus the due de－ licacy on his part who seeks，draws forth generosity on hers who shows the kindness－a bright instance of the refined standard of heroic manners
a ท. 148, 7. 413, w. 402; cf. T. 264.
b $\beta .34$ mar.
c 0.198 ; cf. $\zeta .183$, e. 456 .
d v. 45.
e cf. ८. 5-6, 0 . 509-10.
f cf. ケ. 181 mar., $\gamma .127-9, \chi .263$. gef. $\boldsymbol{\Gamma} .51$.
h ef. $N .734, \mathcal{A}$. 218.
15. 101 mar.
k v. 227; cf. c. 411.
1 d. 237, $\Omega .527$ seqq.
m ת. 530, o. 488; cf. I. 319.
n $\gamma, 209, v .307, v$. 311.

- 5. 177 mar.





 $\alpha v ่ \tau o$ i."

185








 190. $\tau \alpha \delta^{\prime}$ Harl. ex emend. ejusd. man. Barnes. Ern. Bek. Cl. ed. Ox., $\tau \alpha^{\prime} \gamma^{\prime}$ Eustath. Wolf. Dind. Fa. Löw.

180-5. 'This propitiatory peroration resembles that with which Agyptius concludes his opening speech in the Ithacan Assembly ( $\beta$. 33-4). In the petition of Chryses ( $A .18-9$ ) such a phrase forms the prelude. It here derives extra force from the mention of veol in 174 sup., "may the gods, who afflict me, give every blessing to you!"

182-4. With this noble maxim cf. Eurip, Med. 14,

 $\sigma \tau \alpha \dot{\tau} \eta$.
185. Éxdvov, this verb does not seem to bear in H. the sense, "to hear one's self spoken of", or $\mu \alpha \dot{\alpha} \lambda \sigma \tau \alpha u \lambda v_{3}$ $\varepsilon \iota v$ would be closely parallel to the $\varepsilon v^{3}$ or $\varkappa \alpha u \tilde{\omega} s$ а́uov́عıv of later Greek. It seems to mean here not the outward sense but the inward recognition; cf. Tennyson Lotus Eaters, "Nor listen what the inner spirit sings." Its object doubtless is the $\delta \mu \circ \varphi \varrho о \sigma v v^{\prime} \eta$ itself. "Strong as is the testimony of enemies and friends, they themselves feel it most profoundly of all." Yet this is an unusual sense of Êx $\quad$ vov, and so slight a change in the ms. wonld
 that it seems likely one of them may be the true reading, which would fur-
nish a more effiective close - "men listen most to them," i. e. unanimity begets influence: cf. $\tau \tilde{\eta} s \mu \dot{\alpha} \lambda \alpha \mu \dot{\varepsilon} \nu$ $x \lambda$ vov, 247 inf.

186-246. Won by the entreaty of Odys. Nausicaa promises relief and declares her parentage, people and country. She then recalls her handmaids from their needless flight, and bids them succour the stranger, whom they then assist to dress and bathe. He accepts their services with due reserve. Meanwhile Pallas confers on his outex man the comeliness of youth, until it is Nausicaa's turn to admire.
187. The sense is suspended from


187-90. To the same purport speaks Helen in d. 236-7, where see note. The sentiment, however, here arises directly from the facts: - his misfortunes need not detract from his merit, since Zeus bestows his blessing without regard to character. The only difference is that in the man of merit misfortune draws forth fortitude; cf. Theogn. 444-6, $1162-4, \alpha \dot{\alpha} \boldsymbol{\alpha} \nu \alpha \tau \omega \nu$



 $\chi \propto \rho \dot{\alpha} \pi \tilde{\alpha} \sigma \iota$ жvหスอข̃бtข.











## a $\xi .510-1$ ．

b $\eta_{.} 24$ ，๑． 84 ，t． 379.
c cf．$\eta .293, \varphi .402$, ת． 62.
d $\zeta .178$.
e $\zeta .177$.
f $\zeta .17$ mar．
g ס． 415.
h $\zeta .238, X, 442$.
i II． 422.
k $\eta$ ． 144.
1 เ． $405-6$ ．
m cf．$\psi .187$.
n $\pi$ ． 437 ；cf． 1 ． 262.


200．ゆ $\tilde{\sigma} \sigma \vartheta^{\prime}$ Eustath，var．1．Scholl．H．Q．201．סvepòs Callistratus，Scholl， E．H．P．Q．T．，סıepos Aristar．Schol．H．

191． $\boldsymbol{x} \dot{\partial} \lambda \iota \mathcal{D}$ is inserted by anticipa－ tion，and implies assent to his request


193．बขтcćocvvec，Ni，亡hinks this a participle for infin．referring to Mat－ thise p．1091．Jelf．Gr．Gr．§ 691 obs． 2．prefers supplying $\mu \dot{\eta} \delta \varepsilon \dot{v} \sigma$ vी $\alpha \ell$ after $\varepsilon \pi \varepsilon \circ \iota \varepsilon$ ，to govern $\omega \nu$ ；th is requires us to render dvticiouvt $\alpha$ ，＂having met （some one）＂，as in v． 312 ．The other construction would require the sense of＂to obtain＂，as in A．66－7 عl＂x $\varepsilon$ v



197．Ex governs tov．Ni．thinks this a reason for giving it il o acute accent （Ex）；but the consensus of editors is against him，since $\delta^{\circ}$ intervenes．

199－200．ло́णe рعúy．，the question implies that flight is absurd；the ans－ wer implied being，＂you need not flee any whither．＂$\mu \eta$ ，for this conjunction with questions where the verb is in－ dic．SEC App．A． 9 （5）．

201．ov́rog $x$ ．ร．入．The word סit－ pos，and perhaps fporós plso，is doubt－ less corrupt here．We need for $\dot{\alpha} \dot{\eta}$ р nome predicato corresponding in sense to dvouevis，so that，＂tais man is not une whom you need dread＂，is the sense required，carrying on the rebuke of nóse pevyers．A colon at $\beta$ porós would exhibit this bettor，and that stop was road by Voss，sec on סiepos below．As the text stands，our only chance seems to be to take 202－3 as far as pipcoy，as a completion of the
subject：－＂that man who would come to the Ph ．land with hostile purpose is not a living mortal，nor can be＂ But I cannot believe that H．wrote this．To interpose the predic．and then go back to complete the subj．by a fur－ ther clause，is a departure from his usually direct style．Assuming，how－ ever，this sense，the words＂living mortal＂，so taken，give force to the manner of stating，although they add no－ thing positively to the statement：and the vehemence so imparted shows the feeling of the speaker，viz，triumphant assurance，as in saying，＂the man breathes not on the face of the earth＂， instead of simply＂is not＂．In the somewhat similarly worded $\alpha v \delta \rho \tilde{\omega} v \delta^{\circ}$
 oxdウ́बetev 廿．187，そwòs 阝ootóg is part of the subject and the passage is no true parallel to the present．，So also

 sentence modellod somewhat similarly， the predicate is contained in ov゙r Eove which precedes the whole；there is， however，$B_{n}$ similar extension of the subject in ös K．r．$\lambda$ ．
dieqóg means originally＂moist＂， as shown in Hes．Opp． 460 кข้ $\nu \nu$ каi $\delta \iota \varepsilon p \eta_{\nu}$ ，＂dry and moist＂，Pind．Fragm．
 oóv：hence，referring perhaps to tho blood，as fluid in lifo，congealed in death，it means＂living＂or＂lively＂， as in סiep甲 $\pi 0 \delta$ l，b． 43 ，＂with all
a 119 mar．
b）$\Omega .61$ ．
cect．5．7－8．
d $\delta$ ． 304 mar．
e $\alpha .23$ ．
f ל．241，K． 548.
g．9．28，e． 448.
h． $\mathrm{g}^{57-8 .}$
i $A$ ． 239 ；сf．$\eta$ ． 165 ，九． $270, \pi$. 422.
k A． 167.
1 cf．$\eta$ ．295－6．
m $\alpha .191$ mar．，$x$ ． 176，$\mu .320, T$ ． 210.
n ع． 443 mar．



 $\alpha^{2} \lambda \lambda ’$ ôd $\varepsilon \tau \tau \varsigma$





204．Foıxย́оนยv．
 Flor．Ald．Lov．Steph．，$\beta \varrho o \tau \omega \nu \nu$ Eustath．Harl．Rom．，ef．ad 153 sup．${ }_{20}^{20 \%}$ t $\tilde{\omega}$ Vr．male（Ern．），supra $\tau \dot{\partial} \nu, \nu \tilde{v} v$ script．Callistratus $\tau \tilde{\omega} \mu \iota v$, Harl．210．$\tau^{3}$ Harl． Wolf．，$\delta$＇Eustath．Barnes．Cl．Ern．ed．Ox．
speed＂（ef．the word＂quick＂in its two senses）；although possibly that may refer in a literal sense to escape by sea（the liquido pede of Lucret．VI．638）． The reading of Callistratus，סvecos， from $\delta v \dot{\eta}$ ，＂causing woe＂，is worth notice，but is probably a subterfuge from a difficulty．Voss reads a colon at $\beta$ ootós，and then，pressing the sense of dizoos，（but this seems forced）ren－ ders，＂this man（Odys．）is not formi－ dable＂，as＂causing flight＂；which he contrasts with $\delta \iota \varepsilon \varrho\left(e^{0} \pi 0 \delta i \quad\right.$＂with start－ led foot＂，$\iota .43$ ，as showing the act． and pass．force respectively of $\delta \iota \varepsilon \varrho o^{\prime} s$ ， just as＂fearful＂and＂frightful＂are used in old English；and if $\delta \iota \varepsilon \rho o s$ pro－ perly contained any notion of fear，this might be accepted．But it does not．
oúdè yévクtč，not strictly subjunct． as $=$ future，as shown by $0 v \delta^{\prime}{ }^{\prime \prime} \in \sigma \varepsilon$－ $\tau \alpha \iota$ จข่ภغे $\gamma \varepsilon ́ v \eta \tau \alpha \iota, \pi .437$ ；see App． A． 9 （10）：render，＂nor ever can be＂．

202．íx $\boldsymbol{\tau} \alpha<\iota$ ，the subjunct．marks the statement as general－as true of who－ ever comes；if it were indic．it would denote that the fact of some one＇s coming had an independent existence， if it were optat．（not being due to the past or narrative tense of the princi－ pal sentence），it would denote that such coming were regarded as a pure con－ ditagency by the speaker－a thing which might happen or not．The line rhymes with the preceding．Bek．（Ho－ mer．Blät．p． 185 foll．）has collected many examples of such as，$x .573-4$ ，


 หย́б $\sigma \alpha$ ．

203－4．ழído九，so Alcinoüs claims kindred with the gods either for the Phæacians at large or for his own fa－ mily，and boasts of their intimacy．－ $\pi о \lambda v x \lambda \dot{v} \sigma \tau \omega \dot{\varepsilon}_{0} \pi_{0}$ ，the phrase pro－ bably indicates an island；although H．restricts the use of $\nu \tilde{\eta} \sigma 0 \mathrm{~g}$ to smal－ ler islands only；see on $\delta .60 \%$ ．Thus Corfu（supposing that to represent his Scherié，see App．D．15）would not be so called．Compare ૬． 8 for the re－ moteness of the situation．

207－8．$\pi$＠òs，local nearness is the basis of this notion，shown literally in such phrases as $\pi \varrho o_{s} \dot{\alpha} \lambda \dot{s}, \pi \varrho o \dot{s} \Theta \dot{v} \mu$－ ßø $\eta$ s，K．428，430：hence it means here ＂under the protection of＂；cf．$\Delta i i$
 $\eta$ ．164－5，also $\delta$ ． $33^{-4}$ and note． รॄะivoí $\tau \varepsilon \pi \tau \omega \chi o i ́ \tau \varepsilon$ ，cf．ค． 366,371 ， where Odys．acting，as a $\pi \tau \omega$ oos is
 ＂though small，is no less welcome＂； cf．＂And love can make a little gift excel＂，Worsley translu．ad loc．The passage recurs（mar．）．

210．$\lambda 0 \dot{v} \sigma \alpha \tau \dot{\varepsilon}$ ，for the force of this expression see on $\gamma$ ．464．－żл ，see on $\varepsilon .443$ ．－ $\boldsymbol{x} \varepsilon \boldsymbol{\varepsilon} \pi \alpha \varsigma$ ，this probably refers to the bed of the river within lotty banks，so that one descending to the water would find shelter．







 aủròs






a B. 151.
b $\Omega .578, \Psi$. 698. c $\zeta$. 17 mar.
d $\gamma .467, \eta$. 234, g. 154, $\pi$. 79, @. 550, $\varphi$. 339 .
е 5.79.
f $\zeta .79$ mar.
g cf. a. 264, x. 361 .
h II. 669, 679, $\mathcal{A}$. 732.
e. 146.
k ク. 244, e. 188, e 408.
l \&. 53, $\zeta$. 225; ef.
e. 322, K. 574-6.
m б. 179, $\varphi .179$.
n $\zeta .198$ mar.

- $\alpha$. 134.
p $\zeta .216$ mar.

$$
\text { 214. Foi Fel } \mu \alpha \tau \text {. 223. Feiँ } 0 \nu \text {. }
$$

211. Ï $\sigma \tau \alpha \nu \tau 0$ Eustath. Rom., $\dot{\alpha} \lambda \lambda \eta \eta^{2} \lambda \iota \sigma \iota$ Harl. Vr. et edd. præter Rom., mox
 'Odvббர̃ Löw, secutus Thiersch. \& 194, 46 d. ${ }^{215}$. $\chi \varrho v \sigma \varepsilon i \eta$ Vr. Eustath. Rom., خ@vбह́n edd. fere omnes: vide ad 79. 220. ұoíouci Eustath. Harl. edd. vett. Wolf. et recentt., $\chi \varrho i \sigma \sigma о \mu \alpha \iota$ Barnes. Cl. Ern.
212. The reading xé $\lambda \varepsilon v o \nu$ is perbaps due to a wish to avoid so nearly a repetition of the same word in 212 exéरevo\&v; but in $\ell .24^{8-9}$ the same word sin closes both lines, and other instances might be found. The handmaids, rebuked, "standing, calling to each other", is a happy picturesque touch; it shows each, uneasy render reproof, endeavouring slily to throw the blame on her fellow, and it indicates that flight had scattered them. Thuswe get a lively notion of the group.
213. püpós $\tau \varepsilon x, \tau$. . ., here male attire; see on $60-5$ sup. at end, but also on $\gamma .467$.

218-9. ovitu, the word, would be assisted by a gesture. öpe', see noto on 8.800. - «v́rü, "by myself", without aid from you. It is, howover, evident, as he declines such aid, that they were offering it. Contrast this with note on $\boldsymbol{\gamma} .464$. Possibly the poet means here to indicate the Phaeacian standard of female delicacy as less re. fined than the Greek, although for dig. nity's sake he avoids including the
king's daughter in the rebuff; just as Phracian manliness is made to be somewhat effeminate ( $\uparrow .246$ foll.). But again, it is possible that, for the reasou which Odys. assigns in $220 \eta$ yue
 $\gamma v \mu \nu 0 \tilde{v} \sigma \vartheta \alpha \iota$ in 222 in an unusually literal sense. His long privation of such comforts required his bath to be now more thorough. This would also account for the emphatic $\pi \dot{\alpha} \nu \tau \alpha \lambda, 0 \varepsilon \sigma-$ saco, 227 , not found in any of the parallel passages. Either reason will explain $\varepsilon โ \pi 0 \nu$ ' $\delta$ ' «้ $\rho \alpha$ xov́р? in 223 , they told their mistress that he had declined their aid - words which seem to hint that Odys. spoke aside to them unheard by Nausicaa, and this seems a further tribute to the refinement with which the poet invests her character. थ̈d $\boldsymbol{\mu} \boldsymbol{\eta} \boldsymbol{v}$, so (mar.) Diomedes and Odys. bathe in the ses und afterwards take a frosh-water bath.
323. See last note.

224-5, vicero has here two aceusatives, as naJaipos, dovios, mar. but in 5. 376 ธ\% of rodres vive tho two
a $\zeta .219$ mar．
b $\chi .488, \Gamma .210$ ， 227，IT．360． cef．N． 342.
ก $\alpha .72$, ย． 52, ，. $49, x .179, A$ ． $316,327, \ldots$ e sæpissime ．．．$\Omega$ ． 752.
e $\gamma .466 \mathrm{mar}$ ．
f $\delta .253$ mar．
ge． $321,372, x$ ． 394.
h ॅ． 109.
d． 184 mar．，219， Г．199， 418.
k $9.20, \sigma .195, \psi$ 157－63，ш． 369.
1 d． $50,299, \eta$ ． 338 ， $\%_{1} 451, \varrho .89, \tau$ ． $246, \Omega .646$, K． 134；cf．$\gamma .441, \varrho$. $343, \boldsymbol{B} .6$.
m $\boldsymbol{\gamma}$ ． 384 mar．， $\boldsymbol{K}$ ． 294.
n ef． $.617, ~ \Theta .195$.
o $\boldsymbol{\eta} .110, \nu .72, E$ ． 60－1，O．411－2； cf．9． 493.
p $x .223$.
¢ $\beta$ ． 12 mar．
r $\beta .260$, A． 35.








i̋＠८s，őv＂H甲＂
$\tau \varepsilon ́ \chi \nu \eta \nu \pi \alpha \nu \tau 0 i \eta \nu, \chi \alpha \varrho i \varepsilon \nu \tau \alpha^{\mathrm{p}}$ סغे है＠ү $\tau \varepsilon \lambda \varepsilon i \varepsilon \iota$,


225．Fou．228．F\＆iц
233．Fídŋıs．234．Fép
 omnes．
are really in apposition as whole and part：in 219 sup．«nolov́ouč has acc． and gen．＂$\kappa \pi \tau \varepsilon \chi \varepsilon v$ ，＂clung about＂；
227．$\pi \dot{\partial} \nu \tau \boldsymbol{\alpha}$ ，see on 218－9．－$\lambda i \boldsymbol{i}^{\prime}$ ， see on $\gamma, 466$.
229－31．See mar．for similar en－ hancement of beauty by Pallas．Beauty is the special gift of the Charites（ $\xi$ ． 18）or of Herề（ $v, 70-1$ ）：but as a means to an end，viz．here the pro－ curing him the favour of Nausic．，the prerogative of Pallas includes all such special resources．$\pi \alpha \dot{\alpha} \sigma \sigma o \nu \alpha$ for $\pi \alpha-$ $\chi \dot{\cup}$ ，like हो $\lambda \alpha \sigma \sigma \omega \nu$ for $\bar{\varepsilon} \lambda \alpha x \dot{v} s, \beta \rho \alpha \sigma \sigma \omega \nu$ for $\beta \varrho \alpha \chi \dot{v} \varsigma$（although some say $\beta \varrho \alpha \delta \dot{v}$ ）， $\mu \dot{\alpha} \sigma \sigma \omega \nu$ akin to $\mu \bar{\eta} x, 0 \mathrm{~g}$ ．－ov̈えas，see App．A． 3 （2）．－vaxevive $\boldsymbol{\alpha}$ ．，al the critics suppose colour only to be intended，and there is a hyacinth，com－ mon in Greece，which is black．It may be questioned，however，whether the delicate curl of the corolla of the flower at its edge，be not intended to represent the line of the hair $\varphi v \sigma t x \tilde{\omega}_{S}$
 jy Ni ．）．

232．\＆eqv́g\％is not with silver but
on silver，so，of silver cups H．usually
 §． 616 ；the gold，being thinly but en－ tirely overlaid，represents the $\chi \dot{\alpha} \rho \iota s$ or grace superfused pervading every part： so $x \alpha \tau \varepsilon \dot{\varepsilon} \chi \varepsilon \varepsilon \varepsilon, 235$ ，corresponds with $\pi \varepsilon$－
 has reproduced－with a variation－ this simile，

Quale manus addunt ebori decus， aut abi flavo
Argentum Pariusve lapis circum－ datur auro．
 $\nu \eta$ ，he as specially gifting with met－ allurgic craft，she as holding the mas－ ter－key of all skill．xatéxモve，ac－ tive，as done for Odysseus＇benefit：but $\pi \varepsilon \varrho \iota \chi \varepsilon$ v́r $\tau \alpha \iota$ in 232 mid ．as done for his own artistic purposes．In $\boldsymbol{\tau} \varepsilon$ дeíe the subject is $\alpha \nu \eta$＇．

236－7．é $\xi \varepsilon \tau$＇，＂he sat＂，to await the refreshment which had been or－ dered in 209 sup．，and which follows
 are about to prepare his meal he goes apart－another touch of the delicacy










 ๆังขา，
a $\Gamma .392$ ；cf．$\Sigma$ ． 596.
be． 75 mar． cf ． 9． 459.
c 5． 198 mar．
d 0． 172
e $\sigma .198$.
f $\gamma .28$ ，$x .79 \mathrm{mar}$ ，
d． .504.
g．\％．331，，«．337， E．3n4．$\sigma .180$. h そ． 205.
i a． 21 mar
k $\sqrt{2} .402,=. \delta f, \xi$ ． 32.
$1 \pi$ ．187，200，K． $440-1$ ；cf．$\beta .5$ mar．
m $\alpha$ ． 67 mar．
n $\gamma_{8}=0{ }^{2}$.
－B． 200 ；cf．$\cong$ 210.
p $0.360,255, \varrho 523$.
q 2． $356, \mu .161$ ， I． 616 ．
r 5.202 mar．
s $\gamma .477,0.220, v$. $157, \chi-178, \psi$ ． 141（in Il．totics）．
 Fヘ́d゚ol．
 غïँco Bek．annot．241．$\varepsilon \pi \ell \mu i \xi \varepsilon \tau \alpha \iota$ Schol．H．242．סó $\alpha \tau^{3}$ Eustath，Fl．Rom． Barnes．Cl．Ern．ed．Ox．，$\delta \varepsilon \alpha \tau^{\prime}$ Harl．Ambros．（3）Vr．Ald．Lov．Aloys．Mesych． Etym．Mag．Wolf．244－5＋Arist．（dubitabat antem de priore），Scholl．H．Q．


in handling with which the poet refines all the circumstances of this interview． orid－3on，literally，＂glittering＂，thus the planet Mercary（ignis cali Cyllenius， Virg．Georg．I．33\％）was called io $\sigma$ rid－ $\beta \omega y$ from his peculiar brightness．The previous simile of silver overlaid with gold leads $n p$ to this sense of the word． Э $\boldsymbol{i}$ हiro，＂gazed with admiration＂，as in 8． $74-6$ ．

239－46．Her previous speech had merely expressed pity for the forlorn suppliant；this one rises to glowing admiration for the now attractive hero， for＂pity is akin to love＂．Perhaps the poet meant to insinuate her dis－ cernment of Odyssous＇merit as supe－ rior to her Phmacian suitors，the in－ ward man being presumed to corre－ spond with the outmard．But observe that this is addressod privately，to the maidons，he being seated વंravevfe， 236．This seems to obviate the re－ pugnance of Aristarcbis，who rejected the lines $244-5$ as unsuited to mai－

means＂with their goodwill＂，cf．$\gamma .28$ note，and $\sigma \dot{v} \nu, \gamma \dot{\propto} \rho \vartheta \varepsilon \tilde{\omega} \varepsilon i \lambda \eta \eta_{0} \neq \hat{v} \mu \varepsilon v$, I．49．－ $\boldsymbol{\delta} \dot{\varepsilon} \epsilon \epsilon \tau$＇，restored by Wolf from the best inss．and oldest editions for dóct＇，the previous reading，which arose from a mistaken association with joiv＂doubt＂，and the deceptive use of docáधeबxe，docá\}ovto by Apollon. Rhod．（III．819，IV． 576 ）for a perion deliberating，or labouring under indis－ tinct impressions．Buttm．（Lexil．38）


 change of $\varepsilon$ to o in verb forms being common（Irreg．Verbs 8．v．）．He hints
 ＂for a $\times$ too much or too littlo can be no objection to the sffnity of words＂，and wholly rejocts doir，remarking that ঠoќбкко occurs where resolve is in－ tonded after doube has elapsod．xe－ x 2nfévog eïn sooms to be $=$＂might be＂，as shown by the next line；of． mar．－eidot，on the counoxion of this word with $\dot{\alpha} \dot{\gamma} \dot{\circ}$
a $\zeta .209 \mathrm{mar}$.
b \&. 94 mar., $\xi$ 109-10.
c J. 788 mar.
d $\zeta .101$ mar.
e $\beta .382$ mar.
f $\zeta .111$ mar.
g $\Omega .277$; cf. 5.73.
h $\gamma .11$, $\delta .785, T$. 113.
i $\boldsymbol{\Gamma} .249, P_{\mathbf{P}} 215$
k $\beta .302$ mar.
1 F. 250 , II. 126. E. 170, ©. 331, E. 109.
m そ. 298, $\eta .14, \pi$. 155, o 185.
n $\alpha$. 48 mar.
o cf. $\eta_{\text {. }} 49$.
p $\alpha .245$ mar., $\%$ 108 mar.
q $£ 3+2$ mar.
1 I. 392, T. 131 ; cf. ร. 344.
scf. 5.72 mar.
1 \%. 501 .
u cf. ら. 297.
v $\% .334$.

















 ræque, Cl. Ern. Barnes. Wolf., vîv ò̀ Harl. Fl. Rom. Ald. 256. pro $\varepsilon \mu$ oṽ Ze-


 Vr. Schol. V. Wolf.
the relation of the rough breathing to the $\mathcal{F}$, see App. A. 6, especially (8).
247-315. Odys. refreshes himself with food; Nausicaa packs her linen and departs; first giving him directions to keep company with them till they enter the city, and then, in order to avoid scandal, to let them precede and reach the palace first, that done, to follow, enter boldly, and supplicate not the king but the queen.
 actions ascribed to Nausic, the $\alpha \mu \varphi i^{-}$ Toloc are of caurse to be understood as assisting.
 -5 , but observe the absence of any such action as $\varepsilon^{\prime \prime} \lambda \varepsilon \chi \varepsilon \check{\chi} \rho \alpha$ there, or $\frac{y}{\varepsilon} v$ $\tau^{\prime} \propto \rho \alpha$ of $\varphi \tilde{v} \quad \chi \varepsilon v g i$ in $\beta$. 302 , which would have been unseemly familiarity. ü $\mu \varepsilon v$, might be r. pers. plur., "we are going", but to take it as infin. for imper. is more in Homeric manner, cf. 298.
 is more naturally the subject than object of $\varepsilon$ id $\eta \sigma \dot{\varepsilon} \mu \varepsilon v$.
258. For ciлtvéaбetv see on ع. 342.
259. $\partial \nu \nu$ is not here the particle reinforced by $\kappa \varepsilon$, but the prep. governing áyov̀s and éo ', This is remarkable,
 certainly the particle - an example of the dexibility of Homeric phrase. But the prep. here is required the sense being not, "till we come to the fields" etc., for he was not to quit them till they actually reached the city, 262) but "whilst we are going along them", where $\dot{\alpha} \nu \dot{\alpha}$ indicates a line of motion marked by objects as in $K$.

 vexvos. Observe, however, that | $i \mu$ |
| :---: | ixóvco are found with the direct accus. of place to which; see $\alpha .176$ and mar.

262. غ̇льßєiou $\mu \nu$, with this epic form of 2 aor. subj. cf. $\tau \varepsilon \varepsilon i \omega$, จ $\varepsilon i \omega, \delta \alpha \mu \varepsilon i \omega$; the $2^{\text {nd }}$ person prefers $-\eta$ - as $\sigma \tau \eta \eta, \eta$,
 spect which will present itself when he comes within view of the city. All the objects described must be understood as lying without its walls,

$\lambda \varepsilon \pi \tau \grave{\eta} \delta^{\prime} \varepsilon i \varsigma^{\prime} i \vartheta \mu \eta_{1} \cdot 山 \nu \eta \varepsilon_{3} \delta^{\prime}$ ódòv $\alpha \mu \varphi เ \varepsilon ́ \lambda ル \sigma \sigma \alpha$

a $\boldsymbol{T} .384$, H． 338. 43．M． 386 ；ct． ૬． 9.
bef．ク．43－5．
c cf． 4.329.
d cf．$x .90$.
e A． 248 ＝̈ 30 ， 75，O． 654.
f ef．$\xi .159, \varrho .156$ ， 2． 304.

263．Fॄx
264．घioi $\sigma \hat{\mu} \eta$ Harl．ex emend．Aristoph．，Scholl．B．H．Q．265．Éqé $\sigma \tau \iota \nu$ Bek．annot．e Schol．ad $K$ ．418，sed dubium an glossa．
yet much frequented by its people． He is therefore to stop before he reaches all this，viz．at the च $\varepsilon$ иยvos of Alcinouis，293－5 inf．，and he would know that by the grove of Athenê close to the path－doubtless a striking object．Her object is to drop his com－ pany before they could attract notice as fellow－travellers．The apodosis of $\alpha \dot{v} \tau \dot{\alpha} \rho \frac{2}{\varepsilon} \pi \dot{\eta} v$ is suspended．What he is to do when they approach the city，is postponed till 295－6；the interval being filled as far as 272 with a detail of the local features，accounted for by the characteristic pursuits of the people， and thence to 288 with her reasons why he is so to act．Then she resumes with a minate indication of the spot where he is to wait，and at last gives the direction，which is the pith of the whole，＂wait there till we have reached home＂．дv́gyog，no gates are men－ tioned．We are to conceive that they were open and unguarded－a token of Phoacian security．
 ＂and the way in is narrow，for ships line the approach＂．The＂haven on either side＂， 263 ，sccounts for the ships being there．This gave rise perh． to the reading $\varepsilon i \sigma i \sigma \theta \mu \eta$ of Aristoph．， as if from lofjóg．It is，however， like ituc＂a going＂，E．778，directly from zial．imper．ivt，＂go＂．fipúa－ rect，nearly $=$ Lat．servant；see on ëpuotat，8．484．This perf．pass．with pluperf，meaning＂have or had been drawn＂，viz．into position，passes over into an abvolute sense，＂keep＂that position，or，as here，bocomes trans． with olyzet odov；of．mar．In $\pi .463$ it further acquires the sense of＂keep a look out for＂．In some passages the ＂，long zaturally，as in ripüro（if thin be a pluperf，see Buttm．Irreg．Verbs，s． ข．（pve） 7.90 ，becomes short before $\approx$ ，
bat may be lengthened by ictus（mar．）． Éxiotiov，Eustathius explains this by हnoixıoy＂shed＂or＂hut＂as if a com－
 ing Herod．I．44，$\tau \dot{o} v \mu_{i ̇ \nu} \operatorname{di\alpha }$ है $\pi i$－ б亢८ov x $\alpha \lambda \varepsilon ́ \omega \nu$ ，＂invoking Zeus who presides over the hearth＂，and so in V． $72,7,3$ ，as noun，＂houses＂or＂hou－ seholds＂．But the sense of oiros，being wider than that of $i \sigma \tau i \eta$ ，makes it easy to take $\varepsilon \pi 0 i x i o v$ as an addition to the oixos，whether adjoinerl or detached， and so $=$＂shed＂or＂hut＂；but we cannot analogously conceive of ễi－ otiov as if an addition to the iovin． especially as the $i \sigma \tau i \eta$ is in this case locally remote，being within the wall， while the Exióclov is without it．Yet we may get really closer to the sense of Herod．by taking iotin（mar．）as it were in the moral sense，as the centre of family life；when द̇iotióv zotuv might mean＂it，viz．shipping is a matter of domestic business ${ }^{3}$ ，as op－ posed to the semi－foreign aspect of or－ dinary navigation；or even locally， ＂each bas a spot（viz．where his ship was drawn up）belonging to the family＇${ }^{\prime \prime}$ ． as we speak of＂a family vault＂．And this，as giving greatest force to $\gamma \dot{\alpha}$ seems preferable．The scope of the whole passage is to illustrate the ex－ tent to which among the Phæacians sea－faring habits were taken up into domestic and civic life．Thus their «yop $\dot{\text { ，}}$ ，usually in the beart of the city， and the Moбis $\dot{\eta} \iota o y$, doubtless its chief eanctuary，which in ordinary oities would have formed the centre of eve－ rything，are here at the sea－side with－ out the walls；and theso are attached to the iovin of the state，even as the spot whore his ship lay was to that of each citizen：hence we derive a spe－ cial force for fxégee．The aspirate dropped in $3 \pi / \sigma x, 0 y$ for inzin need be
a B. 506 ; cf. $\zeta .10$.
b $\xi .10$.
c e. 185.
d App.F. 1 (7) mar.
e c. 136, $\chi .465$.
fe. 318 mar.
g e. 326. I. 446.
h $\varphi .233, \chi \cdot 2, K$ 200.

ท. 34-5, 9. 191 ; cf. $\xi .224$.
k §. 709, e. 176.
1 g. 239, 0. $467, \pi$. 75, $\tau .527, \omega .200$ : cf. $\sigma .225, \varphi \cdot 323$ -4, Z. $351, \boldsymbol{X}$. 105-6.
m H. 87, 300.
n 9. 138 .

- ס. 547 niar

р $T .226$.
ๆ क. 108; ef $\nu$. 289, छ. 7, o. 418, r. 158.
r そ. 282 ; cf. $\eta$. 313











269. $\sigma \pi \varepsilon i \rho \alpha$ s Barnes., quod Eustathium (in comment.) edd. Ald. Lov. Schol. V.
 stath. Schol. H. Barnes. Cl. Ern. Wolf. Löw., ג̇ogv́ovaıv Bek. Dind. Fa. secuti Buttm. ${ }^{275}-88$ + nonnulli, Scholl. H. Q. 276. $\delta^{\prime}$ omittunt nonnulli, Bek. annot. 277. vv of Vr., ס่́ of Harl. sed $\delta \varepsilon$ ex emend.
no more objection than the shortening of the $i$. Thus we have (Eustath.)
 Hy. Apol. Pyth. 34) fr. iin $\alpha \dot{\alpha} \mu \varepsilon \nu 0 \mathrm{~g}$, as well as $\varepsilon \pi \iota\llcorner\alpha \not \lambda \mu \varepsilon \nu 0$, from
 128). Certain Scholl. derive the word for iovos, "a place for masts", and so by synecdoche $=v \varepsilon \omega_{\rho}\llcorner\circ \nu$, - a likely snare for a prosaic interpreter.

266-8. áyoè̀, see previous note. Hoбıdícov, see on vjovs 10 sup. -
 note *. Öл $\boldsymbol{\alpha} \boldsymbol{\sigma}$, see App. F. I (7).

268-9. $\sigma \pi \varepsilon \tilde{\imath} \rho \subset$, the reading $\sigma \pi \varepsilon i-$ $\rho \alpha s$ perhaps arose from a repugnance to lengthen the $-\alpha$ by arsis; certainly to lengthen the final short vowel of a properispomenon is an extreme case of arsis, but in this penthemimeral cæsura H . lengthens anything: see on ع. 318 and App. F. I (7) for the sense. ๙̇ošv́ovatv, Buttmann's correction (Lexil. 26, 4) has been adopted, the
 or "plane".

2ヶ०-2. $\beta$ iòs ov́dè $\varphi$., much less therefore the sword and spear of the stand-up-fight. This measures the interval between them and the Greeks.
$\alpha y \alpha \lambda \lambda o ́ \mu \varepsilon v o l$, as if for the mere pleasure of the run. Their vessels are, as it were, all pleasure yachts in which they give a free passage to au occasional stranger.
 2vdzvxทs and the adv. $\varepsilon v \delta v x \varepsilon ́ c o s$, used of all kinds of ministry to another's comfort; so Curtius, who refers both (II. 229) to a sanscrit root, traced in Lat. as dec-us, dec-et, and related presumably to dulcis (II. 77). For the sentiment see on 29 sup. - vixeр¢íciou, "unscrupulous". Some commentators rejected $275-88$ for the same reason as $244-5$, vid. sup. But the more repugnant such female freedom was to later Greek notions of decorum, the more certain the genuineness of the passage.

276-9. $\tau i ¢ \delta^{\prime}$, the $\delta \dot{\varepsilon}$ marks surprise "why! who is this?", - $\begin{array}{r} \\ \dot{v} \rho \varepsilon, ~\end{array}$ "picked him up". غ่गè̀ ov" teveç $x$. $\tau$. $\lambda$., Löwe takes this ironically, "since forsooth there are none (for her to marry) near home!", but it seems more simple to take it as epexegetic of $\tau \eta$ $\lambda \varepsilon \delta \alpha \pi \omega \tilde{\nu}$, and stating the fact on which the Phæacians were fond of dilating - their remoteness from all men.


















 H. Q., ita Cl. Ern. Barnes., ÉMoĩo Enstath. Wolf. et recentt. 29 I. ס $\dot{\eta} \varepsilon \iota$ s var. 1. Scholl. H. Q. sed in textu $\delta \dot{\eta} o \mu \varepsilon v$, $\delta \dot{\eta} \varepsilon \iota$ g meliores, Schol. H., Wolf., $\delta$ rjo$\mu \varepsilon v$ Eustath. Barnes. Cl. Ern. ed. Ox., mox pro $x \varepsilon \lambda \varepsilon v \in \vartheta o v$ Harl. $\vartheta \alpha \lambda \alpha \dot{\sigma} \sigma \eta$, sed supra scr. xedev่งัov. 292. Єx đغ FI. Ald. Lov.

280-2. лodvientog, "much prayed for (to come)"; see mar. - $\beta \dot{\varepsilon} \lambda \tau \varepsilon$ 亿ov, "'twere better so", i.e. "that she should wed, though her hasband be one of her own picking up from abroad, since she refuses all her Phæacian suitors" : the implied alternative is, "than remain unmarried". Another interpretation of the Scholl., that "if she marries any one Phreacian, she must needs put a slight upon the rest", does not seem suitable zav́rỳ, see mar. for similar cases of crasis of nal with pronoun; although these are not found in all mes. and edd. (Bek. Hom. Bläll. p. 173). Hermann ( $\mathrm{Ni}_{\mathrm{i}}$ ) rejects this crasia in II, reading $x$ for $x \in$, or $\gamma^{\prime}$.
 would be regular; see App. A. 9 (z). - cóvrav could be spared: it seems to have arisen from a confusion of two comatructions, "against the will of her parents", and "her parents being unwilling". "In this remarkable pansage we have such an exhibition of wounan'x
freedom as scarcely any age has exceeded. For it clearly shows that the marriage of a damsel was her own affair, and that, subject to a due regard freely rendered to authority and opinion, she had when of due age a main share in determining it" (Gladst. II. p. 484).
288. $\mu i \sigma \gamma \eta \tau a \ell$, "mixes with": the mood is certainly anacoluthon to @ $£$ in 286: the change of $\ddot{\eta} \tau<S$ to $\tilde{\eta} \tau$ strikes a different modal key; thus тoıcùzá $\gamma \varepsilon$ ¢́́got is a case viewed as purely hypothetical in the $2^{\text {nd }}$ clause she seems to put a case contingent indeed still, and therefore not indic., but which is not purely hypothetical, as being in fact her own; and this difference is what the subjunct. probably marks. See for some somewhat similar. exx. App. A. 9 (16). - diцبреidiov, see on 8. 120 .
289-90. $\sigma \dot{v} \delta^{\prime}$, the $\delta \varepsilon$ denotes contrast botween her suggestion in the sequel and what sbe liad just been doprecating. лоделйs, he had made nu
a 9.363 ；cf．©．299， Z．194，I． 578.
b cf．E．90，w．226，之． $561-2$, ゆ． 346.
c 厄． 400 mar ．
d e． 138.
é $\zeta .256$ mar．
f cf． $\boldsymbol{\eta} .300$.
\＆ 5.255 mar．
h $\zeta .17$ mar．
i $\delta .207$ mar．
k $\ell .348$ ；cf．$\delta .618$.
i ท． 319.
m $\zeta .52$ mar．
n $\psi .89, \mathcal{I} .206$ ；cef．
ミ． 610 ．
05.53 mar ．
p E．725，K．439，
ミ． $83,377$.
q $ข .235$, ＠． 97.
r v．262，Y． 84 ；
cf． $\boldsymbol{\vartheta}^{2} 456$.

















 309．Foıvo
 $\pi \alpha \check{\mathrm{s}}$ Wolf．ed．Ox．，Löw．，$\pi \alpha{ }^{\prime} \mathrm{i}_{\mathrm{S}}$ Eustath．Barnes．Cl．Ern．Bek．Dind．Fa． 301 ．ov̉ $\mu \dot{\eta} \nu$ Bek．303．グ $\rho \omega s$ Ambros（2）Vindob．in text．et schol．Harl．Vr．Fl．
 annot．，mox xev่vตซ๘ ed．Ox．var．1．Fl．Ald．Lov．Steph．，mox $\alpha \dot{v} \lambda \tilde{\eta}$ Harl． 304．$\mu \dot{\alpha} \lambda$ ’ ह́x Eustath．Barnes，Cl．Ern．ed．Ox．，$\mu \alpha^{\prime} \lambda \alpha$ sine द́x Harl．Wolf． et recentt．308．$\alpha \dot{v} \tau \tilde{\eta}$ et $\alpha \dot{v} \gamma \tilde{\eta}$ Eustath．agnoscit，$\alpha \dot{v} \tau \tilde{\eta}$ Barnes．Ern．Cl．ed． Ox．Bek，Dind．Fa．，$\alpha v \gamma \eta \tilde{\eta}$ Harl．Ambros．（1）et var．1．Schol．V．ita Wolf．Löw．， mox $\varepsilon$ éncio Barnes．Cl．Ern．，$\varepsilon^{\prime} \mu \operatorname{coin}_{0}$ Eustath．Fl．Wolf．et recentt．
request for this，but she builds partly on his evident need，partly on the well known habits of the Phæacians in despatching strangers to their homes （ข．151－2，174）．
293．тérevog，Thucyd．III． 70 men－ tions that a site in Corcyra in his time passed traditionally as the tźacvos of Alcinoüs．
300－2．xaì ひ̈y $\pi \alpha \check{\sim}$ g̣，＂even a child might etc．＂oiog refers to toĩ im－ plied in عouxó $\tau \alpha$ тoĩol．
303．$\alpha \dot{v} \lambda \grave{\eta}$ ，see on App．F． 2 （2）（5） （6）．Observe グ’cáos，doubtless the true reading，an instacce of the elas－ ticity of epic quantity．

xiove in connexion，see App．F 2 （19） （20）．－वंдлло́ечv＠к，see on 53 sup． －$\delta \mu \omega \alpha i$ ，see App．A． 7 （1）． 308－9．Э＠óvos，＂seat of honour＂；
 to refer it to the queen，since Joóvos is the subject，sounds absurd since $\pi 0^{-}$ tıxer．means＂leans against＂；which makes the var．l．$\alpha$ vjvn less suitable：it probably crept in from the end of 305 ． －oivozotóbet，the contrasted picture of the queen plying her industry，and the king，who＂sits wine－bibbing like an immortal＂－the allusion being to the
 and assists us to take the measure of the sexes in Phæacian court society：see
















a $\eta .142 ;$ cf．$\gamma .92$ ，
A $500,51 \%$.
b $\omega .216$.
c $\vartheta^{2} 466, \boldsymbol{\alpha} .9$ mar．
d $\eta .194$.
e $\eta$ ． $75-7$ ．
f $\beta .280, \psi .287$.
g．e． $41-2$ mar．
he． 380 mar．
i K． 500, T．395， 45． 384.
$\mathrm{k} \underset{\boldsymbol{D}}{\text { ®．}} 24.5$ ，ゆ．352， P． 749 ．
1 cf．X． 163.
m य＇．642．
n $\beta$ ． 388 mar．，$\eta$ ． 289.
－5． 291 mar．
p $\xi .30-1$ ．
q w．521，Z．304， 311，K．296，$\beta$ ． 433， 261.
r ち．151，I． 536.
s d． 762 mar．
t cf．T． 262.

## 

310．Torl Eustath．Barnes．Cl．Ern．ed．Ox．Wolf．Dind．Löw．，repl Harl．Vr． Ambros．（1）（3）Schol．V．Bek．Fa．313－5 omisit Harl．sed man．ead．in mar．reposuit，［］Wolf．Bek．Dind．Löw．Fa．Ni．318．દ＇te\＆रov sed a．pri，

 324．Hoו Eustath．Barnes．Cl．Ern．ed．Ox．，$\mu \varepsilon \tilde{v}$ ex emend．ejusdem man．Harl． Wolf．et recentt．

App．$F^{\prime} 2$（13），and comp．the follow－ ing direction to pass him by and sup－ plicate her．

312．xuqлидíms qualifies $i \delta \eta \alpha \iota$ ．
313－5．These lines occur naturally in $\eta .75-7$ ．Here they seem superflu－ ous since they say nothing which has not in effect been said before．The editors since Wolf accordingly bracket them．

316－31．Nausicas starts on her ho－ meward journey，her handmaids and Odys following．He reaches at sun－ set the grove of Athenê near the city． gate，to whom he prays for friendly help；and，with a reminiscence of Po － seidon＇s wrath the book closes．

316－8．पuevivy，to what the epithet precisely alludes it is impossible to de－ termine．In $\Psi .362-3$ the thong，$\{\mu \dot{\alpha}$ ， seems a distinct part of the $\mu \alpha \sigma \tau \iota \xi ;$ cf．$\{\mu \dot{\alpha} \sigma 寸 \lambda \eta, 320 \mathrm{inf}$ ．Wo may sur－ mise that the handle was of wood，
perhaps polished，perhaps ornamented with metal．$\tau \varrho \omega \chi \omega \nu$ ，secondary verb

 Scholl，here give $\pi \lambda \lambda \xi$ as Dorice $=$ $\beta \tilde{\eta} \mu \alpha$ ，the Schol．on M． 375 says \＆o－ lice，and the Etym．Mag．has，with the
 жodivy；but these are words found in grammarians only．In Sophoc．Fragm． 538 Dind．occurs the word $\alpha \mu \varphi \iota \pi \lambda i \xi$ ． In Archiloch．Fragm．IX．x，ঠı $\alpha \pi \varepsilon \pi \lambda \iota-$ quévov probably means＂straddling＂． Ern．cites Anacreon，1269，$\pi \lambda!\xi \alpha \nu \tau \&$
 §avo from Aristoph．Acharn． 218.

200．vó $\varphi$ ，＂with judgment＂，mean－ ing so as not to go too fast for the pedestrians to keep up．
321．Sidero $x . \tau$ ．$\lambda$ ．，the $33^{\text {rd }}$ day of the poom＇s action here ends．
 （14）－vev jif xie，＂now although
a ef. e 221, $\psi .235$. b ع. 423 mar.
c. $\Omega .309$.
d $\boldsymbol{\gamma} .385$, T. 295 ,
E. 121, 25.771 ; cf. $\iota .536, v .102$,
A. $43,457,11$.
249. 527.
e cf. $\eta .201, \pi .161$.
f C. 468-9.
g a. 20-1 mar.







## 331. F $\eta$ v。

329. Évávtiov Fustath. (sed in comment. Évaviín) Barues. Cl. Ern. ed. Ox.,
 Fl. 330. غ̇ $\pi \iota \xi \alpha \varphi \varepsilon \lambda \omega ̃$ Arist., Schol. P., ita omnes, $\varepsilon$ ह̇ $\pi \iota \xi \alpha \varphi \varepsilon ́ \lambda \omega s$ Bek.
 @๐וя, with the repetition cf. $\Upsilon$. 316

 $\tilde{\omega} \nu$, and $\Pi$. $103-5, \delta \alpha \mu \nu \alpha \mu เ \nu$ Z $\eta v$ ós


 $\lambda \varepsilon \tau 0 \quad \delta^{\prime} \alpha \varepsilon i x . \tau . \lambda .-\operatorname{dog}_{\boldsymbol{\mu}} \boldsymbol{x}$. $\tau . \lambda .$, the words are a little abrupt through the asyndeton. In $\Omega .309$ they occur as the first clause of Priam's prayer (with 'A $\chi \perp \lambda \lambda \tilde{\eta} \circ$ for $\Phi \propto i \eta \eta \alpha s$ ), where he is about to visit Achilles to ransom his son.

329-31. aídero. The feeling of re-
spect extends, in the politic and calculating goddess [see App. E. 4 (8)], to the forbearance of direct and outward opposition only. Her appearance in $\eta$. 19 foll. is accordingly cloaked in a strict incognilo, and is her only interview with Odys. in which the veil is not thrown off. Thus appearances as regards Poseidon are saved. Jctcozooijvintov, a sense of seniority pervades the word, and we may remember that the Erinnyes, as Poseidon himself is reminded in O. 204, attend ever upon the elder members of a family. "̈ $\delta$ ', $\delta \dot{\varepsilon}$ here, as often, $=\gamma \dot{\alpha} \rho$.


## APPENDIX A.

## I.

E゙vverc. (1) Buttm. (Lexil. 21. 15-23) regards this as a mere lengthened
 verbal noan, and views $\dot{j} \mu \varphi \dot{\eta}$ as similarly related to a verbal form $\xi^{\xi} \mu \pi \omega=\dot{\varepsilon} v \varepsilon^{\prime} \pi \omega$;
 that $\varepsilon v$ the prep. in no other compound doubles $\boldsymbol{\nu}$. He seems to have over-
 pounded, it need not follow that the first part is $\dot{\varepsilon} v$ the prep. There are a
 $\{\nu$ - appears, but its prepositional character is very doubtful. The forms akin



 as part of the simple verb, and Buttm. seems to have felt some difficulty. Indeed, elsewhere he inclines to regard $i^{\prime} \sigma \% \varepsilon(\tau .203, \chi-31)$ as a form of $i^{\prime} \sigma \pi \varepsilon$ ( $\%$ for $\pi$, as in in inos, equus). This is probalile, but tends to make the re-j-ction of $\dot{\varepsilon} \nu \nu \sigma \pi \varepsilon$ as a compuand form doubtful. With these varying forms $\varepsilon \boldsymbol{\varepsilon} v$ - $\dot{\varepsilon} \pi \omega$,
 the $\ell v$ - is adventitious, not, as in Buttmann's view, radical. The Lat. inquam probalily represents the same form as हैvé $\pi \omega$ ( $q$ for $\pi$ again), and is equally puzzling, but can hardly be simple.
(2) As regards ${ }^{\mu} \mu \varphi \dot{\eta}$ zvorì, the first may be simple and the second com-
 ögбe, 0,8 uris, uculus, Donalds. New C'rul. § 210 seem all modifications of a radical sound based on the vowel o in comexion with a labial or some sound representing it. The simple notion of which that sound is the symbol may be assmmed to be a hole or orifice, of which the lettero is indeed the shape. The verb or adj. "open" stands in close comnexion. Hence the above words expressing "mouth" or "eye" deduce themselves at once, for there is nothing which we open so frequently or easily us these organs. Hence ö $\psi$ "voicr" comes atralght from the root, boing the os "mouth" open for the primary pur pose of emitting sound. Then, we may suppose, eame the atrengthening of thir
 latial of the root, with the gutural (comp., as aloove, inquan) into which that
 (ir. 318 j. . Now, the $\varepsilon_{\pi \omega}$ in $z_{v i \pi}$ may be from the simple root before the $f$

$$
\text { 1. © E. } 894 .
$$

MOM. OD, APP。
was added，and the noun $\varepsilon v o \pi \eta$ of course from $\varepsilon ข \varepsilon \delta \pi \omega$ ，but ${ }^{\circ} \mu \varphi \eta$ merely ${ }_{o}^{\prime} \pi \eta,={ }^{\prime \prime} \psi$ ，strengthened by the further labial $\mu$ ，as in रeí $\mu \pi \tau \omega, \gamma \nu \alpha \dot{\alpha} \mu \tau \omega$ ， and many other words．
（3）Thus an answer may be offered to Buttmann＇s remark，＂one well may
 so passed over＂．And the $\varepsilon v$ may be received as a form of＂the intensive prefix． probably a residuum of $\dot{\alpha} \nu \dot{\alpha}, "$（Donalds．Gr．Gr． $374 \mathrm{~d}_{1}$ ．）conveying to the root ${ }^{2} \pi$－the sense noticed by Buttm．to＂announce，declare＂．
2.

Epic forms in－o－$\omega \omega$ FOR－$\alpha \omega$ ．
Ahrens Griech．Formenl．，§ $5^{1}$ ，gives a table of Epic forms expanded with short or long vowels from the ordinary contracted forms of verbs in $-\alpha \omega$ ，nearly as follows．

| Contr． | Expand．short |  | Contr． | Expand．long |
| :---: | :---: | :---: | :---: | :---: |
| Indic．Pres．sing．r．$¢ \varrho \tilde{\omega}$ | ¿¢о́心 | － | （ $\mu$ ¢voıv | $\mu$ ยขоьขต́m |
| Indic．and Subj．sing．2．©¢ $¢ \tilde{\alpha}_{S}$ | ¢¢ $\alpha \dot{\alpha}$ s | ¢ | $\mu \varepsilon \nu 0 \iota \nu \tilde{\alpha}$ | $\mu \varepsilon v o ı v \alpha ́ \alpha$ |
| Indic．Pres．．．3 3．$\dot{\text { ¢ }}_{\underline{\alpha}}$ | ¢¢о́ó | \％ | $\dot{\eta} \beta \bar{\omega} \sigma \alpha$ | $\dot{\eta} \beta{ }^{\text {b }}$ ，$\omega \sigma \alpha$ |
| Indic．Pres．plur．3．¢¢ผ̃̄̆ | ¢¢о́шби | E | $\pi \alpha \rho \alpha \delta \rho \tilde{\omega} \sigma \iota$ | $\pi \alpha \rho \alpha \delta \rho \omega ் \omega \sigma \iota$ |
| Optat．Pres，sing．1．¢¢ ¢ $\mu \iota$ | о¢о́ตиц | $\stackrel{0}{+}$ | $\dot{\square} \mu \nu \bar{\alpha} \sigma \boldsymbol{v} \varepsilon$ | $\dot{\varepsilon} \mu \nu \dot{\alpha} \alpha \sigma \geqslant \varepsilon^{\text {c }}$ ． |
| Infin．Pres．$\quad \dot{\rho} \rho \dot{\alpha} \nu$ | ¿¢＜์＜ | － |  |  |
|  | ¿œóшン <br> оீо́шขтоя <br> 宀ீо́шб | $$ |  | With short vowel evolved |
|  | ¿¢о́кб才才 | \％ | $\grave{\eta}^{1} \beta \tilde{\omega} \nu \tau \varepsilon$ ¢ | $\dot{\eta} \beta$ ¢́ove ${ }^{\text {a }}$ |
| Indic．Pres．Plur．$\}_{3 .}$ ．¢¢¢¢ $\nu \tau \alpha \iota$ | ¿¢о́ఱvtar | － | $\varepsilon ¢ น \nu \omega ้ \nu \tau o$ | éиขตо́оขто |
| Mid．Infin．Pres．$\dot{\varrho} \propto \tilde{\alpha} \sigma \downarrow \sim \downarrow$ |  | E | $\mu \nu \operatorname{ló}^{\prime \prime}$ ¢vos | $\mu \nu \omega o ́ \mu s v o s$ |
|  |  |  |  |  |

## 3.





The first eight of these are clearly related in sense and form．Our notion

 chievous or baneful＂；so＇Axcגîños ódoòv x $\rho^{\text {b }}$＂heart set on mischief＂，ov้גıos


 mischief felt impending．The $\varphi$ of ólo甲由́ıos suggests a form ólofós，especially as we have ${ }^{f} \dot{o} \lambda \omega_{i ́ l o s . ~ F o r ~ t h i s ~} F$ the $v$ in $o^{3} \lambda o s$ may be received as com－ pensative．By metath．this odofós becomes again foloos（comp，the name Pholoè）Foũ $\begin{gathered}\text { Bg．}\end{gathered}$
（2）Distinct from these is probably ov＂$\lambda \eta$ ，fem．adj．applied to $\lambda \alpha \alpha x \nu \eta$ ，＂woolly

＇Hesiod．Theog．591，where see Mr．Paley＇s note．
 band of men", and lovios "downy first beard". It is difficult to say whether the $\mathcal{F}$ is proper to these forms or not. Probably it was an inconstant element in the root: thus Bekker writes fovi $\alpha{ }_{s},{ }^{8}$ adj., epith of $\chi^{\lambda \alpha i v \alpha \rho}$, but, as our
 be foviauós.* Under this group should also probably be brought ovidai, ojioi
 find the form iovk- in the harvest-cry to Demeter ovv $\lambda \omega$ ioviz. Buttm. thought them distinct, referring this ov̉ $\alpha_{i}$ to mola, and taking ov" $\lambda \eta$ ( $\lambda \alpha \alpha^{\prime} \chi \eta$ ) from $\varepsilon l \lambda \varepsilon ́ \omega$, to press close. But it seems better to connect them, if possible. What common idea, then, can lie at the root of images so far divergent as wool, fleece, hair, down, corn, and grain? Probably the growing plant, especially in its nascent state, the young wheat with its soft beard, or even the first green crop before the ear is formed, is this radical idea. As we use "corn", properly the hard esculent portion, for the whole p!ant, so we may suppose the Greeks used ov่lגí, properly the plant or crop, with such fine wavy fibrous aspect, for the grain or produce. The $\lambda$ seems radical in ov $\lambda$-, or Fov $\lambda$-, as shown by Wolle, wool. «̌erov ovỉov may probably mean a loaf of these ovं ${ }^{k} \alpha{ }^{2}$.
The word $\dot{\alpha} \nu \delta \rho \tilde{\nu} \nu$ always added to $o v \dot{v} \lambda \mu \mu \dot{v} v$ might suggest that it is a metaphor connected with ovvi $\eta \lambda \alpha \chi v \eta$, or with ov̉ $\lambda \alpha i$ the growing crop, men "thick as down or wool together", or men "thick as blades in a corn-field", might be meant.
If Buttman's notion of ovilal being connected with mola molo be correct, what shall we say of $\mu \dot{v} \lambda \eta \mu v \lambda \eta \dot{\varphi} \varphi \alpha \sigma o s$ ? Surely these last represent mula molo.
As regards the meaning of oै $\lambda \bar{v} \rho \alpha \iota$, it is variously rendered by the authorities quoted by Crusius s.v. as triticum monococcum, or triticum spolta.
(3) Distinct again is ovi $\lambda o s$, in later Gr. ö $\lambda o s$, to which seems akin ovi $\lambda \varepsilon$, either $=s a l v e$ ! a fragment of a lost verb, or an adj. in vocative case, idiomatically used as if a verb imperat., comp. lat. macte. It is onlv found in Homer
 suggests ö $\lambda .-\log$ becoming, with $-\lambda \beta$ - for $-\lambda \mathcal{F}-$, oै $\lambda \beta$ os, and, with $-\lambda \mathcal{F}$ - transposed, ovidog. To this belongs oviln healed flesh, scar.

## 4.

Boviǹ, áyopri. (1) Mr. Gladstone's essay on the $\alpha$ ' $\gamma 0 \rho \dot{\eta}$ (Gladst. III, 1) may be recommended almost without reserve. If I venture to differ in any point from this noble picture of heroic politics, it is in favour of giving even greater weight to the popular element than there is given. The case of Thersites is no argument against practical freedom of speech in the $\alpha^{\alpha} \gamma_{0} r_{i}$;

[^40]for he is rebuked and chastised for splenetic ${ }^{\text {a }}$ insolence and personally offensive remarks; and Odys., though using the argumentum bacuinum, clearly carries ${ }^{b}$ the voice of the people with him. It is worth observing that $\mathrm{v}, 2 \mathrm{I}_{2}$ might have ended, - and perhaps would in any other speaker's case have done
 but the poet substitutes $\varepsilon$ हैolóc as more descriptive of his tone. Further, in the important question raised in the lliad, e viz. the reception or rejection of the Trojan offer to restore the property carried off by Paris, , but without Helen, Diomedes alone speaks, and there is properly speaking no preliminary deliberative action of the $\beta o v \lambda \grave{\eta}$, or council of chiefs, in managing the $\dot{\alpha} \gamma o \rho \dot{r}$, , as is ascribed to it in p. 95. In the writer's own words p. 129 "the Assembly shouts its approbation (of Diomedes' words). Agam. immediately addresses himself to the messenger; 'Idrus, you hear the sense of the Achreans, how they answer you; and I think with them.' At the least, this is a declaration as express as words can make it, and proceeding out of the mouth of the rival authority, (i.e. the $\dot{\alpha} \gamma \mathfrak{o} \eta \dot{\eta}$ viewed as the rival of the kingly power,) to the effect that the acclamation of the Assembly was, for all practical purposes, its vote, and that it required only concurrence from the king to invest it with the fullest authority. In the ninth Iliad, as we have seen, the vote held good even without that concurrence."
(2) In that ninth Iliad, Diom. says "I will contend with thee (Agam.) giving rash counsel (not in the $\beta$ ov $\lambda \tilde{\eta}$ but) in the $\dot{\alpha} \gamma o \varrho \tilde{\eta} "$ "; where, accordingly, "the proposal of Agam.", to return home re infectà, ${ }^{\text { }}$ was "heard in silence, the mode by which the army (which was nothing more, so to speak, than the State in uniform, p. 118) indicated its disinclination or its doubt. But the counterproposal of Diom. to fight to the last was hailed with acclamations", p. roo. The statement of p. 98 may on the whole be accepted: - "the $\beta$ ovi $\eta$ seems to have been a most important auxiliary instrument of government ${ }^{h}$; sometimes as preparing materials for the more public deliberations of the Assembly, sometimes intrusted, as a kind of executive committee, with its confidence; always as supplying the Assembly with an intellectual and authoritative element, in a concentrated form, which might give steadiness to its tone, and advise its course with a weight adequate to so important a function." It ought to be kept in view that the members of the $\beta$ ovd $\eta$ were always included in the $\alpha \gamma$. This is plain from the instances quoted, and from the presence of the $\gamma \varepsilon$ ह́@oves, ${ }^{i}$ in the $\dot{\alpha} \gamma$. of Ithaca. In that ninth lliad ${ }^{\frac{k}{2}}$ another critical point in the fortunes of the war presents itself, and there is properly speaking no action of the $\beta$ ovin'. Nestor only advises Agam. to consult with it after the decision of the $\alpha, \gamma o \rho \eta$ has been taken. ${ }^{*}$ The moving forces lie in the king and in the $\alpha \gamma o \varrho \dot{\eta}$, and to the latter the speakers appeal as overruling the former

[^41]when unequal to the crisis. Diom. challenges the decision of the whole host "young and old", whether a reflection previously cast by Agam. on his warlike spirit was deserved; nay treats him as an isolated chief, ${ }^{m}$ who might go his own way if he would, in short, as bereft of authority when advising against the sense of the $\dot{\alpha} \gamma o \varrho \dot{\eta}$. Again it is the $\dot{\alpha} \gamma o \rho \dot{\eta}$, not the $\beta$ ov $\lambda \dot{\eta}$, to which belongs "the grand epithet $x v \delta \iota \alpha \boldsymbol{\nu} \varepsilon \iota \rho \alpha^{\mathrm{n}}$ ", confined by Homer "to two subjects, battle and debate, the clash of swords and the wrestling of minds.... Thus with him it was in two fields that man was to seek for glory, partly in the fight, and partly in the assembly" (p. 103). And the analogy of the one may guide us in estimating the part of the aristocratic as compared with that of the popular element in the other. Homer's battle pieces resolve themselves into duels of the $\propto$ @otiñs, and his Assemblies into similar debates between them. Still, in the serried ranks, locked shields, and protended spears of the mass lay the weight of the shock of war; in the shout of unanimous approval, or the cold silence of distrust lay the weight of substantial decision*. They who deny practical weight to the $\dot{\alpha} \gamma o p \dot{\eta}$ must in the same degree deny it to the $\varnothing \alpha \lambda \alpha \gamma \xi$. At any rate it is important to note that the two cases are in Homer paraliel. Of course I am even further from Grote's view, (Hist. of Gr. vol. II. p. 90-2) of "the nullity of positive function in the ayop $\dot{\eta} "$, than is the author whom I quote.
(3) In the Ody. there is no action of the $\beta$ ovdi whatever. This is, doubtless, due iu great part to the extent to which the Suitors' faction had corrupted its spirit and usurped its functions. Yet this of itself shows that the $\beta o v \lambda \dot{\eta}$ was more, and the $\dot{\alpha} \gamma o \rho \dot{\eta}$ less, dependent upon the king, and so in his protracted absence easily lapsed into insignificance. The "maiden speech" of Telem. in the $\dot{\alpha} \gamma$. is really an appeal to the popular element against the
 people countenanced them, and thus "cansed him sufferings without endr". and implies that, but for that countenance, the Suitors' annoyance would cease. He appeals with coufidence to their sense of justice, - "if yull had been yourselves the devourers of my substance, I could recover lamages by urging my pleaq". The $\gamma$ 追oovés ${ }^{r}$ made way for him when he appeared in public, but clearly sided mostly against him. The other speakers in the Ithacan $\dot{\alpha} \gamma$. confirm this view. Halitherses says, "let us devise plans to stop (the suitors," . Mentor chides the apathy of the people in terms which plainly show that they had the right and power to rebuke and check the suiters, and that only their will was to blame. Even Eurymachus, threatening Halith, with a mulet 'on'? must be prenumed, speaking in the $\alpha \gamma$, to mean one imposed by its authority; cf. जकriv'A $\chi \alpha \omega \omega \hat{\nu} N .669$; and Leiocritus, as though in some fear lest Mentor's words alould rouse the $\lambda \alpha 0 l$, proposes, with some air of an

[^42]evasive compromise, that Telemachus' project of a voyage shonld be carried out by his own friends, and that the assembly should break up.v Indeed, the plan which Pallas prompts, to summon the $\dot{\alpha} \gamma .{ }^{w}$, is superfluous, but for this view of its powers. Why, otherwise, would he not have been on as strong, or stronger, ground, in denouncing within his own walls the arrogance of the devourers of his substance? Accordingly the suitors never trouble themselves about any $\beta o v \lambda \dot{\eta}$, but have a vivid apprehension ${ }^{\mathrm{x}}$ of the vigorous measures likely to be taken against themselves personally by the $\dot{\alpha} \gamma o \rho \dot{\eta}$ in case Telem. should summon it. The loyalty of the $\lambda \alpha 0 i$, too, had slumbered for their absentee monarch, but gave a tardy though ultimately a true response to the symptoms of manly spirit in his son, whom therefore, the suitors plot to slay before

(4) The $\dot{\alpha} \gamma o \rho \dot{\eta}$, then, must, it seems, be moved, but when moved acts with a will of its own, though habitually expecting the leady, whether from the
 which had already lost all meaning of age and become an official designation $=\dot{\alpha} \rho \iota \sigma \tau \tilde{\eta} \varepsilon S_{,}$- to whom it looked up with deference and respect. But, alike where the $\beta$ ovi $\dot{\eta}$ was in full force and where it was in abeyance, it is the $\dot{\alpha} y o \rho \eta$ whose will is to be set in motion. Herê in the Il. and Pallas in the Ody. have no other machinery by which to work ${ }^{2}$. The hero, suppliant for return, sits $\lambda \iota \sigma \sigma o ́ \mu \varepsilon v o s \beta \alpha \sigma \iota \lambda \tilde{\eta} \dot{\alpha} \tau \varepsilon \pi \alpha \dot{\nu} \tau \alpha \tau \varepsilon \delta \tilde{\eta}_{\mu} \nu^{\mathrm{a}}$. The Ithacans, though here we dip into the doubtful last book, - on the news of the Suitors' massacre, go in crowds to the $\dot{\alpha} \gamma o \rho \dot{\eta},{ }^{\text {b }}$ and proceed to action after deliberation there; and there, it is to be presumed, on their return ${ }^{c}$ to the city, the oaths of loyalty were renewed which reunited the people to their king. ${ }^{d}$ The $\delta \tilde{\eta} \mu o_{\mathrm{s}}$ is also represented as giving the $\gamma \varepsilon \varepsilon^{\rho} \rho \alpha_{s}$ to the men of rank and mark. ${ }^{e}$ The $\kappa \tilde{\eta} \varrho v \xi$ ordinarily summons the $\alpha \gamma \varrho \varrho \dot{\eta}$. Accordingly in $\Upsilon$. $1-10$, where we have an $\dot{\alpha} \gamma$. of the gods, Themis, the personification of inviolable right, performs this function. So she is coupled by Telem. with Zens in a solemn appeal, ${ }^{\text {i }}$ as really sanctioning (lit. "seating and breaking up") the $\alpha$ 'yo@ $\alpha$ of men. In that Olympian $\dot{\alpha} \gamma$, the nymphs and rivers - the rank and file of deity - are all present, whereas, ordinarily, what we see in Olympus is the $\beta$ ovi $\dot{\eta}$ of Zeus. The summoning authority is that of the king or some one of the $\alpha \rho i \sigma \tau \tilde{\eta} \varepsilon s$. In the II. Achilles convoked it, as one of the latter. In the Ody.g Жgyptius asks, "who has collected the assembly, on whom has come such an exigency, whether among the young men or among the elder?" But as the king Odys. had been away twenty years, and there had been no $\dot{\alpha} \gamma$. held all the while, this case is too exceptional for anything positive to be built upon it. The $\dot{\alpha} \gamma$. had also judisial functions. In a grotrp on the Shield the $\lambda \alpha o l$ sit on a trial of compensatiou tor homicide; ${ }^{\text {h }}$ the $\gamma$ ह́@oveqs $\Rightarrow$ the
 such occasions is entrusted by Zeus, ${ }^{\text {i }}$ hold the $\sigma x \tilde{\eta} \pi \tau \rho \alpha$, symbolical of that office, in their hands, and sit in a sacred circle, and the people's province seems to be to award the fees to the most just adjudicator.

[^43]
## 5.

$\boldsymbol{x} \boldsymbol{\varepsilon} \sigma \sigma \boldsymbol{\sigma}$. Herod. I. 94 says, this was the only game common to Lydians and Greeks which the former did not claim as their invention, - a testimony to its antiquity. It is familiarly spoken of in the Purânas, the Sanskrit name being Chaturunga, nearly $=$ quadripartite, and there being four parties, each of four pieces and four pawns, which in the modern game are clubbed, as it were, in pairs. Hence $\pi \varepsilon \sigma \sigma o l$ is no llonbt fr $\pi i \sigma v \rho \varepsilon s$ four, not, as the Etym. M., fr. $\pi \dot{\varepsilon} \nu \tau \varepsilon$; a mistake caused by the Greek board being ruled with 5 lines (cf.
 each representing donbtless the fingers of the hand. The middle line of each set was calied the $i \varepsilon \rho \dot{\alpha} \gamma \rho \alpha \mu \mu \dot{\eta}$, on which a single piece,* the king, was stationed, probably common to both players, and standing at the intersection of these ieg. yo. He was only moved when no other way of deciding the game
 one's last resource. Thus the playing $\pi$ हбool were four on a side; cf. also the Lat. tessera ( $\tau \boldsymbol{\varepsilon} \sigma \sigma \alpha \rho \varepsilon \varsigma)$.

Another kind was played with counters, หข่vยs, of greater number, and the game was won by enclosing a black xúcv between two white - like forcing a stale-mate. Plato de Rep. VI. 487 uses this as a simile for Socrates' driving an adversary to self-contradiction or absurdity. This latter sort was like the Roman latrunculi. These games differed from our chess in not having difference of value in pieces denoted by difference of form; nor were they based, as the Hindu Chaturunga, on the idea of mimic war, which, however, the word latrunculi points to. And it seems most likely that this idea was later evolved by the more sedentary and meditative oriental, while the versatile and practical Greek made war itself scientific, but retained the game crude. So in Eurip. Med. 68 it is the aged lounger's game as here the youthful idler's; comp. $\pi \varepsilon \sigma \sigma 0 \nu 0 \mu \omega \bar{y}$, Wschyl. Supp. 12, arranging as $\pi \varepsilon \sigma \sigma o l$ on the board. See Forbes' Hist. of Chess, App. B. from which most of the above remarks are taken. He refers also to Pollux VII. 206, IX. 97-8, Saleius Bassus in Wernsdorf's poel. lat. min. p. 236.

## 6.

 (3) $\dot{\alpha} \nu \delta \alpha \dot{v} \omega, \dot{\alpha} \delta \varepsilon i v, \eta ้ \delta \circ \mu \kappa \iota, \dot{\eta} \delta \dot{v} \varsigma, \eta \dot{\eta} \delta \frac{1}{\eta}$.
(1) Butm. Lexil. 8. v. takes $\dot{\alpha} \delta \dot{\eta} \sigma \varepsilon \varepsilon^{8}{ }^{8}$ as from $\alpha^{2} \delta \dot{\delta} \dot{\omega} \omega$ for $\alpha^{\prime} \eta \delta \varepsilon \dot{\varepsilon} \omega$. He does not mention that the Cod. Vind. has in $\alpha, 134 \delta \varepsilon i \pi \nu \varphi \dot{\alpha} \eta \delta \dot{\eta} \sigma \varepsilon \varepsilon \varepsilon v$. On the question of this individual word, this reading might perhaps be viewed as confirmatory of Butmann's view, so far as that a verb ó $\eta \delta \dot{\varepsilon} \omega$ was recognized; althuagh exactly in proportion as it confirms this, it must go against such a harsh contraction as $\bar{\alpha}$ - for $\alpha \eta$.

[^44]
 meaning for forms stamped with resemblance. The common Latin phrase satis superque shows how easily the notion of "enough" passes into "too much", satiety into disgust. Thus $\delta \varepsilon i \pi v \omega \dot{\alpha} \delta \eta$. means "might have too much of the supper", taken with all its accessories of uproar, \&c.; and rou $\alpha$ c $\dot{\alpha} \delta \eta x o ́ \tau \varepsilon \varsigma \dot{\eta}$. $x$. v̈rचע represents how over-toil leads to oversleeping. The $\bar{\alpha}$ of $\alpha \delta \dot{\eta} \sigma \varepsilon \iota \varepsilon$ may be compared with $\varepsilon^{\prime \prime} \delta u \varepsilon v \alpha \iota \frac{\mu}{\alpha} \delta \partial \eta \nu,{ }^{\text {c }}$ where any who consider the ictus metricus insufficient to cause the $\bar{\alpha}$ may read $\alpha \delta \delta \eta \nu$, and here $\dot{\alpha} \delta$ $\delta \dot{\eta} \sigma \varepsilon \iota \varepsilon \nu$. The meaning of $\dot{\alpha} \delta \iota \nu o s$ is more nearly covered by the expression ad libitum than by any other: so it is used of sound, as weeping, singing, and of motion, as applied to which last, $\dot{\alpha} \delta \iota \nu \partial ̀ \nu x \hat{\eta} \varrho^{d}$ is "restlessly beating".
(3) The root of all these seems to be $\alpha \delta$-, where $\delta$, though radical, is not
 But with this syllabic root the $\mathcal{F}$ is separably combined, at least a strong presumption of its being so arises from sat $=\alpha \delta$ - i. e. $\mathcal{F} \alpha \delta$-, adfatim $={ }_{\alpha}^{\prime \prime} \delta \eta \nu$, i. e. $\stackrel{\alpha}{\alpha} F \delta \eta \nu v$, and still more from the curious correspondence of $F \mathcal{\alpha}_{\alpha} \delta \eta \nu{ }^{\varepsilon} \lambda \lambda \alpha \dot{\alpha} \alpha v$ with fatigo fatisco, i. e. fatis or satis ago. From the same comes directly ${ }_{\alpha} \delta \delta o s$ passing equally into the sense of satis superque, in $\tau \varepsilon ́ \mu \nu \omega \nu \delta \delta^{\prime} \nu \delta \rho \varepsilon \alpha \mu \alpha x \rho \alpha, \alpha^{\alpha} \delta \delta^{\circ}$
 æresis in 3 d foot, eilher ${ }^{\alpha} \delta \delta_{0}$ or Fódos might stand. See footnote on p. III.
(4) In same sense we have $\alpha^{\prime \prime} \sigma \eta$, Eurip. Med. 245 , showing that from this root $\alpha \delta$ - the $\delta$ falls away, so that we have from a possible present ${ }_{\alpha}^{\alpha} f \delta \omega$ the verbforms $\stackrel{\alpha}{\kappa} \sigma \alpha \iota, \stackrel{\alpha}{\alpha} \sigma \alpha \iota \mu \iota, \stackrel{\alpha}{\alpha} \sigma \alpha \sigma \vartheta \alpha \iota$, \&c. All with $\bar{\alpha}$, which may be due to the ictus always found to fall on this syllable, or may be owing to $\mathcal{F}_{\sigma}$. This verb means to "feed" and to "satisfy"; comp. oै $\psi o v ~ \tau$ ' $\alpha \sigma \alpha \iota \mu \iota \pi \varrho о \tau \alpha \mu \omega \nu,{ }^{\mathrm{f}}$ and
 $\mu \varepsilon ́ v \alpha \iota$.
(5) This same root appears with vowel $\varepsilon$ in $\hat{\varepsilon} \tilde{\omega}_{\mu} \varepsilon v$, but the $\hat{\varepsilon}$ should probably

 the relation of «" $\delta \eta \nu$ to $\begin{gathered} \\ \sigma \\ v i c o, ~ " e a t i n g " ~ a n d ~ " h a v i n g ~ e n o u g h " ~ h a v i n g ~ i n ~\end{gathered}$ primitive thought an obvious connexion, as is further shown by $\dot{\alpha} \delta \dot{\eta} \nu-\dot{\varepsilon} v o s$ meaning "an acorn" or "mast", viewed as an esculent. But see Crusius s. v. $\tilde{\varepsilon} \tilde{\omega} \mu \varepsilon \nu$.
(6) In all these forms the $\mathcal{F}$ fluctuates greatly; in $\boldsymbol{\alpha} \delta \iota \nu \grave{c}_{s}$ it had perished from Homeric speech, in $\ddot{\alpha} \delta \eta_{\nu}$ it is inconstant; thus we might read $\mu i v \quad \varphi \eta \mu \iota$
 it might possibly be ${ }_{\alpha} \mathcal{f} \delta \eta \nu$, affatim, as above. In $\alpha \dot{\alpha} \eta x o ́ r \varepsilon s$ it retains its force. Assuming a pres. $\mathcal{F} \alpha \delta \varepsilon \varepsilon^{\omega} \omega$, a grammarian, mending the text whence the $\mathcal{F}$ had
 i. e. $\mathcal{F} \mathcal{F} \mathcal{F} \delta \eta \eta$ oótes. Horace in Ode III, 4, II guided by poetic instinct, hit on fatigatum as the equivalent of $\mathcal{F}_{\varepsilon} \mathcal{F} \alpha \delta \eta \gamma$ ó $\tau \alpha$, which is etymologically correct,
 the man.
(7) In Hesiod. Scut. 101, where the same verb occurs, the true reading is prob-

[^45]

(8) The third class of words with a rough breathing are still related to ${ }_{\alpha}^{\alpha} \delta r_{i} v$, $\varepsilon \sigma \vartheta i \omega$, the earliest known pleasure of sense being eating to one's fill; in sv$火 火 \delta o v$, really $\varepsilon$ है $\mathcal{F} \alpha \delta o v$, the ${ }^{\text {e }}$ is lost, being a substitute for the $\mathcal{F}$, and, disappearing when it appears as $v$.* So the curious vídvuos in which the $\nu$ was ephelcystic of previons word, see Buttm. Lexil. s. v.
(9) The great difficulty in these words arises from the two fluctuating elements $\delta$ and $\mathcal{F}$, though the former are confined to one marked branch of forms,
 should be added.

## 7.



(1) The word $\delta o v i \eta$ is regarded as doubtful. It occurs twice, but in one ${ }^{a}$ place the Schol. rejects the whole verse, in the other ${ }^{\text {b }}$ reads $\Delta o v i \lambda y s$, as a prop. name, or by a var. lect. wholly alters it. We have however dovloovivn ${ }^{\text {c }}$, and the adj. $\delta o v i \lambda \varepsilon \iota o s, \delta o v i \lambda c o s$ d, which favour the genuineness of $\delta o v i \lambda \eta$. The word doũlos, as explained by Athen. 6. pag. 267 , included those who had been slaves and received freedom, liberlus as well as servus. This cannot be affirned of itz Homeric use. It, however, seems by dovilıos \&e. to describe more precisely the state or condition of liberty lost, the opposite of हैגu'-
 actual service to ancther under compulsion ( $\delta \alpha \mu \tilde{\eta} \nu \alpha \iota$ ) to serve his will. The $\delta \mu \omega ̄ \varepsilon \varsigma$ and $\delta \mu \omega \alpha i$ constantly occur. They were obtained by war or piracy ${ }^{f}$, as captives, or by purchase ${ }^{\text {b }}$, or birth ${ }^{\text {b }}$ of such parents as were $\delta \mu \tilde{\omega} \varepsilon \varepsilon$, and were an' important part of the property. The males were cattle keepers, field labourers, gardeners, \&c., the younger seem to have been generally set with ${ }^{k}$ flocks and herds on account of the activity required. Homer's estimate of slavery is that it destroys half' a man's viguur. The female slaves were concubines ${ }^{m}$ to their lord, or personal ${ }^{n}$ attendanta on their mistress, with whom they shared the labours of the loom; we find them as dumestic attentants preparing the bath or the banquet, fetching water, cleansing the hall and the vessels, spreading seats and couches, grinding meal, going on errands, \&c.
(2) The uumber of slaves of Odys. is doubtful, save that there were 50 fe . males ${ }^{\circ}$ besides Furyclea and Eiuronomê. The high ${ }^{p}$ trustworthiness of Eurycl., who is ealled dia yvvacxã, makes her an important character in the poem. Her personal love ford the house of Odys, and deep zeal for her lord and lady are among the most delightinl features in the poem. She is probably

* See Butmann's Greek Verls, s. V. «̀v $\dot{\alpha} \boldsymbol{\alpha} \omega$.



## APPENDIX A.

the one pointed at in the advice of Pallas to Telem., on the assumption of Penelope being about to remarry, to set forthwith over his household $\delta \mu \omega \alpha \alpha^{r}{ }^{\text {r }}$
 and is subsequently taken into the confidence ${ }^{t}$ of Odys. and Telem. in their measures to destroy the suitors, and renders them importantu assistance. She is alse called on " to point out the faithless $\delta \mu \omega \alpha i$, as having had oversight of their conduct. The males would probably be much more numerous than the female slaves. The swineherd Eumæus, himself a $\delta \mu$ cis, was also an o" $\varrho \chi \propto \mu \sigma \rho \dot{\alpha} \nu \delta \rho \omega \nu \nu$, and would have several under him, $4^{\text {w }}$ were in the actral hut; but it seems unlikely that these, with 4 dogs, could have been enough to attend to 12 herds of swine of 80 each. Melanthius the goatherd has 2 slaves in attendance in merely driving to the city the goats on which the suitors were that day to banquet. Probably there could not have been less than $z$ to each herd, besides the headınan, ő $\rho \chi$. $\dot{\alpha} \nu \delta \rho$., under whom they served. Alcinons had $50^{x}$ female slaves, Circêy had 4.
(3) The $\boldsymbol{v} \dot{\eta} s$ was a hired ${ }^{z}$ labourer, the term of engagement mentioned is $a^{d}$ year. He retained his prospect of independence, but whether during his year he differed from a $\delta \mu \omega_{s}$ is doubtful. The term is used of field-labour b
 command. Hes. in a line which has been suspected, but needlessly, Opp.
 "take to him a homeless hireling", because the $\vartheta \dot{\eta} s$ would usually have an oinos of his own; now he was wanted in his employer's, to guard the housed crop; and "look out for an है○っ७os (female servant) without any child". The है冃८-

 écoveròs "wool-worker", properly therefore fem., and catachrestically masc. We may under this head class the $\chi \varepsilon \rho \nu \tilde{\eta} \tau \iota \varsigma^{g} \gamma v \nu \dot{\eta}$, who works for small pay and is not a slave. Slaves were not commonly allowed to marry; the privilege is specially promised ${ }^{\text {h }}$ to the two faithful ones by Odys.
(4) The remaining names are rather those of special occupations on which
 almost to the corresponding condition of the $\boldsymbol{\vartheta} £ \rho \dot{\alpha} \pi \omega \nu$ in the other sex, but the radical difference seems to be the servile origin of the former. She shares the company, labour, conversation, and sometimes bed of her mistress. The $\delta \varrho \eta \sigma \tau \grave{\eta} \varrho$, virod $\varrho .{ }^{i}$ might be a free-man; certainly Odys., when he proposes $\delta \varrho \eta \sigma \tau 0 \sigma v \eta^{k}$, does not mean slavery, but the attending on the person, going errands ${ }^{1}$, lighting fire, and so earning a livelihood or maintenance, not a payment, but a support received ${ }^{m}$. On the other hand the $\delta \mu \omega \alpha \ell$, slaves, are called $\delta \varrho \dot{j} \sigma \tau \varepsilon \varrho \rho<.^{n}$ Thus the word denotes occupation only, not condition. Similarly the $\tau \alpha \mu i \eta$, or $\gamma v v \dot{\eta} \tau \alpha \mu i \eta^{\circ}$ (see on $\beta$. 345), is a slave, who has charge of provisions, and sets the $\sigma$ ĩos ${ }^{\mathrm{P}}$ before the guest, and also attends

[^46]to his bath；the rouins before Troyq is a free－man，i．e．one of the force so acting；perhaps at home he would have had no place，the tcuin doing duty there．In Pindar $\delta \rho \alpha \dot{\alpha} \sigma \alpha \alpha_{s}$ appears distinguished from $\mathfrak{v} \varepsilon \varrho \dot{\alpha} \pi \omega \nu$（Pyth．IV， 287），Donalds．（note il．4I）thinks，＂as slave from free＂，but this is not quite certain．In the Ody，the $\delta \varrho \eta \sigma \tau \eta$ 号 would have been lower than the $\boldsymbol{\vartheta} \varepsilon \varrho$ ．， but yet not a slave．
（5）The word $\alpha \nu \delta \rho \alpha \alpha^{\prime} \pi \tilde{c}_{0} \nu^{\text { }}$ ，of doubtinl Homeric usage，may be added．The Schol．，in the only place where it is read，condemns it as a modernism and rejects the line．［Chiefly from a dissertation de servis ap．Hom．by H．Rich－ ard．Berlin，185r．］

## 8.

 was the large bowl for mixing ${ }^{a}$ wine with water．Achilles ${ }^{b}$ receiving the envoys calls to Patroclus for a bigger one，and bids him mix the wine strouger．It was often of rare skill and costly work（ $\tau \varepsilon \tau v \gamma \mu \varepsilon ́ v o s$ ），ascribed e．$g$. to ${ }^{\text {c }}$ Hephæstus； a history even attaches to it，as to that of Achill．，diven as a prize；this was of Sidonian workmanship，brought by the Phoenicians over sea，and given as a ransom for Lycaon son of Priam．It was mostly of silvere，as being large；that of Achill．，above，contained $6 \mu \varepsilon ́ \tau \rho \alpha$ ；sometimes finished with gold as far as the $\chi \varepsilon i \lambda \varepsilon \alpha^{\prime}$ or shallow upper portion which met the drinker＇s lips．＊ The same description is given of Helen＇s work－basketg（ $\tau \alpha \dot{\lambda} \lambda \propto \rho o s$ ）which was perhaps shaped like a cup．We once read of a golden one，that used by Achill．h when pouring libations all night to the dead Patroclus．One xeŋrì was enough for a party；each guest sat at his own table and had a dśrces or $x \dot{\operatorname{v} \pi} \varepsilon \lambda \lambda .0 \nu$ to himself．The x＠．was then probably at the upper end of the $\mu \varepsilon ́ \gamma \alpha \rho o v^{k}$ ，as Leiodes is said to have sat by it $\mu v \chi o i \tau \alpha r o s ~ \dot{\alpha} \varepsilon i$ ，and Phemius who in the $\mu \nu \eta \sigma \tau \eta \rho o \varphi o v i \alpha$ was $\pi \alpha \rho$＇$\rho \varrho \sigma o v \dot{v} \rho \eta \nu$ ，and had doubtless retreated with the rest towards the $\mu v \chi \dot{o}^{m}$ or upper part，deposits his lyro between the xp．${ }^{n}$ and his seat．It would also be in the middle of that upper part，as a handsome object would be there most conspicnons；thus the guests of Egisthus（Aganem．and friends）lay，when slain，$\dot{\alpha} \mu \varphi i \quad x \rho .{ }^{\circ}$（on both sides）．
 probably grouping around its xe．Agam．speaks ${ }^{4}$ of ten as forming such a drinking party，where the whole company was large，each party having its olvó－
 oivoon）with wine by younger attendants，and a añog or $\boldsymbol{v} \varepsilon \rho \alpha \pi \pi \nu$ filled the

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$$
\begin{aligned}
& \text { - 2. 419. ब. 110; v. 233, (comp. 158); P. 271-2; 1. 470-1; 1. 175-6. } \\
& \text { Q B. 126-8. v comp, 九. 9; } \alpha \text {. 110, 148. ' N. 232; «. 110. }
\end{aligned}
$$
\]

drinking cups from it. So, in pouring libations, the $\boldsymbol{x}$. ${ }^{1}$ was only, it seems, used for the cups to be filled from. So Hector speaks of setting up the re. ${ }^{u}$ of freedom ( $\dot{\varepsilon} \lambda \varepsilon v^{\prime} \overbrace{\varepsilon \rho o v) ~ t o ~ t h e ~ g o d s, ~ w h e n e v e r ~ t h e ~ A c h æ a n s ~ s h o u l d ~ b e ~ d r i v e n ~}^{n}$ out of 'Troy. The $x \varrho \eta \tau \tilde{\eta} \rho \varepsilon \varsigma^{\vee}$ of the nymph's cavern near Phoreys' haven are, like their looms (ívoil), of stone ( $\lambda \alpha^{i} i v o \iota$ ); meant, probably, to be something marvellous and exceptional.
(z) $\delta \varepsilon \dot{\varepsilon} \pi \alpha{ }^{w}$ seems a general word $=$ cup, including $x \dot{v} \pi \varepsilon \lambda$. and $\alpha ้ \lambda \varepsilon \iota \sigma$. but not $\varkappa \rho$; it was commonly ${ }^{x}$ of gold. Homer knew of nothing finer even for the gods. There often occurs a $\delta \dot{\varepsilon} \pi \alpha \varsigma^{y} \dot{\alpha} \mu \varphi \iota x \dot{\gamma} \pi \varepsilon \lambda \lambda o v$, perhaps an upper and lower cup with connecting stem, of the figure of which an hour-glass may give one a uotion. The advantage of this, probably, was that, though one part only could be used at once, one would be clean if a rarer ${ }^{2}$ wine or stronger draught were introduced; or, if such a potion as that of Nestor, Pramnean
 required. Or, one might be used for pouring libations, the other for drinking - actions often ${ }^{c}$ succeeding one another. The Gods who pour no libations use the $\delta \dot{\varepsilon} \pi$. $\dot{\alpha} \varphi \emptyset и \underset{\sim}{c} \pi$.; but as the amplest and grandest vessel. Nestor's $\delta \varepsilon ́ \pi \mu s$ is elaborately described, ${ }^{\text {d }}$ as brought from home, his favourite cup, material not stated, stulded, however, with gold, having four "ears", being probably handles to lift, ${ }^{e}$ and pairs of doves about each, and with two rims or bases below; so big and heavy that it was not easy for a man to lift it when full. The size was evidently unusual and may have been from 1 to 2 gallons. Cleansing the $\delta \dot{\varepsilon} \pi \alpha\left(\mathrm{pl}\right.$.) and $x \varrho \eta \tau \tilde{\eta} \varrho \alpha_{s}$ formed a duty of female ${ }^{\mathrm{r}}$ servants. Achil.
 tions only to Zeus. So he alone had (above) a x@. øœíбєos. The word xúrєд., iike 'goblet', is a diminutive of which the primitive has not been retained; both contain the root $x v \pi$ - (xúrrow, flecto, comp. xüpos curvus, and Kvípos ${ }^{\text {b }}$ prop. name of a place).
(3) «้ $\lambda \varepsilon \iota \sigma \frac{\nu}{}{ }^{\text {i }}$ nearly always* in connexion with sacrifice, perhaps was only a solemn, ceremonial name, as our "chalice", for the libation cup, as the same which is called $\stackrel{้}{\alpha} \lambda \varepsilon \iota \sigma$. first, is called $\delta \delta^{\prime} \pi \alpha \mathcal{s}^{\alpha} \mu \varphi \rho^{\prime} \dot{\prime} v \pi$. afterwards. Its derivation is doubtful. It was of gold, the epith. xoliov or $\pi \varepsilon \rho \iota x \alpha \lambda \lambda \dot{\varepsilon} \varepsilon$ is sometimes added, and once $\alpha{ }^{\prime} \mu \varphi \omega \tau o v,{ }^{,}$which gives a notion of some size and weight, though inferior to Nestor's $\delta \dot{\varepsilon} \pi \alpha{ }_{S}$ above; yet three are carried off ${ }^{1}$ from a house in hasty escape, vizò xólтce, by a woman. Of course size, fashion, \&c. might vary, and she would choose the best worth taking, if equally easy to take. Priam offers one to Hermes (incog.) to recompense services of great moment.

* It is characteristic that the day of the suitors' massacre is the festival of Apollo; the suitors never pour libations to the god; and yet the $\kappa \lambda \varepsilon \varepsilon \sigma o v$ out of which Antinous is drinking, when shot down, is consistent with a sacred occasion; comp. $\varphi$. 265-8, 久. 9-10.

(4) xuoripiov a more common (wooden?) vessel. Odys. has ${ }^{m}$ one on board ship, used on an occasion when he would not have risked a precious article. Eumæas has one in common use. It corresponded to the re. ${ }^{\text {n }}$ not to the
 men would have used for mising - a monster goblet.
(5) $\sigma \% v^{\prime} \varphi \rho^{\circ}$, lat. scyphus, cup for drinking, probably of wood, used by Eumæus, corresponds to the handsomer metal xúr $\varepsilon \lambda \lambda o v$, as the $x \iota \sigma \sigma \dot{\gamma} \beta$. to the x.pŋrig.
(6) The $\varphi \iota \alpha^{i} \lambda \eta^{p}$ does not appear to be used in Homer for drinking, but as an uru for bones of the dead, or for heating fluids ( $\alpha \pi v$ vewog). For carrying wine the $\dot{\alpha} \sigma x \dot{s}^{q}{ }^{q}$, particularized as $\alpha i^{\prime} \gamma \varepsilon \iota o s$, was used, and the $\dot{\alpha} \mu q \iota \varphi$ ops $\dot{v}_{s}{ }^{\text {r }}$


## 9.

## On the dse of Moods by Homer.

(1) Homer's mordal usage of verbs is less regular than that of later writers, and the rules of his usage, where ascertainable, are often peculiar. Preeminent among these is the employment of the indic. mood in clauses conditional, dependent, or otherwise not positive. By a rugged boldness which gives his style a picturesque quality, he asserts where others would obliquely intinate; Lence the thing uarrated by him has a point-blank directness of incidence, and the expressions which convey it an ever-lively vigour. This use of the indic. is part of the general characteristic of objectivity which stamps his poetry. We have not ouly the use of the indic. common to Attic writers, as


 in $2.317, \Pi .847-8$, but we have, further, the indice and infin, without even $x$ e


 where there is no formal protasis, hut here $x \varepsilon$, $x \varepsilon \nu$ assists the meaning;
 Here we liave a mere alternative of fact to be ascertained at some fiture time; "when you reach home you will tind him alive, unless it be that $x$ ) Urestes has killed him first"," is the sease; and xev xefivev is nearly ma a peri, subj. or fut perf. So where a supposed case is the object of a wish, the optative and indic. are fouml as parallel expressions of the same notion;


[^48][^49]

 reasonably take $\alpha \pi x \tau i$. to be indic., not subj. shortened epicè. The case of
 In brief phrases, where the sense is clear, such as nolens volens, bon gré, mal gré, the omission of the particles \&c. which mark the alternative relation is admissible by the idioms of many languages. To render it literally, "he is alive or dead", is trivial. The assertion is, that Odysseus is ${ }_{\alpha} \lambda \lambda \lambda_{0} \imath \vartheta \downarrow \alpha$ i $\eta \mathrm{\xi}$, i. $e$. "not in lthaca", and so, "whether alive or dead", makes no difference. Hence it is resolvable into a pair of hypothetical propositions, "if he be alive, he is not in Ithaca", and "if he be dead, the same"; which falls under $\varepsilon l$ with the indic., and is regular.
(2) Homer uses the indic. where the common rules require subj. or optat.; as in dependent sentences, those expressing final cause, or the temporal or conditional relations, as also in sentences which are the objects of verbs like $\xi^{\prime} \varphi \eta$, oî $\delta \alpha$, \&c. The indic. for optat. is found also in those subjoined after historic tenses in the oratio obliq. This latter case is common to other writers, but amounts in them at most to a frequent exceptional usage, to be accounted for by the wish to impart to some circumstance mentioned an independent truth external to the statement; see the exx. given from Herodotus, Xenophon, and others by Jelf Gr. Gr. §. 886. 2, 3, and §. 890. In Homer it is not the exception, but the rule, as regards the optative mood. His choice lay between the optat. as expressing the view of a fact taken by the speaker, and the indic. as expressing the fact of itself, however liypothetical. The sulbj. was out of the question, as pervaded by the notion of contingency and futurition; and he prefers the indic., as developing the fact into relief, and giving it an objective prominence.
(3) To return, however, to the use of the indic. where the subj. is regular. This, except where the tense is future, is exceptional, and to be specially accounted for, as in other writers. Thus in o" $\varphi \rho \alpha^{k} \chi \alpha i^{\prime \prime} E x \tau \omega \varrho \varepsilon i^{\prime} \sigma \varepsilon \tau \alpha \iota \eta{ }_{\eta} \varrho^{\prime} \alpha$

 $\mu \alpha i v o v \vartheta^{\prime}$ should be $\mu \alpha i v \omega \nu \vartheta^{\prime}$. The reason of the change is that the speaker, Achilles, has in his mind a vivid sense of the latter alternative as expressing what had been the fact so far: - his comrade had hitherto fought only when

 his own hard case in a simile, the very pith of which is contained in this last clause. On this he would fix attention, and he does it by the indic. The other verbs here are in the subj. of simile, - a well-known Homeric usage.
(4) Where, however, the indic. verb is fut. in tense, its substitution for the subj. is one of the broad features of the poet's style. In the passage in

[^50]
which Agamemnon threatens to compensate his own loss of Chryseis by depriving some other, the fut. commences, and to this the subj. succeeds, then the future is resumed -



 Achæans' giving is considered first, and that of their not giving made to stand more remote, and contingent on the failure of the former. It is to be observed that ${ }^{\alpha} \xi \omega$ may possibly be not fut., but subj. aor., of which other forms occur in $\Theta .505,545, \Omega .663$; it might, however, elearly be fut., as a more positive threat growing out of $x \varepsilon v . . \varepsilon^{\prime} \lambda \omega \mu \alpha \iota$ previous. Again in $x \varepsilon v$ x\&zolต́oยrol the irritation of feeling to be produced is contemplated as a matter of course, and so put in ful. indic.; whereas the question of "whom I shall come upon", is left pending, and so is expressed by the subj. ĩncoucc. The face, however, is that our own language is so much less perfect a mechanism, as also is the Latin, for rendering these delicate shades of modal power, that we are obliged to trust the Greek for a sense which we cannot reduce to adequate words, and which, in a writer of English, would certainly have been lost withont being missed. A latin writer might have began si dabunt...., and have gone on sin minus dederint, but he would hardly have said tum ego abstulerim or abstulero for $\dot{\varepsilon \gamma \omega}$. . . $\tilde{\varepsilon} \lambda \omega \mu \alpha \iota$, much less could he have simalated the subtle turn into the paulo $p$. fut with $x \in v$. There remains the expression of the final cause by ö $\pi \omega_{\mathrm{s}}$ with fut. indic., exx. of which, however, exist in the great Attic prose writers, Jelf, Gir. Gir. §. 811. 2. Further, the sabj. pres. subjoined parallel to the future, as the sentence runs
 the second verb expresses an act deprending on the tirst act, and on the refusal of the Greeks supposed in the previous passage.* So in ovx ${ }^{\circ}$ oid $\varepsilon i^{\prime \prime} x \varepsilon{ }^{\prime} v$
 the rejecting of the first.
(5) This fut. indic. by exchange for subj. is used even in final sentences, where, after determinate tenses of principal verios the subj. is the proper form (Jelf, Gr. Gr. \&. 805. 2). And this not only with őn $\pi \omega$ s where Attic

 except iva which usually introduce the subjunct. Even $\mu \dot{\eta}$ "for fear that",

 $\mu \iota \nu . . .20 \chi \eta \dot{\eta} \sigma u \alpha \iota \dot{\eta} \delta \hat{\xi} \varphi v \lambda \alpha \xi \omega$ the verbs may clearly both be int. ind. Again, wo have seen above that, in parallel alternatives, the second clause, as presented lens immediately, may be put under the form of dependence on the first, this being indic. The apparently inverse case of this, $\mu j^{\prime} \pi \omega^{\prime} \mu^{\prime}$

[^51] a case of protasis implied in the dubitative $(\mu \dot{\eta})$ clause, and apod. then expressed by indic.; render, "lest the wave dash me in trying to land...., (for if that happens,) my attempt will be disastrous". The $\delta \stackrel{\varepsilon}{\varepsilon}$ here marks the apodos. $\mu \dot{\eta}$ dubitative introduces direct questions in the indic. mood, and also dependent questions when of an act completed; of the former we have an ex. in


 indic. in both; Jelf. Gr. Gr. §. 74. r, d reads $x \tau \varepsilon i v \eta$, but the reply to the questiou mox inf. " shows that the indic. is right. Of the dependent question, when the act referred to is completed, an instance occurs in $\tau \dot{\alpha}^{\mathrm{x}} \chi \varrho \dot{\eta} \mu \alpha \tau^{\prime}{ }^{\alpha} \propto \iota \vartheta \mu \eta \eta^{\prime} \sigma \omega$

 The time therefore being completely past, the mood is indic.; the subj. could not have been used, the optat. was theoretically possible, but here, as before, Homer prefers the indic. and Attic usage in this follows him. Jelf, Gr. Gr. $\S .877$ d. has oveslooked this, stating that $\mu \dot{\eta}$ is thus used only in subj. mood,

 in $x \alpha \tau \alpha \beta \eta_{0} \mu \varepsilon \nu^{2}$ ő $\varphi \rho \alpha$ i' $\delta \omega \mu \varepsilon \nu \mu \dot{\eta} \tau 0 \iota \ldots . . x \circ \iota \mu \dot{\eta} \sigma \omega \nu \tau \alpha \iota$; and after historic
 $\mu \dot{\eta} x \varepsilon \rho \alpha \dot{i} \pi \varepsilon \varsigma \varepsilon^{\prime \prime} \delta o \iota \varepsilon v$. With this we may further comp. the negative oath of Herê expressed by $\mu \dot{\eta}$ with indic. O. $4^{1}-2$, and the phrase $\mu \dot{\eta}$ oै $\varphi \varepsilon \lambda \varepsilon \varepsilon$ I. 968.
 larly applied to same subject and object, $\pi 00 \sigma \pi \tau v^{\prime} \xi$. is an epice shortened
 $\varepsilon \ell^{\prime \prime} \omega \mathrm{S} \mu \circ \iota \dot{\varepsilon} \chi \varepsilon \dot{\rho} \rho \omega \nu \Pi \eta \nu \varepsilon \lambda \circ \dot{\pi} \pi \iota \alpha \zeta \omega^{\prime} \varepsilon \iota$ the verb is pres. in form, but with a future shade of meaning implied "so long as she shall continue to live."
(6) It may suffice to add examples of temporal and conditional sentences where


 $\vartheta \dot{\eta} \sigma \eta$ and $\dot{\alpha} \pi \sigma \delta \omega \dot{\sigma} \eta$ might have been used with no appreciable difference of meaning. In cases of oratio obl., where rules require the subj., the indic. is not found in Homer; nor in Attic writers does this change seem to occur; at least, in discussing such a formula as $\varphi \eta \sigma i \delta^{\prime} \sigma \varepsilon \varepsilon \nu \varepsilon^{\prime} \dot{\alpha} \nu \tau \iota \varepsilon^{\prime} \chi \eta$ grammarians do not notice the substitution. (Donalds, Gr. Gr. §. 593, cf. Jelf. §. 887 -8.) It seems doubtful whether $甲 \eta \sigma i \delta \omega \dot{\sigma} \varepsilon \iota \nu$ ह́ć $\nu \tau \iota \varepsilon^{\prime} \chi \eta$ ever becomes $\varepsilon i^{\prime \prime} \tau \iota{ }^{\prime \prime} \chi \varepsilon \iota$. However, the relative clause in oral. obliq. is subjoined in Attic Greek in indic., as Antig.

 deliberating whether, and the like, the indic., mostly fut., with $\varepsilon i$ or $\ddot{\eta}$, with


[^52]
 $\sigma \dot{v} \nu \Delta i \hbar \pi \alpha \rho_{i} \propto \times x \varepsilon \sigma \varepsilon \iota$, but also, though less surely, the subjunct. is found,

 and that more frequently when $x \varepsilon, x \varepsilon \nu$ is added, $\varphi \rho \alpha \sigma \sigma \dot{\prime} \mu \varepsilon \vartheta^{\circ} \circ \eta$ " $x \varepsilon \nu \varepsilon \omega^{\prime} \mu \varepsilon \vartheta^{\prime}$
 and the ind. fut. are used to a great extent in common by Homer, as, it is above shown, are likewise the ind. fut. and the final subjunct.
(7) Homer uses the indic. for the optat. even with greater freedom than, ex-



 ut in re prorsus incertâ, non esse indicativo locum, unde alii |  |
| :---: |
| $\delta$ |$o l v \tau 0$, Aristar. chus recte $\begin{gathered} \\ \delta \\ \text { ot } \\ \text { v } \\ \text { posuit; " but the fat. indic., especially with } x \varepsilon \text {, may stand }\end{gathered}$


 fore in X. 42 है $\delta 0 v \tau \alpha \iota$ may be read. The optat. and the indic. have two grounds in common. (a) the superior liveliness imparted to mere assumptions by putting them as facts, (b) the implication that the fact is not so, which we make when
 the indic. mood is as much due as to any other fact, is an element in the whole assumption. On the latter ground Homeric and Attic usages meet; on the former, Homer's preference of indic. to optat. is far more frequent. Of (b) we have an incomplete instance in Virgil's "Si non alium late jactaret odorem, laurus erat", Georg II, 132 ; to make it complete, "si non jactabat" would have been requisite.

 have been of the form we are discussing; by putting ov, the negative fact in question is not merely implied, but stated.
(8) Under (a) may be ranged the use of the indic. in subordinate clauses of the oratio obliq., which amounts to the turning such clause into the recta.
 oi . $\delta \dot{\eta} \mu \iota \nu \pi \dot{\varepsilon} \mu \psi o v \sigma \iota$, the rule of oratio obliq. would require $\pi \dot{\varepsilon} \mu \psi o t \varepsilon v$.
 require ixoí $\eta \boldsymbol{v}$. The following is a repeated passage: Hector tells Dolon what he wishes done, and then Dolon, captured by Diomedes, declares his errand from Hector. Our present example lies in Dolon's statement; "Hec-


 "he bade me go and ancertain whether the chips were guarded," \&e., but as the state of things continues up to the then present moment, and as the person addrensed has a present interest in the question, the present indic. might be as casily substituted ("are guarded" for "were,") in the English as in tho

sum, OD. APP。

Greek. It is clear, also, that by the pres. indicat. the fact as it is, not as a subject of enquiry, is held up to view. In Hector's ${ }^{\text {r }}$ own preceding speech, the indirect question does not, so far, differ from the direct, but has the indic. throughout. But Dolon, repeating Hector's words, breaks off into the optat. in the latter of two alternatives, both stated by Hector indicatively. Hector spoke of the Greeks in their absence; Dolon repeats his words face to face with two of their prime warriors, whom he seeks to propitiate; so he says, not, "or whether they", but, " or whether ye were meditating flight, etc. ( $\beta \circ v \lambda \varepsilon v \operatorname{vo\iota \tau } \varepsilon$ )". The reason is that Dolon feels the imputation he is casting on Greek courage, in quoting Hector's words, and varies the mood to show that it is Hector's assumption, not his own. He puts the alternative of watchfulness in the mood of fact, that of flight in the mood of doubt.* The indic. for indirect questions is common in later writers; see the examples in Jelf. Gr. Gr. §. 877. obs. 1, 2, and $l$. Comp. with the previous

 indic., just as a question in orat. rect. would have had it. Again, Tele-



 own actual words would be $\oint \dot{\varepsilon} \xi \omega, \alpha i^{\eta} x \varepsilon \ldots \tau \varepsilon \lambda \varepsilon \sigma \sigma \sigma \eta$, corresponding with the formula for orat. rect. $\delta \omega^{\prime} \sigma \varepsilon \iota ~ \varepsilon^{\alpha} \nu \quad \tau \iota$ ह̈X $\eta$, ibid. §. 504. But, agreably to rule, the words of the narrative should have been $\varepsilon v ้ \chi \varepsilon \tau \sigma \hat{\varepsilon} \varepsilon \dot{\xi} \varepsilon \iota v \alpha \imath^{\eta} \% \varepsilon \ldots \tau \varepsilon \lambda \varepsilon \sigma \sigma \alpha \iota$, corresponding with $\xi^{\prime \prime} \varphi \eta_{\eta} \delta \dot{\omega} \sigma \varepsilon \iota \nu \varepsilon i^{\prime} \tau \iota \xi^{\prime \prime} \chi \circ \iota$, ibid. §. 593; instead of which they retain the tense of present statement. The last example, then, is one of orat. obl. become recta: the following, though not strictly orat. obl., yet are included with it under the general form of an objective sentence, (Donalds.
 $\oint \dot{\eta} \sigma \varepsilon \iota$, (one cod. has $\dot{\varepsilon} \varphi \varepsilon i \eta$ which would be regular) giving the actual

 $\tau \varepsilon \lambda \dot{\varepsilon} \circ v \sigma \iota$ (fut. indic.) occurs; where, if the $\pi \varepsilon \xi_{0 i}$ were speaking, they would say, "we are considering $\varepsilon i \tau \varepsilon \lambda \varepsilon \varepsilon^{\circ} v \mu \varepsilon \nu$, whether we shall i. e. can accomplish it". Thus the verb differs in person only from what it would be in orat. rect.
(9) We often find the subject matter of a deliberation or question in the indic., following the statement of the deliberative or like action in the optat.,


 carmple quoted in (8), "Athenê urged Odys. to gather broken victuals at the
 dependent sentences which state such subject matter, are put as if independent.

* Bekk. has wholly slurred this striking point by printing the indic. throughout the passage.
(10) The instances towards the end of (6), however, lead us on to the remark, in discussing the Homeric subjunct., that a clear distinction* occurs
 ov่ $\delta \dot{\varepsilon} \gamma \varepsilon \dot{\varepsilon} \nu \eta \tau \alpha \iota$, identity of modal power is not supposable; and thus in $o v=\gamma \alpha \rho^{\prime}$


(if) The subjnnet. follows determinate tenses in the leading clause regularly, and historical tenses under the following limitations. It follows the aor. indic. when that tense denotes a review of a past act or series of acts from a present stand-point, comp. Donalds. Gr. Gr. §. 427 (dd). So Eurip. Orest. 1672,

 $\pi \varepsilon i \vartheta \eta \tau \alpha \iota \mu \dot{c} \lambda \alpha \tau^{\prime} \xi \in \chi \lambda$ vov $\alpha \dot{v} \tau 0$. So Diomedes says, "when two go together,

 the suljnnct. through its affinity with the future, could not subordinate itself

 certainly be preferred, as the whole is simply a historical statement.
(12) Very frequently the act \&c. is not thus reviewed, but carries in itf own nature a quality of permanence into present time. This arises vi materiae
 where the past hearing implies present knowledge. ${ }^{〔} \mu \dot{\mu} \mu \nu 0 \mu \varepsilon \nu^{m}$ ' $H \tilde{\omega}$ d $\delta \check{\iota} \boldsymbol{\nu}$,
 that the speaker's murderous purpose was cherished into present time, as is further clearly proved in the sequel of the same speech. So $i o \nu^{n}$ dè ('raiov
 cold $\dot{j}$, becranse it had then just been the theme of song. Phoenix again tells Achilles, "I adopted ( $\pi$ o८ $\varepsilon \dot{v} \mu \eta \nu$ ) thee, as my son, $\tilde{i v} \alpha^{\circ} \mu \circ i \quad \pi o \tau^{\prime} \dot{\alpha} \varepsilon \iota x \varepsilon \alpha$ ioryov $\dot{\alpha} \mu \dot{v} \nu \eta s$, where the subjunct. denotes the continuance of the motive. Thus, the wish and effort of Odys, to returu being a permanent fact, we
 ö $\pi \pi \cos$ voor $\dot{\sigma} \eta$. This is especially common in the dependent subjunct. after a principal verb of motion whose past tense meansq "am come or gone", \&ce. The form is not rare in Atttic writers Eur. Med. 214 हछg $\bar{\eta} \lambda \boldsymbol{v} 0 \nu \delta \dot{\rho} \mu \omega v, \mu \dot{\eta}$ $\mu 0 \mathrm{t}$ th $\mu \xi \mu \Phi \eta_{\|} \sigma \theta^{\prime}$ (Jelf Gir. Gr. §. 806. 1. 2), but in Homer, and especially in the Odyssean narrative, it abounds, and largely contributes to graphic
- Buttm. says fir. Verbs 8.v. Xém, "the word $\chi$ svo $\mu \varepsilon v$ may be the conjunct. (sthijunct.) anor. stupplying in Homer's usage the place of the fut.". It standa in a passage ( 11.3 .31 -41.) in which six verbs at least oeenr in a form which makes it impossible to prononnce whether they are fut. ind. or aor. subjuct, And, thungh the dinsinction above noticed is sometimes so elear, yet in many passuges the fot, iarlic. and aor. sutijunct, shade off imperecptitivy into ome another, especially in the epic nsage of the latter with the shortened vowel, so that no valid difference ean be traced.

[^53]vividness of delineation. There is a passage to which this will not apply, or at least in which this principle supplies no satisfactory reason; it is öv
 says, it exemplifies "morem Graecorum, cogitata e praeterito tempore in praesens transferendi." I do not think this will serve. Zeus is narrating his past triumphs over the other gods in a very straight-forward historical way. Probably the oै $\varphi \varrho^{\prime} \alpha^{2} \nu$ in ix $\eta \tau \alpha \iota \gamma \tilde{\eta} v$, transferred to the mood suitable to a pres. or fut. preceding, implies a general threat that he will do so again, if they provoke him.
(13) In adjectival sentences connected by the relative words ös öб orıs with or without $\propto \nu \nu$, Jelf, Gr. Gr. §. 829 obs. 3, distinguishes the use with subjunct. from that with indic.; the former, he says, relates to the indefinite chances of the thing spoken of happening, the latter to the thing's own indefinite nature. We must however rate the fut. indic. rather with the subjunct. as specifying such "chances"; so, "It all awaits the god's decision öб otıs" $\varepsilon$ ' $v \dot{\alpha} \mu-$
 stantival, as standing for the object of a verb of telling, knowing, asking \&c. their mood does not change, as $\delta .379-80$. The signification of contingency peculiar to the subjunct. is common to all Greek writers, and occurs in adjectival and adverbial sentences, signifying that the realization of the statement is regarded as probable only.
(14) Hence comes the use of the subjunct. in simile, usually the aor. but also

 dic. the pres. aor. and fut. are also used. In simile the modal fluctuations increase, as the same idea may be presented by turns under any or all of the following aspects, accomplished fact, possibility, present occurrence, probable contingency; and indeed in Hector's speech, where he contemplates the future captivity of his wife, successive touches of sorrowful imagination break out in optat. indic. and subj. all in the space of six lines; the varied tone of his anticipative grief is similistic in the fulness of its compass.
( 15 ) The optative relates to things existing only in idea, and which have of themselves no special reiation to time. Hence, dependent and subordinate clauses may by this mood be subjoined to principal clauses in all tenses of the indic., though such clauses in the optat. have a special propriety where a historical tense has preceded in the indic. Further, even probable contingencies, properly expressed by the subjunct., so far as they are not real, and as they have no tendency to be realized, are the creatures of idea, and may fall into the optat. Indeed whatever merely can be done but is not yet accomplished, is capable of the same expression. This accounts for the tendency, constantly indulged by Honer, as leaning less on fixed laws of language and trusting more to impulsive consciousness, than poets who composed with the pen, to mix up the subjunct. and optat. in successive clauses of the same sentence.
(16) This admixture also arises from the fact that the probable consequence of a probable contingency recedes further from the practical chances of realization, and this remoteness is often expressed by the change of the
$$
\text { r O. 23-4. \&. 401. ' } \chi .302-3 . \text { u ع. 328. マ Z. 457-62. }
$$
subjunct., with or without $x \varepsilon, x \varepsilon v$, into the optat. And hence even of two parallel alternative clauses, the one, being presented first, takes the lead of the other as regards probability, and assumes the subjunct. This being done, it was perhaps felt to be illogical to ascribe, as it were, the same probability to the other, which accordingly falls off into the region of the possible and conceivable. The two lie in perspective, though parallel, the one beyond

 remarkable that Dindorf in N. 486 gives both verbs optat., in $\Sigma .308$ varies the moods as here given, while Bekker prints both in the optat. in both


 the use of subjunct. for imperat. the subjuact. changes into optat. in $\dot{\alpha} \lambda \lambda \dot{\alpha}{ }^{b}$

 $\alpha v \tau \varepsilon$ marks the last clause as an afterthought dependent on the previously stated resolve for its success. So just below $389-92$, comp. also $\chi \cdot 75-8$. Of course whore the first of two such verbs is optat., there is no reason in the above remarks why the second may not be optat. also; as in olov ${ }^{\text {c }} x^{\prime}$ ク' $\varepsilon$ pégolev

 Pallas' evil counsel to Pandarus: "I guess you might venture (uptat.) to let fly an arrow at Menelaus, then you would reap (optat.) honour and glory from

 sage is one of pure supposition, but is reduced to a practical suggestion of likelihood by the last clause. The mixture of the optat. and subjunct. together in a suburdinate clause after a historical tense in the principal takes place because the optat., being grammatically correct, may of course so stand, whilst some of the subordinate clauses, for some of the reasons contained in (11) and (12), are chauged to the subjunct. Thus, in the ransom of

 action, as it were, to present time. Then follows mox infra $\delta \mu \omega \dot{\alpha} \varepsilon^{8} \delta^{\prime}$ है



 poet means the whole to be thrown before the mind as present, when the subordinate clause would be properly subjunct.; but then, $\varepsilon i=\pi \omega s$ i $\mu$ sipatito is purely npoculative, referred to auother subject, whereas the $\chi$ zún fullowing is referred to herself, henefe the former is optat. the latter sulojunct. Again


[^54] Although $\varphi \varrho \alpha \dot{\alpha} \varepsilon \tau 0 \quad \vartheta v \mu \tilde{\omega}$ precedes, it is plain that, here too, the action is substantially present, and the question really is, how to account for the optat. - Probably it may fall under the principle laid down for alternatives just above.
(17) The same love of what Aristotle calls jo ó $\mu \mu \dot{\alpha} \tau \omega v$ ォotzìv (Rhet. III. 11.), or what we call the graphic style, leads Homer to diverge from past into present, or from orat. obliq. to recta. Which same effect is sometimes gained by the precisely opposite change of pres. to past as in $\sigma \tau \alpha \vartheta \not \mu 0 \dot{s^{k}}{ }_{\alpha}^{\alpha} \nu \vartheta \varrho \omega \dot{\jmath} \pi \omega \nu$
 of Paris' challenge to Menelaus, "Paris proposes," says Hector, "that the
 in the midst'': so far oral. oblig., he then diverges into the actual words of
 subjunct., as proper to a subordinate clanse in orat. rect. Similary obliq. is turned into recta orat. by transforming optat. to subjunct. in $\eta_{\tau} \tau \iota^{\text {tn }} \varepsilon{ }^{\varepsilon} \varphi \eta v$
 $\kappa \dot{v} \tau \eta \dot{\eta} \tau \varepsilon \pi \tau o ́ \lambda \varepsilon \mu o ́ s \tau \varepsilon$. Indeed it is very doubtful whether Homer contains an instance of orat. obliq. carried consistently through three subordinated clanses. I may take occasion here to point out that these simple rugged features of the antique style have suffered a good deal from Bekker and other recent editors, who sometimes alter the mood of the text to obtain a tame uniformity, and sometimes break up a sentence by arbitrary punctuation into the mere disjecta membra poetae. The above characteristic I cannot but regard as genuine; as it is like what we should expect in a recitatory style of poetry. There, every clause, as pronounced, filled the ear by itself, and whatever was thrown into past time, could not be kept from emerging again, often in the next line, as by a native buoyancy of style, into the present, nor an oratio, commenced as obliqua, from speedily rectifying itself.
(i8) Telemachus, in his speech to the $\dot{\alpha} \gamma 0 \varrho \dot{\eta},{ }^{\prime \prime}$ takes up the words of the previous speaker a few lines back, but changes a mood: "I have heard no
 $\pi \varrho o ́ \tau \varepsilon \varrho o ́ s ~ \gamma \varepsilon \pi v$ すo oí $\mu \eta \nu$ ". There are really two statements ( $\mathbf{x}$ ) "I have no news to tell", and (2) "if (o" $\boldsymbol{\tau} \varepsilon$, in case) I had chanced to hear news first, I might have told some"; but the apodosis is suppressed. The former statement is of the form ovंr $\varepsilon \neq \chi \omega \tau \iota \in i^{\prime \prime} \pi \omega$, the second of that, $\left[\varepsilon i^{\prime \prime} \pi o \iota \mu \iota{ }_{\alpha} \nu \nu\right] \varepsilon i^{\prime}$

 $\pi \dot{v}$ ชo $\frac{\iota \tau}{}$ following rather than with $\varepsilon^{\prime \prime} \chi \varepsilon i$ preceding; and forcing an irony into his words, as though pointing his own suggestion (about news of the army's


(19) Under the principle laid down in (16) above, as regards the extended consequence of an act which is contingent, may be brought the following,

[^55]
 $\dot{\delta} \delta j_{s} \varepsilon i \eta \eta$ (Bekk \& Dind.) we should read $\varepsilon i \eta \eta$, epic subjunct. (recognized by Buttm. Gr. Verls 8. v. Ei i i, Donalds Gr. Gr. §. 321); this passage is con-

 lowed by optat. aor. of final cause in a matter quite beyond the control of the speaker, viz. the effect of his proposed defences on the enemy, hence the speculative uncertainty is shown by the optat. Again, in tó $\nu^{5} \pi \sigma \tau^{\prime} \dot{\varepsilon} \gamma \dot{\omega} \nu .$.
 fetching me much wealth there" (iv $u b i$ ), $i$. $e$. in the place to which I would




 chance of such a thing happening, and the subjunctives express a probable contingency in case of its being realized; so in $1.386-7$ where the order of


 $\varepsilon^{\prime} \xi \varepsilon \rho \dot{\xi} \eta \tau \alpha \iota$; where the optat. infuses, ${ }^{*}$ as above in $\beta .4^{2-3}$ (18), a tone of doubt into the supposition. On the subjunct. $\begin{gathered} \\ \xi \\ \xi \\ \varepsilon\end{gathered} \dot{\varepsilon} \eta \tau \alpha \iota$ see note ad loc.
(20) The optat. is used correspondently with the imperf. and frequentative -oxov, to express that any assumed case of the actiou in the dependent clause would prove to be a case of the principal action. Of this we have a strongly




 driving the cattle was a case of Neleus' not giving; which seems to show that there is nothing properly frequentative in the optat. itself. There is also a rare instance of an aor. indic., with rodhóxt however, followed by such optat. in $\Gamma$. $232-3$. The optat. has a special relation to past time arising nut of its representing that which exists in conception only; since whatever is conceived must be so by a past act of conception. Hence its fitness to express this aspect of a past act. lonalds. (Gr. Gr. §. ${ }^{13}$ ) regards it as metely a form developed from the aor., as the subjunct. is from the fut.; and it is remarkable that in $\delta .356-7, \xi .6 .3$, A. 218 , the aor. or imperf., standing alune, has a character of indefinite frequency.
(21) The following references are to inntances of $\varepsilon$ i with suijunct., an usage

[^56]P H. 339-40; ef. ₹. 88.
Q H. $341-2$.
" 0. 249-80. * $\Gamma$ 54-5.

very rare in Attic, but common in Epic syntax; $\alpha$. 188, 204, $\varepsilon .221,471, \eta$. 204, $\mu .9^{66}, 348-9, \xi .373-4, \pi .98,116, \chi .86$, A. $86,340, K .225$, А. 116, O. 16-ヶ, П. $263-4$, X. 191 .. (Jul. Werner De cond. emunc. ap. Hom.)
[Many of the examples and some part of the arguments in the above article are borrowed from Hermann's Dissertatio Ima de legibus quibusdam subtilioribus serm. Homer.]

## 10.

$\dot{\omega} \delta \varepsilon$. On the point whether this adverb ever has the local sense "here", "hither", great difference exists; Buttman, Passow, Voss, and Günther, affirming, while Heyne, Hermann, Lehrs, Rost, and others, following Aristarchus, deny it. (Funk vid. inf.) It is difficult tantas componere lites. The places

 $\beta o l i \alpha s \dot{\alpha} v \alpha \varphi \alpha i v \varepsilon i v$, where $\omega^{\circ} \delta^{\prime}$ is so remote from $\dot{\alpha} v \alpha \varphi$. and goes so naturally

 first sight seems to turn wholly on local adverbs, "God call Ajax", says

 The message is repeated verbatim, but mutatis mutandis as regards the ad-
 unchanged, and accordingly must mean "as you see". A monograph on $0^{\tau} v^{\tau}$ os and ö́d $\varepsilon$ by Funk, Neubrandenburg, 1860, rejects the local sense of $\dot{\omega} \delta \varepsilon$. But the passages above from $\Sigma . \delta$. and $\rho$. are too strong, coupled with
 to allow the exclusion. Thus ${ }^{\circ} \delta \varepsilon$ may mean "here;" but in $\alpha .182, \beta$. 28, $\varphi$. 196 , it is nearly impossible to say whether it means "here" or "thus".

## II.




Of these (1) (2) (3) are varying forms of the ordinary disjunctive, (4) is the mode in which most editors print the particles which introduce a dependent question, after verbs of telling, considering, knowing and the like; so $\alpha .175$.
 grammatically convenient, seems arbitrary. (5) is similarly used to introduce direct or indep. questions as $\xi .120-\mathrm{r}, \varphi$. 197. Jelf. Gr. Gr. $\S 878$ has $\eta$..... $\eta^{\text {in }}$ for this, and says it is rare in Attic poetry, (he cites Soph. Oed. Col. 79.
 $\xi$. $142-3$, where Dind, has $\eta \eta^{\eta} \ldots \eta$, Bekk. $\eta_{\eta} \ldots \eta_{\eta}$, and similarly in $\tau .5^{25}-8$, v. 11, 12; and passages where these editors thus differ might easily be added.

as preceding (see App. A. $9 .(1)$, which will make this a case of (9) said by Jelf, ub. sup. to express "a determination* to see the result of the uncertainty", which, however, belongs, where it exists, rather to the preceding verb $\varepsilon і ̈ \sigma o \mu \varepsilon v, \gamma \nu \omega \dot{\rho} \mu \varepsilon \nu \alpha \iota$, or the like, expressed, as in $\Theta .532-3, X .246$, or understood, as in $\iota$. 267 -8. A clear example of ( 9 ) without such determination being expressed is $\gamma \cdot 93-4$. "I come (to see) if you will tell me of his fate, if ( $\varepsilon \kappa^{\prime} \pi 0 v$ ) you chance to have seen it... or ( $\eta^{\prime \prime}$ ) if you have heard another tell it". An instance of such determination apparent but really due to


 where Bekk. reads $\tilde{\eta}^{\eta}, \delta .487$, is justifiable. Of (7) the occurrence in Homer is doubtful. Of (8) M. 239 is an instance; in $\gamma \cdot 9^{1-2}$ it rather belongs to
 A. $6_{5}$. N. B. it is probable that there is a close etymological kindred between $\eta_{\eta}$ and $\varepsilon l$, being both referred by Donalds. (New Crat. 139, 199, 205) to the second pronominal element, but $\tilde{\eta}^{\tilde{j}}$ asseverative and directly interrog. is probably a different word; $\eta$ and $\varepsilon i$, the former standing in the Bootian dialect for the latter, are remnauts of a lost pron., in fact the dat. case of it, the nom. being $\tilde{i}$ or $\bar{l}$; similarly si lat. is related to hi-c, sic.

## I2.



 yet Nniric\& iñol, it is more likely that the proper name should vary in its geader, especially as Homer gives even such a furm as $\dot{\eta} \lambda^{\prime} \hat{\vartheta}^{\circ} \mathrm{og}^{\text {a }}$ in a common noun, than that the adj. should lose its inflexion merely because used with a proper name. It is better therefore to view $\Pi$ vilos, $\Pi \dot{\rho} \rho \alpha \sigma o s, \& c$, as epicene.
 firmed by our finding the fem, - $\varepsilon \sigma \sigma \alpha$ termination in Homeric proper names


## 13.

avórcca. Such is the reading and accentuation of Aristarchus with sense "s kind of eaglo", the specific term being added to the generic, as in $\varepsilon \xi \xi$;
 the use of the specific, alone as in $\chi \varepsilon \lambda \iota \delta o v i ~ \varepsilon i x \varepsilon ่ \lambda \eta ~ \alpha ̌ v i \eta v,{ }^{b}$ or combined with the generic, as above, and so in the case of the bird callod $\chi^{\alpha} \lambda x i \delta \alpha$
 slways precise; he never introduces a "bird" into his story any more than a
*Thin "determination" in exprensed liy "i nove, si $x f$, or ai xt, very frequently in Homer, without any dixjunctive if fullowing, as B. 97, $\alpha \cdot 37^{8-9}$.

$$
\begin{aligned}
& \text { 12. © ع. 494; M. 287. © 246; ८. 24. © B. } 573 . \\
& \text { 13. 'H. 59; of. a. 526. b \&. } 240 \text { - a. 390-1. }
\end{aligned}
$$

"beast". Rarely do we find that generality admitted even in a simile. ${ }^{d}$ And őgus is here no simile, but an eidolon of Pallas. A sparrow - not a bird and her young are swallowed by the serpent; ${ }^{\text {e }}$ Zeus sends an eagle ${ }^{f}$, Pallas a hern ${ }^{\text {b }}$; the heroes shoot at a dove ${ }^{\text {h }}$, Penelope dreams of geese. ${ }^{i}$ Once indeed "fish and fowl and whatever came to hand" is used to give a collective pic ture, ${ }^{k}$ as Cowper makes Selkirk say, "I am lord of the fowl and the brute"; but we have no such collective image here. Some name of a bird is thus required. Further, $\dot{\alpha} \nu$ ' $\dot{\sigma} \pi i \alpha \alpha \delta \iota \dot{\prime} \pi \tau \alpha \tau 0$, "flew up the smoke-vents", the only rival reading worth noticing, is a harsh use of prepositions; the parallels adduced are feeble ${ }^{1}$; for in them $\dot{\alpha} \nu \dot{a}$ and $\delta i \dot{\alpha}$ are applied to different objects; and the real parallels are those in which $\delta \iota$ ह́ntaco occurs without an object, ${ }^{m}$ as here. The adverb $\dot{\alpha} \nu o \pi \alpha i \alpha$, "upwards", would emasculate the passage, for what other way, from the ground, could she fly? The same in sense of "unseen" would contradict the öevis $\tilde{\omega}_{s}$; for a birl would surely be visible. Against this the authority of Voss, Anmerk. Gir. and Rom, should be set. He says, "lectio $\alpha \dot{\nu} \nu^{\prime}$ ór $\boldsymbol{\iota} \grave{\alpha}$ sola est Graeca cum verbo $\delta \iota \dot{\varepsilon} \pi \tau \alpha \tau 0$. Iones veteres ö $\pi \alpha \iota o \nu$ dixerunt foramen cameræ aut laquearis, per quod fumus flammae in foco et ignitabulis aeneis quibus pro lucernis utebantur ardentis exibat. Cum vero Ulyssis aedes binis constaret contignationibus, bina etiam, alterum lacmaris alterum tecti formina, sive ómoin, fuisse necesse est." According to this view the upper story, $\dot{v} \pi \varepsilon \rho \tilde{\omega} o v$, Penelope's own apartment, would have had the smoke from below as well as its own - an absurd arrangement. As regards the structural question see App. F.2. Thus Voss's authority here is of little weight.

## 14.

 "betrothers", however, in N. 382 ; cf. $\dot{\varepsilon} \delta \delta \nu \omega$ 'ब $\alpha \iota \tau$ o $\mathfrak{v} \dot{\gamma} \gamma \kappa \tau \varrho \alpha \beta$. 53. The early form of marriage was by purchase from the wife's father, * to which agrees the Homeric formula; a husband takes a wife $\varepsilon \pi \varepsilon \dot{\varepsilon} \pi \rho_{\rho} \rho \mu v \varrho i \alpha \tilde{\varepsilon} \delta v \alpha$. Sometimes she seems to have been put up, as it were to auction, and carried
 Penel. are called $\varepsilon$ " $\delta \nu \alpha{ }^{\text {b }}{ }^{\text {b }}$ These are all personal ornaments to bespeak her own favour, and such is the idea of $\varepsilon \dot{\varepsilon} \delta \nu=\iota \sigma \iota \beta \varrho i \sigma \alpha \varsigma^{\text {e }}$ Yet some substantial value to the fatber is implied in Hephrstus' words, ${ }^{\text {d }}$ who, when dishonoured,
 $\dot{\alpha} h \varphi \varepsilon \sigma i \not \beta o \iota \alpha \iota,{ }^{e}$ and so Agam. offers Achill. his daughter $\dot{\alpha} \nu \alpha \dot{\alpha} \delta \nu 0 v$, as a privilege. ${ }^{\prime}$ Yet it is supposed that the father and friends of Penel. would provide $\xi^{\prime \prime} \varepsilon \delta v \alpha$ for her on her remarrying, and $\dot{\varepsilon} \varepsilon \delta \nu \omega \tau \alpha i \quad N .382$ implies the same. These may have been mere personal presents, or $x \varepsilon \iota \mu \eta^{\prime} \lambda \iota \alpha$ to grace the house, \&c., and show a princely liberality. These are doubtless what Telem. says he shall have to pay back ( $\alpha \pi o \tau i v \varepsilon \iota v$ ) to Icarius, if he sends his mother

* See Gladst. vol. II. p. 468, note i.

away from the home to which she has a right. 5 On the whole the value received by the father was the basis of the transaction, the presents, personal or domestic, were customary but not essential, like the presents between guest aud host. Pindar (Pyth. III, $166-7$ ) makes a married pair receive š $\delta v \alpha$ from their guests at the nuptial feast. The word is doubtless fédva in its original form and perhaps akin to our "wed".


## I5.

$\dot{\lambda} \lambda \hat{\imath}$ g. This word means (1) the bar or bolt with which the door was made fast; equivalent in this sense to $\varepsilon \in \pi \iota \beta \lambda \tilde{\eta} S$ or $\dot{o} \chi \varepsilon \dot{v} s$, and (2) the key ${ }^{b}$ or instrument for unfastening such bolt. We read of two óx $\eta \varepsilon s \varepsilon \pi \eta \mu \circ \beta \rho i^{c}$ in the Greek wall, closing double-leaved ( $\delta \iota \% \lambda i \delta \alpha s$ ) gates, and into which one key ( $x \lambda \eta \iota^{\circ}$ ) fitted. One óz\&vis might have been attached to each leaf and have had its fasteniug in the other, - thus $\varepsilon$ ह́n $\eta \mu \circ \circ \beta \circ i$. Tbe bolt either fell, we may suppose, like a latch, or was shot horizontally. A thongd is mentioned as instrumental in shooting it, and occurs also as itself tending to impede entrance from without, and fastenede to a hook-handle, (xopóv $\eta$ ) which was also used in pulling the door to on going out. The thong, until released from the handle, would resist the action of the key in forcing back the bolt to which it was attached; hence Penel, on going to open the store-chamber,
 \&v de mean? Doubtless the thong passed through a hole in the door, - the Schol. even speaks of two holes and a thong through each - and into this hole the key, s crooked-headed one, able to catch the bolt and force it back ar upwards, according as it slid or fell, was inserted. The security mainly lepended on the massive strength of the bolt; thus Achilles' hut' had one which three ordinary men lifted, but he alone was able to manage it. So

 the handle) by the strap pulled the bolt", or let it fall, across the door into a hitch or socket. It could then be opened, we must suppose, by hand from withiu, but from without, not by the strap any more, but by the key only. There is still a dificulty in seeing how the bolt could be withdrawn from within, without releasing first the strap from the handle outside. Perhaps there was a crouk on the bolt to hitch the thung on to; if so, the thong might shen be slipped off the bolt within as easily as off the handle without. The "key" was cronked, perhaps at the extremity. N. B. xi $\eta$ ig also means a "ship's bench", and a "collar bone".

## 16.

axivy, exxewy. Huttman's view of this word (Lexil. 3 ) is far from satisfactory. Dooderlein's ((ilonsar. 26.) is somewhat better, int hardly acceptable; be viuws it as the same verb, uned an neuter, which in cxioucc "to heal" is transitive, aal confects the two by the idea of staying or assuaging pain ke.,


[^57]but even this is forced. We may perhaps view the unused verb $\dot{\propto} x \dot{\varepsilon} \omega$, whence $\dot{\alpha} x \dot{\varepsilon} \omega \nu$ is participle,* and $\dot{\alpha} x \dot{\eta} \nu$ a noun acc. from the same root, as having a wholly different source, and compare it with lat. taceo, as terra with ěo $\alpha$, traho with @ $\dot{v} \omega$, $\varepsilon \varrho v i \omega$, and conversely $\tau \lambda \tilde{\eta} \tau o s$ with latus, the $t$ being moveable. $\dot{\alpha} \varkappa \varepsilon ́ \omega \nu$, losing participial force, passes, as an adj. may, into a mere adverb; comp. Ф. 89, ©. 459. So $\varepsilon v i v i s$, isvis.

## 17.

 the root is probably the $\delta \iota$ - of $Z \varepsilon \dot{v} s ~ \Delta i o s, ~ d i-e s ; ~ f o r ~-~ \lambda o s, ~ c o m p . ~ \alpha ं \pi \alpha \tau \eta-\lambda o s, ~, ~$
 and means "plain as day", see $K .466-8$, where the sequel, "lest he should miss his object in the gloom of night," helps to poini the sense of $\delta \varepsilon \varepsilon$ dov. This is confirmed by the clear connexion of $\delta \varepsilon i \lambda i s, \delta \varepsilon i \lambda i \alpha$, coward \&c., with $\delta \varepsilon \sigma_{0} \delta \varepsilon i \mu \alpha$. Butm. clearly shows the sense of $\delta \varepsilon i \lambda \eta$ to be ( $\mathbf{x}$ ) "the afternoon" in its widest yet strictest sense: indeed this is at once, as regards Homeric use, clear from $\Phi$. inf, ह̈ббє the whole is equal to the parts; (2) in a sense shifted and restricted by later usage, the "early afternoon" and the "actual evening".
 cepted fulness of the sky's radiance, when all the shade and all the air one can get, is most acceptable; hence $\varepsilon v \delta \iota \alpha \alpha_{0}$ "to lounge in the heat", $\varepsilon v \delta \iota \dot{\alpha} \xi \omega$ "to pass the afternoon"; so évס亢自ovtac said of moon beams at their brightest = "make themselves a noon", Hy. XXXII. 6. comp. the probably physical
 450 , $\xi^{\prime} v \delta \varepsilon \iota o \mathrm{~g}$ is a var. lect.) includes the noon as the terminus a quo of $\delta \varepsilon i \lambda \eta$, , the $\mu \varepsilon ́ \sigma o v \eta^{\xi} \mu \alpha \rho$ as in contrast with the $\eta$ join, $\delta .44 \%$, - but would stop short of the extension of $\delta \varepsilon i \lambda \eta$ which includes all the rest of the day to sunset,

 of heaven, as does $\varepsilon \boldsymbol{v} \delta \iota o s$.
(3) This leads us to $\varepsilon v \dot{\delta} \varepsilon \varepsilon$ ' $\varepsilon \lambda o s$, of situation, "well-sunned." The vast number of small islands with which the Greeks were early familiar, clears up the word at ouce as an epithet of $\nu \tilde{\eta} \sigma o s$. One might stand on a centralpoint of, perhaps, any of the Cyclades and see the summer sun go round from N. E. to N. W. completing the circle all but a quadrant. So from Neritus in Ithaca, (the island being conceived as $\chi \vartheta \gamma \mu \mu \alpha \dot{\eta}$, or commanded by the mountain) a similar view might be had in the poet's conception; hence ris


[^58]
## 18.




In Gladst. III. 349-65 an attempt is made to give a modified but really opposite meaning to $\bar{\varepsilon} \pi^{\prime} \alpha^{\alpha} \rho \sigma \sigma \varepsilon \varrho \propto \dot{\alpha}$ in Homer as compared with its sense "in later Greek". For a detailed examination of the argument there this is not the place. But generally, the view could hardly have been maintained had $N$. $308-9$ and 326 been duly compared. That view is that $\dot{\varepsilon} \pi^{\prime} \dot{\alpha} \dot{\alpha} \rho \sigma \tau \varepsilon \rho \dot{\alpha}$ means "looking towards the left", and therefore, really, "on the right", $i$. .e precisely
 Meriones asks Idomeneus where they shall make their joint attack on the Trojans,


Idom. replies that others are defending the centre, and adds in 326

 strictly "on the left" must be the meaning, and whatever है $\pi$ ' $\dot{\alpha} \iota \sigma \tau \varepsilon \rho o ́ \varphi \iota v$ means in ( $\alpha$ ) that $\varepsilon \pi^{\prime} \dot{\alpha} \rho \iota \sigma \tau \varepsilon \rho \alpha$ must mean in $(\beta)$, especially as the object which furnishes the standard of view, ote $\alpha \tau 0 \tilde{v}$, is expressly inserted. Nor does it in any other passage mean anything else. To show this in detail

 sibly, therefore, the meaning there may be "on the Trojan left of the fight".
 plicated by the possibility of ${ }^{\prime} \pi^{\prime}{ }^{\prime} \dot{\alpha} \rho$. referring either to the speaker or to the $\lambda \propto 0 \%$ spoken of, and further, perhaps, by that of its qualifying either $\varepsilon \dot{\varepsilon} \mathrm{e} y \omega \nu$ following or $\eta ้ \vartheta \varepsilon$ preceding; but that it means "on the left", not right, of some one or something there can be no doubt. Generally, this phrase, like some other expressions regarding place, seems to combine the notions of situation in and motion to or towards, and herein to be exactly represented by own usage; as in saying, "the town lay to (i.e. on) the left of the road", or, "you must keep the wood to the left" (comp. sup. $\varepsilon \pi$ ' $\alpha \rho \iota \sigma \tau \varepsilon \rho \alpha \dot{\varepsilon} \varepsilon \dot{\varepsilon} \rho-$ yove). Perbaps the notion that to get from the point of view to the point intended one must go towards the left, may be the account of this idiomatic fact, but of its existence as a fact there can be no doubt. In reference to ( $\alpha$ ) it may be allded that Idom. seems from a further passage, $M .117-8$, to have been ordinarily in position on the Greek left. There the fall of Asius by his hand is accounted for by Asius having come up to the attack, vrimv


In (1) the sense of $\ell \pi^{\prime} \dot{\alpha} \rho t o r$. is made more clear by the context and a reference to a map: for, in $\gamma .171$ it seems clear that $\alpha \dot{r} \dot{\eta} v$ must mean Chios; further, $f \pi l$ means "in the direction of", no that Payria would not le either right or left, but iu front; they would in fact bear down upon (é $\pi i$ ) it. Now, av́riv meaning Chios, to keep Chios "on the right lonking towards the left", would necessarily meau the conrse suggested as the alternatire in
 being southward in order to bring them upon Chios at all, in going southward between Chios and Mimas, the latter, which is on the maiuland of lonia would be on the left, and Chios "on the right looking towurds the left". But in the previous alternative stated in $170-1$ the course proposed is plainly westward from Chios in the direction of ( $\dot{\varepsilon} \pi i)$ Psyria, which in fact lies due IV. of Chios. Thus they would be passing W. or S. W. from some point of Lesbos, keeping Chios to the South or S. F. of the line of their course, $i$. $e$. on their left hand.
(2) Hence there is no reason to depart from the ordinary sense "to or on the left", or, introducing $\chi$ ¢ı@os, ("hand" being taken in the abstract as a mere index of direction), to the "left of hand". Possibly an ellipse, '̇ $\pi^{\prime} \dot{\alpha} \rho \iota-$
 the Pleiads in view denotes a generally southerly direction, so keeping Arctus to the left denotes a general easterly direction, or his course from Ogygiê bore S. E.
 where $\lambda \alpha \beta \omega^{\prime} \nu$ includes $\begin{gathered} \\ \varepsilon \\ \text { w }\end{gathered}$ he was essaying it (with his right)".

## I9.

 and the longer epic form $\nu \alpha \iota \varepsilon \tau \alpha \dot{c}$, transitive and neuter, belong to a root, the primary sense of which appears to be that of "piling, raising ahove a surface"; a sense still found in the strenghtened form $\nu \alpha \sigma \sigma \omega$, I. aor. ${ }^{\eta} \nu \alpha \xi \alpha$,
 (from the $\tau \alpha \dot{\alpha} \varphi \rho o s$ ); and in Hy. Apollo 298 we have $\nu \eta j \dot{\nu}{ }^{\prime \prime} \nu \alpha \sigma \sigma \alpha \nu$, aor. r. of $\nu \alpha i \omega$, "they built a dwelling, shrine". This verb belongs to a class in - $\dot{\alpha} \omega$ not contracted, as being originally $-\dot{\alpha} \mathcal{F} \omega$, which $\mathcal{F}$ is represented by the $\imath$ in $\nu \alpha i \omega$. Thus $x \lambda \alpha \dot{\alpha} \omega$, xvó $\omega$, xó $\omega$, are often called the Attic forms of $x \lambda \alpha i \omega$, x $\alpha i \omega$, (lat. scabo, and perhaps our "gnaw,") xoi $\omega$, from which we
 $\varepsilon \ddot{v} \alpha \delta o v$, App. A. $6,(8)$. That $\nu \alpha i ́ \omega$ is $=\nu \alpha \alpha^{\prime} F \omega$, is confirmed by $\nu \alpha v i \omega$, given in
 The noun $\nu \overline{c o s} s$, ep. piòs, retains no trace of the $\mathcal{F}$ unless in the $\bar{\alpha}$, and this, Atticè, becomes veஸ̀s. Further, vé $\omega$ "to heap up", Herod. VI. 80, IV. 62, doubtless exhibits the same root under the form $\varepsilon$; this in Homer appears as $\nu \eta \varepsilon ́ \omega$, $\nu \eta v \varepsilon^{\prime} \omega$, of piling ${ }^{c}$ up fire-wood, bread ${ }^{\text {d }}$, \&c.; and Buttm., Gir. Verbs s. v. עś $\omega$, thinks that even $\nu \dot{\varepsilon} \omega, \nu r_{1} \boldsymbol{\vartheta} \omega$, "to spin", is connected with the same root in the sense of glomerare. We have from voíco also a pass.




There is no obvious connexion with this root of the verb vé $\varepsilon \sigma \mathfrak{V} \alpha \iota \nu \varepsilon$ iö $\mathcal{J} \alpha \iota$ "to go, or go away", pres. having force of future f, of which vé $\omega$, v $\eta$ ' $\chi \omega$, "to
 ' $\beta .238$.
swim, is probably a form; yet here, too, the fut. vevoouct, and the undoubtedly cognate $\nu \alpha \tilde{v} s, \nu \eta \tilde{v}_{S}$, navis, indicate plainly the $\mathcal{F}$ by their $v$. In ८. 222 $\nu \alpha \alpha^{\prime} \circ \nu \delta^{\prime}$ ó $\varrho \tilde{\omega}$ we should perhaps read $\nu \tilde{\alpha} o v$, or with digam. $\nu \tilde{\alpha}$ Fov.

## 20.

$\gamma \varepsilon \iota \nu o \mu \dot{\varepsilon} \nu \omega$. Buttm. Gr. V'erbs s.v. ГEN -. says, "yعivoual has the proper and simple sense of to be born; its pres., which belongs to the Epic poets only, is ased in both senses, to be born ${ }^{\text {a }}$ and to beget, ${ }^{\text {b }}$ e. g. $\gamma \varepsilon i v \varepsilon \alpha$, the 2 sing. conjunct. aor. 1. midd. for $\gamma$ givņat". He gives however, no instance of the pres. in the latter sense. He adds, "the aor. 1. midd. $\varepsilon \quad \gamma \varepsilon t \nu \alpha, \mu \eta \nu$, infin $\gamma \varepsilon i v \kappa \sigma \theta \alpha$, is trans., to beget, bring forth, and belongs to both prose and poetry." yiyvouct, or $\gamma^{\frac{1}{i} v o \mu \alpha t, ~ h e ~ s a y s, ~ m e a n s ~ p r o p e r l y ~ t o ~ b e ~ b o r n, ~ a n d ~ g e n e r a l l y ~ t o ~ b e c o m e . ~ F u r t h e r . ~}$ "the old ep. poets... used $\gamma \varepsilon i v o \mu \alpha \iota$, on account of the established usage of $\gamma^{\varepsilon i v} \alpha \sigma \vartheta \alpha \iota$, in sense of being born, yijvou $\alpha \ell$ in that of to become". In all the places ${ }^{c}$ where the phrase, "whatever destiny ( $\alpha i \sigma \alpha$ or $\mu o i \rho \alpha$ ) spun for him ( $\gamma \varepsilon \iota \nu 0 \mu \varepsilon ์ \nu \omega$ al. $\gamma \iota \gamma \nu 0 \mu \varepsilon \varepsilon \nu \varphi$ ) at his birth", occurs, Bekk. gives $\gamma \iota \gamma \nu 0 \mu \varepsilon ́ \nu \omega$ with no notice of var. lect., so also Facsi, but Dind. $\gamma \in \iota v o u \varepsilon v^{\prime} \alpha$, and there is no trace of


 the sense is passive; comp. A. 280, E. 800, ク. 61, গ. 312, v. 202; in all which $l l u m e r$ uses this aor. as trans. Hesiod too has yeivaro, होyivaro, \&c. transitive passim. There is indeed a var. lect. $\gamma \varepsilon i \nu \alpha \boldsymbol{g}^{\prime}$ in Theog. 283 , where
 birth", jnst as in $\delta .208$, e. g. T'heog. 82, 202, 219, Op. 181, 804; once, Sc. 88, زยเขous $\mathcal{v}^{\prime}$ means "we were born", but is probably imperfo unaugmented,

## 2 I.

 a real part of these two latter words, or whether it be not, according to Buttman's view of vídvuos (Lexil. 81), a mere adventitious prefix, arising prohably from the $v$ commonly called ephelcystic. We might then view it as akin to ovं $\alpha \alpha \mu o s$, crmp, the phrase $\dot{\alpha} v \dot{\alpha}$ o $\dot{\nu} \alpha \mu \dot{\partial} \nu \dot{\alpha} \nu \delta \rho \omega \nu$. The two phrases
 equally yield this $\nu$, and the latter might similarly $1, e \quad \not \chi \varepsilon v \quad \dot{\omega} \varepsilon \mu \dot{\xi} \varsigma \alpha \varepsilon \varepsilon i$. In
 would not take this $\nu$; but this hiatus will be found to be always after the thi foot, where Ahrens and la Rurhie* contend it is legitimate; further, Heyne (Fircursus III. ad II, X/X.) gives nil $\alpha$ uos as really foviauós, see App. A. 3 (2), and an Behker, in his edition Bom 1858 , prints the wont, juat as riding, Frijés. On this view folfuls would the the true and full form, and its meaning, "elose together, pell-mell", - in short in the oukaucis $\dot{\alpha} \nu \delta \rho \dot{\omega} v$, passing intu the general notion of "leaving ine interval" of space or time, something like

* Sce note on page III.

lat. continuus, continuo. One of these shades of meaning will be found adequate wherever $\nu \omega \lambda \varepsilon \mu \varepsilon ̀ s, \nu \omega \lambda \varepsilon \mu \varepsilon ́ \omega \varsigma$, occur**.

22. 

$\lambda \dot{\varepsilon} \gamma \omega$, $\lambda \varepsilon \dot{\varepsilon} \boldsymbol{\tau} 0^{\circ}$, \&c. Buttm. Lexil. 76 assumes a root $\lambda \varepsilon \gamma$ - for this verb in sense of to reckon, collect, recount, and another $\lambda \varepsilon \chi$-, in sense of to lay and (mid.) lie. He bases the distinction of root on the forms $\lambda \varepsilon \chi \circ s, \lambda o ́ \chi o s, \alpha ้ \lambda o \chi o s ;$ still we have $\sigma v v \varepsilon i \lambda o \chi \alpha$ perf. of $\sigma v \lambda \lambda \varepsilon ่ \gamma \omega$ to collect (Buttm. Gr. Verbs s.v. $\lambda \dot{\varepsilon} \gamma \omega$ ) ; and 20 रos (Spartan division of troops,) seems more probably from this latter than from $\lambda \varepsilon \chi$ - lie. Similarly $\mu \dot{\alpha} \sigma \sigma \omega$ "to knead" has perf. $\mu \varepsilon \mu \alpha \chi \alpha$, Ar. Eq. 55, yet we have $\mu \alpha \gamma^{\prime} \varepsilon \iota \varrho \varrho, \mu \alpha \mathcal{l}_{\mathrm{S}}$; nor can we doubt the affinity of $\pi \alpha \chi \dot{v} \varsigma$ $\pi \alpha \chi \nu \dot{\eta}$ to $\pi \dot{\eta} \gamma \nu v \mu \iota, \varepsilon \dot{\varepsilon} \pi \dot{\alpha} \gamma \eta \nu$; the distinction of root, therefore, is not positively clear; and it seems at least as likely that laying side by side, "putting this and that together", is the basis of counting. He adds that in Ep. poetry the only forms found are $\varepsilon^{\prime} \lambda \varepsilon \xi \varepsilon, \varepsilon^{\prime} \lambda \varepsilon \dot{\xi} \alpha \alpha \tau 0, \xi^{\prime} \lambda \varepsilon x \tau 0$, in sense of lay or lie, and should have added the imperat. of the mixed form of aor., $\lambda \varepsilon ́ \xi o \lambda \varepsilon \dot{\varepsilon} \xi \varepsilon, x .320$,』. 650, т. 598; comp. ঠégo, T. 10.

* The passages are, for $v \omega \lambda \varepsilon \mu \varepsilon_{\varsigma} \pi$. 191; x. 228; I. 317 ; 妞. 58; P. 148, 385, $413 ;$ T. $232 . ;$ and for $\nu \omega \lambda \varepsilon \mu \varepsilon ́ \omega \varsigma ~ \delta .288 ; \iota .435 ; \lambda .412 ; \mu .437 ; v .24 ; \Delta .428$; E. 492 ; N. 3, 780.


## APPENDIX B.

## The Homeric use of ${ }^{\circ} \lambda s, \vartheta{ }^{\prime} \dot{\alpha} \lambda \alpha \sigma \sigma \alpha, \pi \varepsilon \varepsilon^{\prime} \lambda \alpha \gamma 0 s$, $\pi o ́ v \tau o s$.

(1) $\tilde{\alpha} \lambda_{\mathrm{s}}$ is the sea in its purely physical aspect, the salt-water, into which the ship is dragged, and which the oar blade smites, the great element which may be touched, and which wets us in touching; its epithets accordingly are few and fixed, and are either the indefinite $\delta i \alpha$, v $\varepsilon i \alpha$, the commonplace $\beta \alpha$ $\vartheta \varepsilon i \alpha$, or words of light \& shade, $\mu \alpha \rho \mu \propto \rho \dot{\eta} \eta$ "twinkling," $\pi 0 \lambda \iota \eta$, (shared with

 it characterises the $\psi \dot{\alpha} \mu \alpha \boldsymbol{v} 0 \iota$; we smell it, and the breezes smack of it ( $\dot{\alpha} \lambda_{l}$ $\alpha \varepsilon \varepsilon \varepsilon)^{)^{b}}$. The purely elemental gods are ${ }^{\prime \prime} \lambda \iota n \iota \gamma^{\prime} \rho o v \tau \varepsilon \varsigma^{\circ}{ }^{\text {c }}$ It has, as might be gathered from etymology, a closer connexion in sense with $\vartheta \dot{\sim} \lambda \alpha \sigma \sigma \alpha$ than with either $\pi$ ह́ $\lambda \alpha \gamma o s$ or $\pi o ́ v \tau \pi g . ~$
 or $\pi \varepsilon \lambda \dot{\alpha}$ yovg; so we have $\beta \dot{\varepsilon} v \vartheta \vartheta \varepsilon \alpha \dot{\alpha} \lambda$. and $\mathfrak{\vartheta} \alpha \lambda \alpha \sigma$. Yet, here too, preciseness is lost at times; so Proteus comes $\hat{\xi \xi} \dot{\alpha} \lambda$ ós but his seals $\varepsilon x \pi \delta \dot{\partial} \nu \tau 0 v ;^{\text {d }}$ so we find $\dot{\alpha} \lambda i \chi \dot{\alpha} \pi \pi \varepsilon \sigma \varepsilon$ and $\xi \mu \pi \varepsilon \sigma \varepsilon \pi \dot{o} \nu \tau \omega,{ }^{\circ}$ and even $\varepsilon \quad v \pi \varepsilon \lambda \dot{\alpha} \gamma \varepsilon \sigma \sigma \iota \nu \dot{\alpha} \lambda \dot{o} s^{\prime}$, and $\pi \dot{c} \nu \tau 0 \varsigma \dot{\alpha} \lambda \dot{o}$, expressions which point to ${ }_{\alpha} \lambda_{\mathrm{s}}$ as the matcrial salt-water, the $\pi \dot{\varepsilon} \lambda \alpha \gamma o s$ and $\pi o ́ v \tau o s$ being certain forms of it.
(2) $v \alpha \lambda \alpha \sigma \sigma \alpha$ is properly the sea in motion, and doubtless by its iteration of the sound of $\tilde{\alpha} \lambda_{\xi}$, quasi $\sigma \dot{\alpha} \lambda \alpha \sigma \sigma \alpha$ (comp. $\sigma \alpha \lambda \varepsilon \dot{v} \omega$ ), means to express thus image. It presents the sea in contrast not with the land (as nóvoos with रaía and $\eta \pi \pi \varepsilon(\rho \circ s)$, bat rather with the shore, the "sea-side", as we say; that it groups with the $\pi \dot{\varepsilon}$ real $\dot{\eta} \lambda / \beta \alpha \tau 0 \iota,{ }^{6}$ and offers the picture of the beach with vessel moored, in the oft recurring line
 $\lambda c o \sigma \alpha^{i}$ describes the effect of the rock hurled by the Cyclops from the cliff into the sea below. Thus it bears most of the epithets suggestive of noise or mo-

 applied to its depth close to land. It is curionsly used of the rush of salt water from the weary swiminer's nose, ears, \&c. ${ }^{1}$ It grew to he the common word


HUM. OD. $\triangle P P$.
for the sea in later Greek; so Xenophon's soldiers (Anab. IV. ra. §. 23) cried $\vartheta \alpha^{\prime} \lambda \alpha \tau \tau \alpha$, $\vartheta \dot{\alpha} \lambda \alpha \tau \tau \alpha$, when they came at last within sight of it. Nay, even in Homer it soonest loses its distinctive features, and, when there is no special stress to be laid on the extent or depth of the watery surface, occurs as the
 Occasionally also, by poetic license, it puts on the image proper to róv-
 Epithets peculiar to it are $\gamma \lambda \alpha v$ vin "flashing," (of mot'on yielding light, comp. the $\gamma \lambda \alpha v x \omega ̃ \pi \iota s$ epithet of Pallas, App. E.4. (20)) and $\dot{\alpha} v \varepsilon \varepsilon^{\sigma} \varphi \alpha \tau o s$, com-


(3) The marked difference which strikes us at once in $\pi \dot{\varepsilon} \dot{\varepsilon} \lambda \alpha \gamma 0$ as compared with the parallel expressions, is that it appears in the plur. which they never do, and is marked by no epithet save $\mu \dot{\varepsilon} \gamma \alpha$. Its use, in the phrase $\dot{\alpha} \lambda \dot{o}_{\mathrm{g}}{ }_{\varepsilon}^{\varepsilon} \nu$
 context seems to require the notion of the lower regions of the sea-basin, those parts which are concealed from haman eye. We may compare with
 great gulf which swallows up. So the expression $\varepsilon v \nu \pi \varepsilon \lambda \alpha \dot{\gamma} \varepsilon \iota^{\circ} \mu \varepsilon \tau \dot{\alpha} x \dot{\nu} \mu \alpha \sigma \iota \nu$
 opposite, the "waters of the great-deep", whose vast and unknown perils are as far as possible remote from the familiar aspect, even when perilous, of land. On the whole the use of this term denotes a sense of awe, mystery, and terror, attaching to the sea viewed as engulfing and destroying. Possibly the Hebrew after all contain the root, and the word may have been an importation from the Phonicians, who, as there is good reason to believe, supplied the Greeks with the materials of most of those tales of sea-marvel which adorn the Odyssey. The Greeks may have consistently preferred an outlandish word, to embody the notion of unknown profundity and peril which they gathered only by hearsay. The only passages apparently inconsistent with this view are a few similes in which poetic latitude of diction may be allowed to rule, e. $g$. the raft of Odys. is driven along the sea, as the winds whirl brambles $\dot{\alpha}^{\alpha} \mu \pi \varepsilon \delta i o v ;$ here, then, the horizontal surface must in strictress of speech be intended; but here the expression is $\dot{\alpha} \mu \pi \dot{\varepsilon} \lambda \alpha \gamma \operatorname{s} .{ }^{p}$ Again, in the beautiful comparison of the swell waiting for the winds to lift it into waves, $q$ we might expect some other word, but here too we find $\pi \varepsilon \dot{\varepsilon} \lambda \alpha y o s$. But we must always assume that there will be a few instances in which the reverse of preciseness will prevail, and the mere love of poetic variety will introduce laxity, and erase the lines of critical definitions.
(4) The Homeric use of róvoos, again, has this peculiarity, in common however, with ${ }^{\circ} \lambda \lambda_{s}$,* it is found in compounds. The words rovióno@os ( $\nu \eta \tilde{v} \mathrm{~s}$ ), $\pi 0 v$ тoлo@\&ध́co are significant. They suggest passing over or along the nóvoos.
 besides those mentioned in (r).

[^59]This brings an expanse or surface before our eyes. Breadth of prospect and wide horizontal range are also suggested by the epithets $\dot{\alpha} \pi \varepsilon i \rho \omega \nu, \dot{\alpha} \pi \varepsilon i \rho u \tau o s$,
 when land is out of sight, the nihil est nisi pontus et aër of Ovid; comp.
 we have ove $\alpha \nu$ os $\dot{\eta} \delta \dot{\varepsilon} \hat{\vartheta} \hat{\alpha} \lambda \boldsymbol{\alpha} \alpha \sigma \sigma \alpha$, but there the sea near shore is spoken of, as shown by $\begin{aligned} & \text { dei } \\ & \text { inousv shortly preceding, in the same passage nóvzos in the }\end{aligned}$ sense of "watery surface," follows. We may nearly express the contrast of róvtos and $\pi \dot{\varepsilon} \lambda_{\alpha} \alpha \log ^{*}$ in Pope's line, "and seas but join the countries they divide." Compare especially $\pi 0 v \tau$ óno@os $\nu \eta \tilde{v} s$, and the description, $\pi \dot{\varepsilon} \lambda \alpha \gamma$ os ${ }^{t}$
 wide prospect seen from land: thus the seaward stretching promontory stands



 which we get of sea rising over land in boundless prospect in the $\nu \eta \eta^{j} \sigma 0 \nu,{ }^{y}$

 quire as their basis a distant view of a considerable expanse. Again, the
 vities and multitudinous waves. The former might seem rather suited to $\pi \varepsilon^{\prime}$ $\lambda \alpha y o s$ as before defined, but this is too vague to receive any image-building epithet, and is left indistinct by $\mu \varepsilon ́ \gamma \alpha$ roiov. Móvzos is distinguished by its repeated occurrence in the actual sea narrative of Odys., and in the whole poen is found nearly thrice as often as in the Iliad, whereas $\boldsymbol{v} \dot{\alpha} \lambda \alpha \sigma \sigma \alpha$ is found only about twice as often, and $\tilde{\alpha} \lambda_{s}$ in about equal frequency.

[^60]
## APPENDIX C .

## I.

(i) The legend of the oxen and sheep of the Sun is regarded by Mr. Gladstone (vol. II. vir. 410-r) as a trace of brute worship in Greek mythology similar to that which pervaded the Egyptian. It seems even more nearly re lated to the Brahminical sanctity attaching to such animals, which he also recognizes, and possibly is a tinge of very old eastern superstition, connected with sun-worship, and derived, with the names Perseus, Persê, Medea, Persians and Medes (ib. I. x. 555 foll.) from the cradle of the Aryan race. The number is also remarkable ${ }^{\text {a }}, 50 \times 7$ being the number of days in the non-intercalated year, and in the expression used of these cattle, yóvos $\delta$ ' ov
 ing out through the language of poetry - the ordinance that "Day and Night shall not fail;" comp. Soph. Antig. 607-8, גं $\alpha \mu \alpha \tau о \iota ~ \vartheta \varepsilon ผ ̃ \nu ~ \mu \tilde{\eta} \nu \varepsilon \varsigma$.
(2) With regard to the sacrilege, "it is impossible to conceive a case, in which the offence committed is more exclusively of the kind termed positive, or more entirely severed from moral guilt ... Still, when once we let in the assumption that these animals had essentially sacred lives, which might not be taken away, then the offence becomes a moral one of frightful profanation, and the vengeance so rigorously exacted is intelligible." It ought to be taken into view, however, that they had been expressly warned against the act and its consequences. ${ }^{\text {b }}$
(3) However this may be, we have Hy. Pyth. Ap. 234-5 a mention of the flocks of the Sun as feeding at Trenarus, and Herod. IX. 93, has a story of sheep sacred to the Sun at Apollonia, which illustrates the awe with which their destruction was regarded, even though accidental. Pausanias (V. 22, 3) also speaks of some in Corcyra, which like Apollonia was a colony of Corinth (Thucyd. I. 26). The "Stabula Gortynia" (Virg. Buc. VI. 60) and Aristæus' herds in Ceos (Georg. I. 14) pertain to the same custom of keeping flocks \&c., regarded as sacred (Welcker Gr. Gött. I. p. 404); so do the geese of the Koman Capitol, "quibus Sacris Junoni in summâ inopiâ cibi tamen abstinebatur" (Liv. V. 47). Such sacred herds \&c. may have actually existed in Heroic Greece, and be merely poeticised here as grazing in the holy island under the care of Guardian Nymphs, c At Apollonia there was clearly a fixed number of them, through Herod. does not state it. Similarly the flock of Proteus, ${ }^{d}$ the seals, sacred to Amphitrite, are counted by him.

## 2.

## HERMES.

This god appears in Homer as the "conductor" of matters or of persons ( $\delta \iota-$ áuтo@os) not only to Zeus but to the Olympian assembly, and may be com-

$$
\text { 1. }{ }^{\mathrm{a}} \mu .129-31 . \quad{ }^{\text {b }} \lambda .112-3 ; \mu .137-4 \mathrm{r} . \quad{ }^{\text {c }} \mu .13 \mathrm{I}-6 ; \text { cf. } \iota .154 . \quad \text { d } \delta .404,43 \mathrm{I}
$$

pared with the $x \tilde{\eta} \rho v \xi$ of heroic life; still, he nowhere sinks to a mere gobetween, but has the charge of convoying through perils or preventing evils; as in the errand on Priam's behalf ${ }^{2}$, the warning to Egisthus, ${ }^{\text {b }}$, the deliverance of Odys. from Calyps $\hat{0},{ }^{c}$ the counteracting Circê's ${ }^{d}$ spells, the rescue of Ares, ${ }^{\circ}$ the convoy of Heracles through Hades, ${ }^{f}$ comp. Hy. Ceres 314, where Iris is the messenger, as in the Il. but Hermes the agent $335-8$. On several of these occasions his managing influential tone far exceeds that of the mere perfunctory messenger. The epith. $\chi \varrho v \sigma o ́ \rho \varrho \alpha \pi \iota \varsigma^{8}$ implies, as in the case of Circê, ${ }^{\text {b }}$ \& magic power; see Hy. Merc. 210,529 . The "lulling to sleep and rousing" is the effect ascribed to this wand, ${ }^{i}$ but the book $\omega$. is tinged with suspicion, \& the office of $\psi v \chi 0 \pi o \mu \pi \delta_{s}$ is not elsewhere part of the Homeric idea of Hermes. This "lulling" $k$ is actually exercised on the Greek
 addressed as $\delta \tilde{\omega} \tau o \rho ~ \varepsilon ́ \alpha ́ c o v, ~ " g i v e r ~ o f ~ g o d-s e n d s, ~ o r ~ i n c r e a s e, " ~ a s ~ t o ~ P h o r b a s, ~$ who was $\pi 0 \lambda \dot{\mu} \mu \eta \lambda o s,{ }^{\text {m }}$ comp. $\delta \omega \tau \eta \tilde{\rho}_{\varrho} \varepsilon_{\varsigma} \varepsilon^{\prime} \alpha \omega \nu$ used of the gods in general; also 'erovivos - $\nu \eta_{S^{\mathrm{D}}}{ }^{\text {is }}$ an epithet, and sometimes a prop. name of Hermes, as is $\varepsilon v o \sigma i \not \subset \vartheta ิ \omega \nu$ of Пoosid $\omega v$. Odys. mentions the special gifts in his patronage as those which conduce to deךбгобviv,${ }^{\circ}$ clever despatch, over-reaching, ${ }^{\mathrm{p}}$ and adroit evasion, even by falsehood and the use of the oath. He enjoyed local worship in Ithaca with the nymphs, $q^{q}$ and a promontory is named from him

 is probably a form of "A९yعı甲 $\dot{\alpha} \nu \eta \eta,=$ "brilliant shiner", and connects him with the idea of the dawn (Welcker Gr. Gött. I. p. 336), and $\dot{\varepsilon v} \dot{v} \sigma x o \pi o s$ is found only as attached to it. (Nägelstach Hom. Theol. II. ii. §. 24.) Mr. Gladstone, reviewing his sonship to Maia daughter of Atlas, his apparent relationship to Calypsô, who calls him $\alpha i \delta o i o ́ s ~ \tau \varepsilon$ pilos $\tau \varepsilon$, his being found uncommissioned
 tone," (G. II iii 231-41) concludes probably that he was of Phœenician origin, and young in the Greek Olympus. He mixes most affably of all Olympus ${ }^{\text {t }}$ with men; comp. Milton (Parad. L. V.221-2) "Raphael, the sociable spirit, that deigned to travel with Tohias." This attribute, and his passionless, prudent bearing, e. g. when paired against Letô " in the conflict of deities, as also his patronage of unscrupuluns shifts, go far to identify his claracter with that of the people who first exemplified sharp practice in trade. His quality of messenger, agent \&e., also seems a reflex of the Phonicians as the go-betweens of mankind in the heroic age. His conveying the sceptre to Pelops may express Phoenician influence, as supporting in Peloponnesus that founder of an Asiatic dynasty.

## 3.

Atlas ${ }^{\circ}$ in Ilomer's view is primarily related to the sea; of him, as of Proteus,


perienced seaman gains; to Proteus the epithet Пoozı $\alpha^{\alpha} \omega \nu g^{h}$ vioo $\mu \dot{\omega} s$ is added. Each has a daughter, the one long detains Odyss., ${ }^{\text {c }}$ but at last speeds him on his way, the other of her own freewill aids Menelaus ${ }^{d}$ when similarly

 to import "in his own right", giving something of dignity to the person intended. His daughter Calypsôf is a goddess, recognized as such by Hermes, ${ }^{g}$ and her island is the "mid-point of the sea." Another daughter, Maia, is a $\nu v \mu \varphi \eta$ in Hy. XVIII. 7, but the same term is applied to Calypsô, and from the expression ib. $5 \mu \alpha x \alpha \dot{\alpha} \omega \nu \delta \dot{\varepsilon} \vartheta \varepsilon \omega \tilde{\nu} \alpha^{\alpha} \lambda \varepsilon \varepsilon \varepsilon \iota v \varepsilon \nu$ ó $\mu \iota \lambda o \nu$, Maia was evidently of the same goddess-rank, and was mother of Hermes by Zeus. In all this there is no trace whatever of the penal aspect which Hesiod and Aeschylus make Atlas exhibit; with them he is a 'Titan, son of Iapetus and brother of Prometheus, Theog. $507-20$, Prom. $355-8,432-8$; the former poet says



but makes no mention of the Homeric pillars; the latter,



In short, Atlas with them comes into the myth of the Titans' overthrow by Zeus, of which we trace only a faint rudiment in Homer, the "sitting of Iapetus and Cronus ${ }^{h}$ at the farthest ends of earth and sea, unrefreshed by sun or breeze and with deep Tartarus about them", and in Herê's oath to Hypnus, by the
 but with Iapetus, Cronus, and these Titans Homer noway connects Atlas. He stands unattached, and the next development of mythus in the Titanomachy, * easily drew into itself such unattached elements, especially any stamped as ódoóq@cov, "fiendish", and related to a non-Hellenic source. The contrast of the Homeric aud post-Homeric Atlas culminates in the line
 $\rho \tilde{\eta} \varsigma \dot{v} \pi^{\prime} \alpha^{\prime} \nu \alpha \dot{\alpha} \gamma \eta \varsigma$ of the later poet. Mr. Paley adopts ad loc. Hes. et Aesch. the notion of Humboldt that the peak of Teneriffe was the physical basis of the legend of Atlas, and Herod. IV. 184 speaks of a mountain in W. Africa, slender and wholly rounded, said to be so lofty that its peaks cannot be seen, for clouds never leave them, and adds toṽzo iòv xíova toũ oveavoṽ $\lambda \varepsilon ́ \gamma o v \sigma \iota ~ o \hat{i}$ ह̇лıxćpıo॰ عìvo九. This is supposable, as the Phœnician colonists, at Carthage, for instance, might easily reach the groups of islands outside the straits at a very early period. Nägelsbach views Atlas and Proteus as impersonations of the maritime enterprise of the Phonicians, one at either end of the sea which they traversed; they alone having then explored the straits of Gibraltar. The epithets ódoópocov, ódopcíc

* Welcker (Gr. Gött. I. p. 26r) thinks the overthrow of the Titans by the later gods describes the establishment of the Olympian cultus of Zeus, Herê, and the rest, in place of the nature-powers worshipped by the primitive Pelasgi.

[^61]عidics, denote the unscrupulous acts of plunder and violence which they combined with trade. He further remarks that, as children are named from an attribute of the father in Astyanax, Eurysaces, Telemachus, so their dau ${ }_{8}$ hters' names are similarly expressive. K $\alpha \lambda v v^{\prime} \omega$, the "Concealer" may indicate the efforts of voyagers to conceal the real facts in order to impose upon others, or the actual concealment of persons seized by Phonician kidnappers, " and Eidovi $\eta$, the "Knowing One", may illustrate the information, new facts, \&c., really brought home. The relation of Atlas to Proteus is further confirmed by the "pillars of Proteus" (Virg. Aen. XI. 262) in the East. He compares Atlas with the Tyrian Herakles, the two being brought into view in the story that Herakles awhile relieved Atlas (but of this Homer knows nothing) of the load of heaven and earth. In support of this symbolic view of Atlas he quotes Hermann de Atlante, Opusc. p. 253. "Ibi ergo, ubi tales columnæ cælum sustinerent, ipsi orbis terrarum termini esse credebantur; ad quos qui pervenisset constantiâ suâ et fortitudine, tenere istas columnas usitatissimo verbi significatu dicebatur". He further remarks how astronomy, and the having in his power the treasures (golden apples) of the western main, the commercial results of discovery, were functions added to Atlas by later writers, as Virg. Aen. I. 741. Cic. Tusc. V. 3. The Pboenician relations of Atlas are further brought out by his grandson Hermes as the patron of trade, \&c. see App. C. 2. [Hom. Theol. II. 9. 9, 87-90.]

## 4.

Phorcys is one of the oldest names for a sea-god. Alcman gave Nereus the name Пópros (Hesych. s. v. Nךегіेs) plainly related to this form in -vs. Hesych interprets it as of colour, "grey"; Pind. Pyth. XII. 13, has the gen. Фópxoto from -os (Welcker, Gr. Gölt. I. p. $645-6$ ). He is a mere vague seadeity with no precise functions in Homer. It is on the whole probable that $\dot{\alpha} \lambda{ }^{\prime}{ }^{\text {s }}$
 named from him ; perbaps one of the shorter offshoots, now called Dexia, on the east sideof the great inlet which almost divides the island. The cavern of the nymphs at the head of it is one of the most famous pieces of Homeric description.b In Hesiod Phorcys is son of Pontus, brother of Nereus, and father of various monsters; see Theog. 237, 270, 333, 3.36; in Homer, father of Thoösa, e the mother of Polyphemus.

## 5.

Tpizoyeveca, Pallas is no addressed with the addition of pilov véxog by Zeus. She is always spoken of emphatically as his child; so Ares ${ }^{\text {b }}$ says o $\sigma \dot{v}$ j $\dot{\alpha} \rho$

 of Nestor ${ }^{4}$. Here, probably, the development of mythns left the question of her
 Əยro $v \eta \boldsymbol{v V v}^{\prime}$ his own first wife Metis, an she was fated to bear children of great wisdom, and that Zeus afterwards produced $\frac{2 x}{} x \in \Phi \alpha \lambda i / s \quad \gamma \lambda \alpha v x \omega \pi \pi \delta \alpha$ Tpiso-
yย̇veıav. The Hy. Apoll. Pyth. $128-32$ makes Herê at this time wife of Zeus, who became jealous of his producing Athenê from his head, and herself of herself bare Typhaon. The Hy. XXVIII. ( $\varepsilon$ is ' $A v \eta \nu \tilde{\alpha} \nu$ ) 4-13 developes this still further, making her leap forth from his head in golden panoply brandishing her lance, whilst Olympus quaked at her vehemence, earth and sea rocking and rolling and the Sun staying his chariot. This Milton has imitated Parad. Lost. Bk. II. $757-8$ where Sin says to Satan
"Then shining heavenly fair, a goddess arm'd
Out of thy head I sprung."
The association of words in Hes. and the Hy. certainly favour the interpretation of Toltoy. as $=$ "head-born." Homer no more explains it than he does the Epithet'A@ysı甲óvzך ' of Hermes. Aschylus adopts the local legend, Eumen. 283 , that she was so called from the rivulet Triton at the S. W. corner of the Copaic Lake in Bootia; whence, doubtless, the name was transported by colonization to the similar stream and lake in Africa near the Syrtis minor,* where Herodotus found her worship: see the story of her origin there, IV. 179, 180, 189, cf. 150 . But, as Homer knew nothing of the mode of her birth, so he knew nothing of its place, or we may assume that he would have told us, as he has of her connexion with Erechtheus and Athens. ${ }^{e}$ At any rate had she been connected with the locality of the Copaic Lake and the little town Alalkomenæ thereon, we should most likely have had some hint of it in his copious list of Bootian towns, ${ }^{\text {f }}$ but Homer's Pallas is localized, if at all, at Athens, and the town Alalkomenæ probably did not exist in his time. Nägelsbach (Hom. Theol. II §. 21 p. 105, note) uames** some commentators who regard toíco as a name connecting Athenê with the element of water, and one who would refer it to the Indian Tritas $=$ Indras $=$ Zeus. The simplest source of the name may probably be the real one, viz., "third-born" in connexion with her union with Zeus and Apollo in the highest functions of deity;
 the $\iota$ need cause no difficulty, as nothing gives way sooner to metrical convenience than the quantity of this vowel; see instances given by Spitzner Gr. Pros. § 64. e. Anmerk. 3, 2. b. 2. c. e.

## 6.

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(1) Friedrich, quoted by Gladst. vol. II p. 139, says, "this Triad of Zeus, Athenê and Apollo bears an unmistakeable analogy to the Christian Trinity, of Father, Holy Ghost, and Son: Jupiter answering to God the Father, Athenê

* Wheeler, Geogr. of Herod. p. 54I, says, "Ry the lake Tritonis Herod. seems to mean the gulf of Khabs (lesser Syrtis)" . .: "His information, however, was evidently derived from some Argonautic poet, and he could have been very little acquainted with the real geography of the coast". The Arabs, he says, have a tradition that a great salt-lake in Southern Tunis once communicated with the river near, but it is not clear from his words whether any river now exists, or whether it is only "represented" by a Wady.
** Such is Welcker, who (Gr. Gölt. I. p. 300) makes T@ıгоу. == "born on the water", which appears to have this name from the trembling wave-motion,


$$
\text { e } \eta \cdot 78-81 ; \text { B. } 546-5 \text { г. } \quad \text { ค B. } 496-508
$$

to the Holy Ghost, and Apollo to the Son of God, the declarer of the will of his Heavenly Father: like as, furthermore, the early Christians have largely compared Christ with Apollo."
(2) Paschke in a monograph de Minervâ qualem Homerus finxerit, Sorau, 1857 ; quoting the above line, says "aliquid in se habet divini illius mysterii quod de Deo Patre, Filio, Sanctoque Spiritu uno numine conjunctis doctrina Christiana exhibet;" agreeing with Friedrich in his distribution of the persons. A different view is given Gladst. II p. r39, viz. that the "primitive tradition" is "disintegrated and subdivided," Athenê and Apollo embodying respectively two aspects of the Redeemer or Second Person, viz. ( $\mathbf{r}$ ) the Aóros or Wisdom, and (2) the Son of God incarnate as Messiah. He points out the absence of evidence for any such primitive tradition respecting the Holy Spirit as would afford the basis for the character of the Homeric Athenê; and he argues that tradition would not have in that case inverted the order, by postponing the $2^{\text {nd }}$ to the $3^{\text {d }}$ person, as is done not only in the above line, but in the practical precedence enjoyed by Athenê in the poems. Nägelsbach Homer. Theol. II. §. 23, in discussing this line takes no notice of the question, but says, "in this formula which the Greek consciousness has made the depositary of its deepest theological perception (Anschaung) - a formula known also to the Attics - the Greek coordinates the deities, which were in his view supreme and had the closest mutual connexion, in a partnership combining also the highest sanctity (das Heiligste). This coordination is as little fortuitous as in the oath of the Atheniaus; (Schol. Il. B. 371 ) since it is natural to men in their highest wishes, and in their most sacred affections to direct their looks to their supreme deities. But this is important chiefly as giving proof that the Greek had a consciousness - not, to be sure, speculatively developed - of the complete mutual relation of these three deities."
(3) "Apollo is more largely endowed than Minerva in regard to the future, though a less conspicuous figure in the direction of the present" ... "Each of the two great traditive deities had begun to give way to corruption, and each in the point at which, according to the respective sex, its yielding might have been anticipated. As unchastity is more readily parioned, according to social usage, in the man, so is deceit in the woman. And in this point the standard had already fallen* for Minerva." (Gladst. II. 96, 112.)

The most impertant marks which denote their Olympian preeminence are 1. a dignity coordinate with, whereas in rank they are junior to Zcus. 2. A superior antiquity to that of the other Olympians being Zens' children. 3. A peculiar precedence enpecially assigned to Pallas, and a singular union of will and affection with Zeus, to Apollo. 4. Heaven defended by Apollo against rebellion, and other indispensable assistance rendered similarly by Pallas. 5. These deities, with the exception of Apollo's servitude ${ }^{4}$, are never baffed, disgraced, or worsted. 6. Their honour among men, like that of Zous, is peculiar, and universal tkroughout the Homerie world. 7. Their immunity from any local residence. 8. Their being the ohjects of prayerful invocation

[^62]6. - ${ }^{-1} 440-57$.
irrespectively of special circumstances. 9. Their exemption from the chief physical limitations laid down for gods. io. Their punishing independently of Zeus. 11. Their power of revelation, and of such miraculous action upon nature as scarcely any other deity approaches. 12. Apollo's peculiar relation to the life-power and to death. 13. Their superior moral* tone to Zeus as well as to other Olympians. 14. Their large share, with Zeus, in the highest and most ethical parts of providential administration. 15. Their attributes belong personally to them, instead of these deities merely being embodiments of attributes or, at best, stewards of certain gifts. 16. Their attributes outnumber and range beyond those of the other Olympians, ** and they yet have a capacity for new ones. Thus Pallas combines some of the attributes of Hephæstus ${ }^{\text {b }}$ in metallurgy, gives skill to the artizan, ${ }^{c}$ collects and breaks up the $\alpha^{\prime} \gamma o \rho \eta^{\prime} ;{ }^{d}$ and thus Apollo ultimately absorbed the distinct functions of Eelius the Sun-god. 17. The whole conception of these deities, viewed mythologically, is anomalous; but is explicable by the theory which refers them to a tradition. (Chiefly abridged from ibid. 134-137.)
Welcker (Gr. Gölt. I. p. 142, 144, note 9) quotes Preller's view in Philolog., that "Kronos, in theogony the antecedent (Begründung) of Zeus, is mythologically derived from him, as the Zqis Kœovicov, whose worship gave rise
 Homer and Pindar for Zeus, in a sense equivalent to the Hebrew, "The Ancient of Days".

## 7. <br> PROTEUS AND EIDOTHEE.

In Herod. II. 112 Proteus is the name, in Greek, of a king of Egypt, round whose $\tau \dot{\varepsilon} \mu \varepsilon v o s$ in Memphis the Tyrian Phenicians had their quarter, so that the region was called their $\sigma \tau \varrho \alpha \tau o \pi \varepsilon \delta o \nu$. Herod. gives another, and as he thought, truer, version of the connexion of Prot. with the tale of Troy, that this king, hearing of the crime of Paris from the slaves of the latter, who was driven to Egypt by storms on his return to Troy from Sparta, detained Helen and her treasures, that the Greeks, disbelieving the Trojans' staternent that this was so, on capturing the city found it true, and that Menelaus then went to Egypt and reclaimed her. Herod. (116), from the agreement of names Proteus and Thonis, (custos, according to Herod., of the Nile-mouth, comp. $\delta .228, \Theta \omega \nu \omega \varsigma)$ and from the local shrine of a foreign Aphroditê, identified by him with Helen, in the said $\tau \varepsilon ́ \mu \varepsilon v o s$, supposes that Homer knew of this version of the tale, but adopted the other on poetic grounds. Thonis is in Strabo, XVII. p. 8oI (437), the name of a town on the Canobitic mouth, given it from a king Thon. The Tyrians, then, might be well informed concerning

[^63]$$
\text { ъ ૬. } 233-4 ; \psi .159-60 \text { с } O .412 \text {. } \beta .69 .
$$

Proteus and Thon or Thonis, Pluaros*, and the Aegyptus (Nile), and they alone probably knew of the strange creatures of the Northern and Western seas. The "foreign Aphrod." is doubtless their Astartê. The powers of transformation and prophecy sound like an Egyptian priestly myth; or the former may be a reflex of the same pretensions which we gather from Holy Writ, Exiorl. VII. ro, 1I, but might have reached Homer through the Tyrians. The statements of Proteus are only what a widely travelled mariner, who had picked up information in every sea, might make, save the one of Menelaus' migration to the Elysian plain. Hence he presumably dressed up a tale of marvel from North-western seas in Egyptiau accessories of scene and person. The epithet $A$ iyvirtios ${ }^{\text {b }}$ added to Prot. contirms this, as it would hardly have occurred in a tale properly Egyptian. So does the improbability of the $\varphi \tilde{\sim}$ и having been ever found in Levantine seas. The Pelagius monachus, Phoque a ventre blanc, is said to inhabit the Hadriatic and Sardinian coasts; other varieties save one or two belong to much higher latitudes. As all their organisation favours swimming, they come on shore only at intervals to bask in the sun and to suckle their young. When they swim, one seal often serves as guide, or, when they sleep, as sentinel to the rest. Perhaps we have a suggestion of Protens here. Yet, though Egypt was in Homer's thoughts, scenes with which he was persoually familiar supplied the details. Thus the cool wind springing up at noonday, or soon after, is a well known phenomenon at Smyrna. It comes from the sea ( $\varsigma$ q́pveos) and is called the Subat, and the inhabitants, who mostly take a siesta during the sun's greatest altitude, rouse up at its approach. (Werry's Memoirs p. 37, and Wood p. 54, quoted by Vülcker, Hom. lieogr. § 43, p. 82.) The disguise of the voyagers is also a touch of fact. The Esquimaus adopt the masquerade of a seal's skin, the fresier of course the better ( $\nu \varepsilon o \delta \alpha \rho \rho \tau \alpha$ ), to come within striking distance of this shy and sagacious creature. Sir E. Beecher, in a dissertation on Esquimaux habits before the British Association at Oxford 1860, told a story, that he was once levelling his rifle at a supposed seal, when a shipmate's wellknown voice from within the hide arreated his aim with the words, "dorit shoot! It's Husky, Sir". It is supposable that the device was current in the earliest ages, and that it was knuwn to the only real aeamon of the period, the Tytlane, who could not fail to notice creatures so curious by their large size, uncouth form, and bigh order of instinct, basking on remote promontories, shunuing human haunts, and not easily caught, save when asleep, nor even approached, save in such disguise. It is observable that the word ppixi" may inean not "the ripple", as usual, "but, $\mu \varepsilon \lambda \alpha i v \eta$ qe. x $\alpha \lambda v \varphi \vartheta \varepsilon i s$, "clad, or coated, in swart fur": - having the appearance, in short, of a seal. This would render the participial contruction more easy, as the partisiple past with verh. fut, siou must otherwise mean, "having been hitherto concealed" : for, at the time of his coming forth the concealment would ceaso. Comp., for this senas of $\varphi$ prit, the name of a horse $\Phi_{\text {pixias, from his bristly mane, }}$ P'ind. Pyth. X. 16 , athi 4 reigas evi 2 oping, of the boar, t. 446. P'ossilily the poet intended a play apon the world.

* Cump. Eurip. IVelen. 5. where Proteus dwells in Pharon and is ruler wf Egypt.

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\text { 7. 'cf. 8. } 556,3^{889}-93 \text { b 8. } 385 \text {. }
$$

The Homeric story has over the Virgilian imitation (Georg IV.) the advantage of appositeness. Proteus has no connexion with the loss of Aristrus' bees, but a close one with the perplexity of the wind-baffled voyager in strange waters.
There is an elvish archness about the old sea-god's daughter kindly accosting the wanderer at his need, and volunteering, without it seems knowing who he is*, a fraud on her own father, if so he be, to relieve the distress which she yet sports with. Cyrenê, the anxious mother, is as far below her, as Aristæus weeping for his ruined hives is below the forlorn but unshaken hero; who, though "crushed ${ }^{e}$ at heart" at the toil which awaits him, is only unmanned and overwhelmed at the news of his brother's dreadful end.

## 8.

(1) Inô Leucotheê, Cadmus. Of the latter Homer tells us nothing; but Ká $\delta$ $\mu \varepsilon \iota o \iota, K \alpha \delta \mu \varepsilon i \omega \nu \varepsilon s,{ }^{a}$ are his constant terms for the people at Thebes, in five passages referring to events there under the dynasty of Oedipus. The Boíwrou are the people of Thebes fighting at Troy after the capture of Thebes from these Cadmeans ${ }^{\text {b }}$ by a pure Greek force, the first expedition - or famous war of Seven ${ }^{c}$ - having been unsuccessful. Legend ascribes to Cadmus a Phœnician origin. Homer speaks of the Cadmeans in terms of exultation over them as vauquished foes. Tydeus was with the Achæans against them. Both he and Mecisteus easily vanquished $\pi \alpha \dot{\alpha} \nu \tau \alpha{ }_{\varsigma} K \alpha \delta \mu \mu$. ${ }^{d}$ The relative superiority of Greeks over them is far greater than over Trojans. Thebes however was founded by Zethus and Amphion, sons of Zeus and Antiopêe daughter of the Asopus, i. e. of an autochthonous stock. The legend of the introduction of letters by Cadmus marks the means by which he obtained ascendancy; we may compare the case of Tarquin at Rome. Gladst. thinks (I. 240) that the six Cadmeid generations of tradition, viz. 1. Cadmus, 2. Polydorus, 3. Labdacus, 4. Laius, 5. Oedipus, 6. Eteokles and Polynices, give a period too long. He assumes that they make 7 generations before the Trojan war; but the last three, in the best known form of the story, succeed each other so rapidly as to contract the period sensibly, perhaps to 120 years. His argument that some "other adventurer" before Minos would be "found to repeat" the experiment of founding a dynasty in Greece, seems inconclusive, for how do we know that none other did so attempt? Homer's persistently stigmatizing the people, or their ruling order, as Cadmeans marks the want of amalgamation. The argument (Gladst. I. 24I) that the "groups" are apparently introduced "in chronological order" in the $\nu \varepsilon x v i \alpha$ seems to rest on slight grounds. Tyrô's descent from Zeus (ib. 427) and her amour with Poseidon form perhaps the reason why she has there precedence. Antiopê, therefore, and her sons may be earlier chronologicaliy than Tyrô. The epithet "Ogygian" (whatever its origin, and probably it is Phœnician, see App. D. 2.) seems to have grown into the sense of "olden", and to stamp Thebes and Athens as of the highest known antiquity (Soph. Philoct. 142, Aesch. S. c. Th. 310, Pers. 37, 154).


[^64](2) But, indeed, the harmonizing chronologically genealogical statements in family legends is almost sure to break down. Legend says that Semelê and Inó were daughters of Cadmus: the former committed her son Dionysus to Inô's charge. Athamas, Inô's husband, through misunderstanding, became jealous, and persecuted Inô, till, with her son Melicertes, she plunged into the sea, and, in recompense for her care of Dionysus, or, as Pindar says, Ol. II. 29-32, for her great sorrows, gained immortal priveleges ${ }^{\text {f }}$ (Eurip. Iphig. Taur. 2\%0). She was before ßৎoròs ( $\mu$ ópos mors) $\alpha v \delta \eta^{\prime} \varepsilon \sigma \sigma \alpha$; comp. Hes. Theoy. 144, oi
 thet is obscure: comp. $\mu \varepsilon \varrho o ́ \pi c o \nu ~ \dot{\alpha} \nu \vartheta \varrho \omega \dot{\tau} \omega \nu$ : Circê and Calypsô are each
 specifies the individual* voice of man or God. She was perhaps raised to
 She gives Odys. an "immortal scarf". Welcker (Gr. Götterl. I. p. 644) cites the Schol. upon Apoll. Rh. I. 917, who mentions a teenia which the devoted in Samothracia received, to wind round the body, in order to obtain rescue in storms. He adds the $\Lambda \varepsilon v x o \sigma i \alpha$ is mentioned by Aristotle as a name given to the island Samothrace. The name $\Lambda \varepsilon v x o v{ }^{\prime} \eta$ suggests to Nitzsch the $\lambda \varepsilon v x \dot{\eta} \gamma \kappa \lambda \eta \eta \eta{ }^{\circ}{ }^{\circ}$ Thus she would beuignly preside over the fair and calm weather which succeeds the tempest, (comp. "albus deterget nubila Notus", and "caadidi Favonii", Hor. Carm. I. 7. 15, III. 7. I, ) and rescue the mariner; so Virg. Georg. I. 436-7. "Votaque servati solvent... nautæ Glauco et Panopeæ et Inoo Melicertæ". Here, however, the storm rages with greater fierceness after her disappearance, ${ }^{\text {b }}$, staving the raft, \&c. and it is only on the third day that the $\gamma \alpha \lambda \eta^{\prime} \nu \eta^{i}$ succeeds. Her connexion in legend with the sea seems not likely to have been due to Thebes, an inland locality, but is in keeping with her I'hænician origin. The name Leucothee may be compared with Eidotheê. Perhaps, "white-foam" (comp. the White Spectre in Undine) may be the meaning of $\lambda \varepsilon v x o$-, and the Mater Mututa, otherwise Allunea (Alba), of Italian myth may be compared. This is rather favoured by her emerging, $\alpha i$ ivin $\delta^{\prime}$ हixvia $\pi 0 \tau \tilde{y}$, from, and disappearing into the billowing main - $\mu \dot{\varepsilon} \lambda \alpha \nu \delta \dot{\varepsilon} \dot{\varepsilon} \hat{\varepsilon} \tilde{v} \mu \alpha \chi \alpha \dot{\alpha} \lambda v \psi \varepsilon v,{ }^{k}$ expressive of the wave crest lost in its dark water. The whole legend was, doubtless, derived by Homer from a Pheenician sea-tale, from which same source all his more remote geography probably came. Gladst. I. II. \& 4.

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## APPENDIX D．

## 1.

＇A $\boldsymbol{A} \boldsymbol{i o n \varepsilon g}$ ．The Ethiopians ${ }^{\text {a }}$ are placed on the ocean river which surrounds the Homeric world；so that their land ${ }^{b}$ is apparently the shore of its stream． There are eastern and western Eth．，${ }^{\text {e }}$ respectively＂the remotest（ ${ }^{\prime \prime} \sigma \chi \alpha \tau 0 \iota$ ） of men＂．Yet all Homer says of them，especially when viewed in conjunc－ tion with Hesiod and the Hymns，fixes rather on the eastern section．The east has strong attractions for Homeric legend even the abodes of the dead，there is reason to think，lie in the furthest east．Thus Poseidon，returning from the Eth．，${ }^{d}$ sees from the Solymi mountains Odys．voyaging on his raft from Calypsô＇s isle，＂the mid－point（oupados）of the sea＂，to Scheriê N．W． of Ithaca．These mountains must lie E．of the Agean，where lies Po－ seidon＇s favourite abode，and thus could not lie on the way back thither from any western Eth．But again，we find Ethiopianse in Menelaus＇voyage grouped among a set of nations certainly situated on the S ．E．angle of the Levant．Next，the legend of Memnon，${ }^{\text {f }}$ recognized by Homer，though reduced to form by Arctinus B．C．circ．770，points eastward．Memnon was the son of Tithonus and Eos，and prince of these Eth．（Hes．Theng．984－5）．Tithonus
 reipocı roins（Hy．Aphrod．228），and his＂bed＂in Homer symbolizes the region of dawn．The name Eth．has，also，a connexion with $\alpha$ i＇Эo ， ＂sparkling or flashing＂，epith．of wine ${ }^{g}$ ，armour ${ }^{\mathrm{b}}$ ，and smoke，${ }^{\text {i }}$－the latter as emitting sparks（Crusius s．$v_{0}$ ）．The notion of swarthy or sunburnt is not traceable in it，nor applicable to the Eth．of Homer．The＂splendid son ${ }^{k}$ of Morning，＂who excelled Eurypylus ${ }^{1}$ and all others in beauty，cannot be easily supposed of darker face than the Greeks．It is true，Homer does not call Memnon an Eth．，but the connexion of that race with the＂rising Hyperion＂， and of that hero with Eos，suggests the link which Hesiod and the Hymns supply．The Eth．of Herod．VII．69． 70 were all black men，and the Post－ Homeric Greeks sought to connect the name with $\alpha{ }^{\prime}{ }^{\prime} \sigma^{\prime} \omega$ in the sense of blaz－ ing sunshine，under the popular notion of their being blackened by it．There is reason，however，to think that＂the name Eth．is probably an adaptation of the native Egyptian name Ethaush＂．Their＂twofold division＂is the main fact of Herodotus＇description of them．He says，＂now of the Eth．beyond

1．a A．423．b щ．205－6．c $\alpha .22-4$ ．d ع．282．© ס．83－5．i ס． 188 ；
ג． 522 ．${ }^{\text {E A．}} 462$ ；A． 259 ；E． 341 ；Z．266；A． 775 ；式．5；П．226，230；
世． 23 个， $250 ; \Omega .64 \mathrm{I}, 791 . \quad$ b $\Delta .495$ ；E． 562,$681 ; N .305 ;$ P． $3,87,592$ ；

( $\dot{v} \pi \dot{\xi} \rho$ ) Egypt and of the Arabians Arsames was leader; but the Eth. from the [land of] sun-rise, (for indeed two sorts of them were going to the war,) were marshalled next to the Indians, differing from the others not at all in appearance but only in speech and fashion of hair, for the Eth. from the east ( $\dot{\eta} \lambda i o v$ ) have straight hair, but those from Libya have the most woolly hair of all men. And these Asiatic Eth. were equipped for the most part as the Indians \&c." A writer in Dr. Smith's Dictionary of, the Bible s. v. Cose and Ethiopia states that, "there are strong reasous for supposing two streams of migration from Africa into Asia in very remote periods . . . the later one of Cushites from Ethiopia properly so called, through Arabia, Babylonia, and Persia, to Western India;" and "there is an indication in the traditions of Babylonia and Assyria of a connexion in very early times between Ethiopia, southern Arabia, and the cities on the lower Euphrates; the Cushite name of Nimrod himself as a deified hero being the same as that by which Meroë is called in the Assyrian inscriptions. (Rawlinson's Herod. I. pp. 442-3). . . "Thus we may suppose the Hamite nations soon after their arrival in Africa began to spread to the E., to the N. and to the W., ... the Mizraites along the S. and E. shores of the Mediterranean."

This barmonizes with the half-poetical aspect of the Homeric Eth., who hover faintly on the margin of the world, and, save in the voyage of Menelaus, converse rather with gods than men. In that voyage we have a glimpse of a geographic reality, localized near the S. E. angle of the Levant. Homer recognized the great eastern offshoot of the Cushite migration, yet knew of a stock who dwelt further west. The Phœ⿱icicians might be his authorities, trafficking perhaps with both, and grouped ${ }^{\mathrm{ma}}$ (under the name Sidonians) with the Eth. of Menelaus visit. His pushing them to the extreme W. where Hyperion sets filled a blank in his world-system, and gratified the simple minded love of symmetry traceable in all semi-mythical geography. Yet if, su far as the Phœoicians went westward, they still found nothing but the Mizraites in Northern Africa, among whom their colony of Carthage was founded, the poetical statement is justified by the then state of knowledge. He could not know how the gap was filled up, and represented wide diffusion as remote division. The position of Eth. tribes in Nubia and S. Arabia on both sides of the Red sea and again as far west as the pillars of Mercules, perhap, suggested the Ocean-stream as their neighbourhood and limit. The ivory of Menelaus' palace may be supposed intended as an Ethiopian product.

## 2.

## OGYGIE.

It seems clear that this island lay N. W. from Scherie, see App. D. 15, or at least that from it Zophyrus was a fair wiad to the lattor. Odyss. reaches it in 9 days floating on spars, rowing with his hands, and Notus is the wind last named previously." He does not say the "wind and water", as elsowhere, but the "gods" bronght him ( $\pi \dot{k}$ R $\alpha \sigma \alpha v^{\text {b }}$ ) thither; $i$. e. the whole courne is

$$
\text { 2. } \mu .444 \text { i ef. } 427 . \quad \text { in } \mu .448 .
$$

regarded as due to their interposition．By this contrivance the poet seems to intimate that no ordinary reckoning of distance or rate is applicable．He thus breaks away from the group of eastern localities which lie in connexion with 太æa，viz．the Sirens，Thrinaciê and Scyila，and lands us in a new region． The name，if meaning，as Mr．Paley on Aeschyl．Eumen． 989 thinks，a dark gulf or chasm，suits well the idea suggested by that of Calypsô＂the Concealer＂；si－ milarly Hes．Theog． 805 applies it to the water of Styx，see App．D． 14 （2）．It probably became traditional as an epithet of Thebes，to which Aeschylus applies it，Sept．c．Th．3ro，and might thus be of Phœnician origin．Atlas， the father of Calypsô，points also to a Phœnician source，see App．C． 3. Thus by the very names Ogyg．and Cal．the poet may mean to hint that their whereabouts is not to be retraced，and that this part of the hero＇s course is not to be squared with previous notes of time or place．The same idea suits the ő $\mu \varphi \alpha \lambda$ os $\mathfrak{v} \alpha \lambda \alpha \sigma \sigma \eta s, i$ ．e．a centre of the sea where it rose high，as land rises highest in some point far inland，and thus of unknown remoteness． So from Ogygiê reaching Scheriê in $20^{\circ}$ days，he is from Scheriê brought back into known regions by a supernatural machinery，the magic galleys ${ }^{d}$ which knew not human laws，and therefore baffle calculation．Thus the poet locks up his mystery，and all attempts to open it are idle in themselves and are a violation of his idea．The direction of Hermes＇course from Olympus，making Pieria his first stage，confirms the N．or N．W．direction of Ogygiê from the Greck mainland．Gladst．（III．III．p．307）gives Ogyg．a N．E．direction．
 however，（see App．A．18）cannot be allowed．

## 3.

SPARTA．
The journey from Pylus to Sparta takes two days by chariot，stopping the night at Pheræ．The distance from Coryphasium（Pylos，supposed the most southerly，or Thucydidean Pylos）to Catamata（Phere）at the head of the Sinus Messeniacus is 35 miles by road，that from Catamata to Sparta 28 m ． The former is chiefly level，the latter chiefly mountainous，crossing Taygetus （Gell．p．234）．＂These three places lie exactly in a direct line＂，（Leake vol．I． p． $4^{23}$ ）．The Stenyclerian plain lies N．from Pheræ，or on the traveller＇s left hand，as does the smaller plain of Pamisus，ibid．p． $60-3$ ．At 40 min ．from Scala，on the N．as he approaches Pheræ，having hitherto skirted the plain，the traveller enters the flattest part of it．．．；there are many buffaloes in the marsh． At 5 min ．nearer Pheræ he finds＂the plain cultivated，beyond is the great marsh＂．ilid．64－70．This tract is what Telem．speaks of in $\sigma \dot{v} \gamma \dot{\alpha} \varrho \pi \varepsilon \delta i ́ o \iota o ~ \dot{\alpha} \nu \dot{\alpha} \sigma-$
 Going from Pheræ towards Sp．the narrow glen of the Eurotas is entered，and brooks with narrow valleys，glens，and hollows，through which the road passes， mark the itinerary；comp．the epithets $\boldsymbol{\chi o i} \lambda \eta$ and $x \eta \tau \omega \varepsilon \sigma \sigma \alpha$ as applied to Lace－ dæmon，${ }^{\text {a }}$ the region of which Sp ．is the chief town，standing in a valley ＂irregular and full of hillocks，only $2^{1 / 2}$ stades broad，（Polyb．V．22．）There

$$
\begin{aligned}
& \text { c そ. 570, そ. 268-97. d v. 558-63. } \\
& \text { 3. а ס. } 1 ; \text { B. } 5^{81} \text {. }
\end{aligned}
$$

lies a larger swamp far lower down at Eurotas' mouth, called Helia ( $\varepsilon$ ios), (Hy. Apoll. [410] 232) which, however, Telem. could not have seen. The
 Elis, whence Ithaca, as the Hy. says, could be seen.

## 4. <br> PYLUS.

Of the three towns so called on the W. side of Peloponn., commemorated
 he considers the Triphylian to be that of Nestor. The reasons assigned by him against the Southern, or Messenian Pylos (Coryphasium), are shown by Gell to be weak. That, in particular, hased on the adventure of $\Lambda .67 \mathrm{r}-76 \mathrm{r}$, seems to arise from not strictly heeding the notes of time. Gell describes Coryphasium as a hill over-hanging precipitately what was a flat sandy plain on its E. side in the time of Thucyd., and has probably since formed into a large lagoon. This accounts fur no lagoon being mentioned by Thucyd., and for
 lying on the Amathus, a river called in his time Mamaus. On Coryphas. stood, Gell thinks, the $\kappa \sigma \tau v$ N $\eta$ रウ̇ov: the Nelëian kingdom extended southward to the Messenian Gulf and northward beyond the Alphëus.a (Leake vol. I. ch. X.) Thus the $\alpha \sigma \tau v$ would be close to the sea; which best suits the idea conveyed by $\gamma .4$-33. The Triphylian Py. lies, and probably always lay, 3 or 4 miles inland. Further, had Nestor's Pylos ${ }^{\text {b }}$ been the Triphyl., how absurd to make Arene, a point to the S. of it, and therefore remnte from Elis, the trysting. place for a foray against the Eleans, in which the characteristic is vigorous haste. Whereas, going from Messenian Pylus, they would be at Arenê a stage in advance. The more northern site is excluded, as well by the conditions of that foray, as by the distance from Pheræ in one day. For the gender of Пílos see App. A. 12, Völcker § 32, p. 59. seems to think the distance from Ithaca to the sonthern Pylos too far for a night's voyage; yet it cannot be over 100 miles; and a ship might, running before the wind, make that between sunset and 9 or 10 A. M. next day, or even by soon after sunrise. In Hy. Apoll. [408] 230-[435] 260 we have a coast voyage from Crete round western Peloponn, noted by the places passed, but their order seems hopelessly confused.

## 5.

## THE TAPHIANS.

This people, of the stock of the Leleges, a Pelasgian race, occupied part of the Acarnanian mainland, Leneas, and the islands called Teleboidae in its neighbourhood. The largent of these, Meganisi, is represented as Thaphose in Spruner's map. They had no slare in the Trojan war, and probably profited by the absence of the Achean princes and anmies to extend their opera-

[^66]
## APPENDIX D.

tions which had previously molested the Thesprotians ${ }^{\text {b }}$. They were expert oarsmon ( $\varphi \iota \lambda \eta \dot{\varrho} \varepsilon \tau \mu \circ \iota$ ), marauders ( $\lambda \eta \iota \sigma \tau \tilde{\eta} \varrho \varepsilon \varsigma$ ), kidnappers, trafficking in metals and slaves eastward to Sidon and westward perhaps to Italy. Millin Hom. Mineral. p. 67 says, iron mines were probably situated in Cuzzolari, an island, one of the Echinades (but these are not the Teleboïdæ, Strabo X.); or the iron of Mentes might be supposed obtained in traffic or by plunder. Odys., being $\dot{\varepsilon} \pi i \sigma \tau \varrho о \varphi о \varsigma \dot{\alpha} \nu \hat{\imath} \rho \omega \dot{\pi} \omega \nu$, had hospitable relations with Mentes a Taphian prinee, (though he was also allied with the Thesprotians whom the Taphians molested,) and obtained from his father the poison which Ilus of (the Thesprotian App. D. 8) Ephyrê refused him. The 'Taph. probably were checked as the Corinthians extended their colonies in the Ionian sea; but, like their Illyrian neighbours under the Romans, their tenacity of piracy is remarkable, and is said, to have been exemplified to the alarm of a modern traveller, Dodwell. (Kruse's Hellas III. cap. xir. 3. c.)

## 6.

## TEMESÉ.

Two places of this name ${ }^{2}$ are mentioned: one in Cyprus, (Spruner's map gives it near the middle of that island) the other in Brattium, identified with Beqvévolov (Brundisium) both rich in copper. The latter is believed by Millin Hom. Miner. p. 80, together with Strabu, Eustath. and others to be meant. So Völcker §. 37 p. 70 . South Italy would have been much nearer for the traffic, being indeed almost within sight; as we hear, however, of the Taphians b getting slaves from Phœenicia, it was in the highway of navigation to trade with Cyprus. Further, the Cyprian breastplate of Cinyres ${ }^{\text {e }}$ shows by its refined workmanship a high pitch gained in metallurgy, and consequently a probable demand for metal-barter there. Also in e. 448 the suitors threaten Odys. (disguised) in a way which implies that he could be suddenly dispatched to Cyprus, as though communications thither from Ithac. or its neighbourhood were quite usual. And, even if Ithaca lay more in the way for Mentes to S. Italy than to Cyprus, yet the detour would be accounted for by the pretended news of

 of $\Sigma i x \varepsilon \lambda o i, \Sigma_{\ell x \alpha v i \eta}{ }^{\circ}$ as a place of slave-traffic rather imply the contrary. Millin ivid. says that Bochart referred T\&uéon to a Phœnic. word Temes meaning a "fomudry," regarding the place as a Phoenician trade-station. $T T^{\prime} \mu \varepsilon \sigma \sigma \alpha, T \alpha \prime \mu \alpha \sigma \alpha, T \varepsilon{ }^{\prime} \mu \psi \alpha$ are subsequent varieties of the name. p. 82.

## 7. <br> DULICHIUM.

The wealth and populousness implied in the statements about Dulichium seem to show that Homer regarded it as the largest of the group. In one passage, which recurs, a single line ${ }^{2}$ enumerates three islands, which in an-

[^67]other are enumerated each in a separate line, but in the same order of precedence. Lying begond the sea, $i$. e. the Crissæan gulf, under the land and probably flat, its form might easily blend with that of the continent, and an unduly large space have been ascribed to it. It has the epithet $\pi 0 \lambda \dot{v} \pi v \rho o v,{ }^{\circ}$ and is said to have become now united by the deposit of the Achelous to the mainland of Aetolia.*
In the 11. it appears to be subject not to Odys., but to Meges ${ }^{d}$ son of Phyleus of Elis, who migrated thither in a family quarrel. Yet there need be no inconsistency between this and the Odj.; there ${ }^{e}$ Odys. makes the best of his tale, and would leave the hearer, perhaps, to infer, what he does not assert, that all the $\nu \tilde{\eta} \sigma o \iota \mu \alpha \dot{\lambda} \alpha \sigma \chi \delta \delta \delta \dot{\alpha} \dot{\alpha} \lambda \lambda \eta_{j} \lambda \eta \sigma \iota$ were his dominion. Dulichium would appear from several passages in the Ody., however, to have belonged to another rule: we read,' "there liappened a ship of the Thesprotians to be going
 of Dulichium or some part of it. And the tale of the disguised Odys. requires that the king of the island to which he was kidnapped, should not be sovereign over the one which he was treacherously prevented, through being sent thither, from reaching. The suitor Amphinomos is called $\Delta o v \lambda \iota x \iota \varepsilon \boldsymbol{v}^{8}{ }^{8}$ and so is his father: see further on Amphin. in vol. II.

## 8.

## EPHYRE.

The Schol. on $\boldsymbol{\alpha} .259$ gives three cities so called, (1) the Thesprotian, (2) the historical Corinth, said to be $\mu v \chi \tilde{\omega}$ "Aeyeos intoßóroıo, (3) the Elean. (1) and (3) are said to have been each on a river Selleïs. Strabo, who adds a fourth, in Thessaly, (VIII. p. 338,) supposed that in the Catalogue and in the Ody. ${ }^{1}$ the Elean was intended, as also in $O .53 \mathrm{r}$, where Phyleus, father of the Meges, who led the Iulichians to the war, is said to have brought a corslet from Ephyrê on the Selleïs, given him by Euphetes there. For intercourse with Dulichium the Thesprotian site, as nearer, is more suitable, and even more clearly so for a place which might allow a voyager from Ithaca to visit Taphos on his way home.e But as the Odyssean site is marked as the emporium of poisons, and as the knowledge of "all the drugs, or poisons, which the earth produces" is distinctly ascribed in the Il. ${ }^{\text {d }}$ to the danghter of an Epean prince in Elis, and, further, as a Phyleus, Nestor's antagonist in his youth, appears among the Epeans of Elis, the question between (1) and (3) is nearly balanced, though the local diffieulty as regards Taphos inclises it in favour of the Thesprotian. This is further


[^68]Ithacause before Odys. left for Troy, which accounts for the latter having, also of course before he left, gone thither to seek the poison. On the whole, as migrations in the heroic period proceeded, as a rule, from North to South, the Ephyrê,* Sellëis, and Phyleus in Elis may be repeated from the homonyms in Thesprotia, and hence the duplicate names. Hence the skill in $\varphi \alpha \dot{\rho} \rho \alpha \kappa \alpha$ - for such crafts were often hoarded as secrets in families - may have gone southward too, and been possessed by an Epeian princess in Elis.

## 9.

## ARGOS.

(1) In its most proper and distinctive sense this means the city of Diomedes, ${ }^{\text {a }}$ one of Herê's three favourite cities, the others being Sparta and Mycene. ${ }^{\text {b }}$ It is spoken of by Herê and by Diom., and stands first of its associated towns in the catalogue, also by Nestor, ${ }^{\text {c }}$ speaking of Diom. returning home thither, and by Telem. ${ }^{\text {d }}$ enumerating the chief cities of Peloponn.
(2) It seems used for Peloponn. as a limited whole, under its leading chiefs, the Atridæ, Diomedes, and Nestor; it has epitheis imeóßotov (often),
 115 with I. 22, B. $348, \Delta .{ }_{171}$, Z. 152,456, H. 363, I. 246, O. $30,372, \Omega$. $457, \gamma .263, \delta .174,562$, o. 239 .
(3) It is specially found where Argos, the place, and Achæans, the people, are coupled; or where Argos is coupled with "Achaid land", or has the epithet "Achaïc." M. 70, N. 227, 式.70, 0. 274, Г. 75, 258, I. 141, 283, T. ${ }_{11} 5, \gamma, 251$. This usage further caplains the sense given under (2).
(4) Pelasgic Argos ${ }^{e}$ is perhaps a nomen gentile in contradistinction with Achaïc. It includes Phthia and Hellas (the Thessalian).
(5) Mid ( $\mu$ écov) Argos. It is not certain that this is a distinctive appella-
 like $\mu \varepsilon \dot{\varepsilon} \sigma \omega$ ह́vl . . $\pi \dot{\prime} \nu \tau \omega$ and meaning "in the midst of Peloponn.", comp. (2). So Penel. speaks of her husband as "the man whose fame had spread $\chi \alpha \vartheta \vartheta^{\prime}$


[^69]- $\pi .427$.
 Z. 224 . $\alpha .344 ;$ o. 80 . b N. 301. i B. 658-9. *B. 665-6.
tension of the Achæan territory, and Argos $=$ Peloponn. viewed as lying between ( $\mu$ と́бov) it and the speaker. So Menelaus uses it, speaking in Sparta. It is thus opposed to the phrase $\mu v \chi \tilde{\omega}^{2}{ }^{2}{ }^{\circ} \gamma \varepsilon \mathcal{S}^{\prime}$ noticed p. LI. App. D. 8.
(6) "I $\alpha$ oov "Aeyos, ${ }^{m}$ occurring only once, is obscure. It may mean the Athenian or extra Peloponnesian portion, yet lying south of Hellas. The word seems connected with "I $\omega v \varepsilon \varsigma^{,}{ }^{\text {n }}$ the name, apparently, of the Athenians, and with Iasus ${ }^{\circ}$ their leader. A remote portion of the Greek territory, the furthest to the east, as Ithaca was the furthest to the west, is required by the passage, which this satisfies.


## 10.

## CYPRUS.

Dmetor son of Iasus is mentioned ${ }^{\text {a }}$ as king, $K \dot{v} \pi \varrho o v i \varphi \iota \dot{\alpha} \nu \alpha \sigma \sigma \varepsilon v$, doubtless over some Greek colonists there, who had hospitable ties with the Egyptians, and to whom Odys. represents himself as given in slavery. This Greek name of Dmetor, however, may like those of Alcandra and Polybus at the Egyptian Thebes, and Phædimus at Sidon, ${ }^{\text {b }}$ exemplify Homeric manner giving a Greek tinge to all foreign facts. Yet we have a Cinyrês*c, most probably not a Greek, who sent a corslet as a $\xi \varepsilon \iota v \eta$ iov to Agam. which was a masterpiece of art, as "he had heard in Cyprus the great rumour that the Achæans were going to sail to Troy." Gladst. (I. II. iii. 190), supposes that, being disinclined more actively to assist, he gave this to buy off cheaply services which it was difficult for the Greeks to enforce. The Cyprians had a tradition that a part of their inhabitants were Ethiopians (Herod. VII. 90). The Temesê of Mentes may have been in Cyprus ${ }^{\text {d }}$ see no. 4; as "copper" is derived from Cyprium, sc. $a^{r g} .$, and trade between Cyprus and Ithaca seems to have been common. Aphroditê fleese thither after the detection of her shame, and in the Il. goes by the name of Cypris.' Her worship was doubtless early imported thither from the Asiatic Continent.

## 11. <br> PHOENICÊ, SIDONIÊ.

It is remarkable that while several passages imply a close relation between Sidonians \& Phenicians, and while their geographical identity was a point of preciseness to which Homeric geography had reached, there is yet a distinction between Sidonians \& Pheenicians. He speaks of Sidonians on shore and Pheenicians afloat, the former as men "of much copper", of workmanlike skill \&c., while the former are sea-men of fame, of vast subtlety, and roguish.* The same xpprie which is made by the Sidonians is brought over sea by the Phen. ${ }^{\text {b }}$ So the Sidon, had made the robes which Paris had himelf brought over to Troy. © This distinctness is even more marked when Menelaus enumerates them separately, putting Egyptians and Ethiopians between them.d

[^70]
## 12. <br> EREMBI.

The name may contain Aram, the early name of Syria, or it nay be a corrupt form of "A $A \rho \beta \varepsilon \xi$. Posidonius indeed stated that the Arabians in his time were called Erembi; Strab. XVI. p. 784; comp. I. p. 4 'Eǿُ́ $\mu$ ßovs ov̂s عixòs
 "living in caves", Genes. XIV. 6. It has also been supposed that the name is akin to $\varepsilon^{\prime \prime} \varrho \varepsilon \beta o s, \varepsilon^{\prime} \varrho \varepsilon \beta \varepsilon v v o s$, and signifies a dark or, swarthy race.

## 13. <br> LIBYA.

In the time of Herod. IV. 197 there were Phœnician \& Greek settlers ( $\varepsilon \pi \eta^{\prime}-$ $\lambda v \delta \varepsilon \varepsilon_{)}$in Lib. Its limit westward was the promontory Soloeis, II. 32, IV. 43. As Cyrenê was colonized about 637 B. C. it is not likely that any earlier settlements of Greeks lay W. of it. Hence cursory intercourse with the Phœnicians or their colonies was all that could afford knowledge of Libya.

## 14.

STYX.
The remarkable source, cascade, and torrent so called, form the upper waters of the Crathis, rising in a mountain of the same name in N. Arcadia, and flowing from that watershed down its shorter or northern slope to the gulf of Corinth. At the source stands the town Solos, on the high ground above the district now called Kuklines. Thence the torrent rapidly descends through a deep rocky glen, at the upper extremity of which the eastern part of the great summit of Khelmos terminates in an immense precipice. Two slender cascades of water fall perpendicularly over the precipice, (cf. $\alpha i \pi \dot{\alpha}$ $\left.\varrho \varepsilon \varepsilon \varepsilon \vartheta \rho \alpha^{a}\right)$ and, after winding for some distance along a labyrinth of rocks, unite to form the torrent. The fall is the highest in Greece, and the foot of the precipice is said to be inaccessible. The water is said by Pausanias (Arcad. c. 18.) --. a statement confirmed by Plutarch (Alexand.) - to be poisonous ( $\dot{\alpha} \dot{\alpha} \alpha \boldsymbol{\alpha} \boldsymbol{\nu} \nu,{ }^{\text {b }}$ intensely-mischievous?), and this effect by the latter writer is ascribed to its intense ${ }^{\text {a }}$ coldness. Vessels made of hoof of horse or ass are said to be alone capable of resisting the action of the water, Plin. N. H. XXX. c. 16 . The people on the spot still tell the same story as of old, that it is unwholesome, and that no vessel will hold it. A body of water marked by such strange characteristics became the object of marvel and of awe. In the time of Herod. (VI. 74) ${ }^{\text {米 }}$ the spring was fenced in with a wall. Leake's Topography of the Morea vol. iii. ch. XXVI.

[^71]$$
\text { 14. ©. } 369 \text { b } \Xi 721
$$
(2) Some of these physical features seem traceable in the epithets and allusions of the poets. Thus besides $\alpha i \pi \dot{\alpha}$ @ $\dot{\varepsilon} \varepsilon \vartheta \rho \rho \alpha$ vid. sup. we have the x $\alpha \tau \varepsilon \iota-$

 Eumen. $9^{89}$, but based on the dark clefts and chasms of its descent, to which is added tó $\vartheta$ " it $\eta \sigma \iota$ x $\alpha \tau \alpha \sigma \tau v \varphi \varepsilon ́ \lambda o v ~ \delta i \dot{\alpha}$ ұćpov, "the deep rocky labyrinth", vid. sup., also $\alpha^{\prime} \mu \varepsilon i{ }^{\prime} \ell<x \tau 0 v$, based perhaps on its baneful potency, Hy. Ceres 259, and ${ }^{\circ} \mu \beta \rho \neq \mu o v$, Hy. Merc. $5^{1} 9$, of its falling weight. Similarly the fact of two streams combining to form the torrent is perhaps seized upon in Circê's descrip-
 a branch of it. Homer makes the Titaresius a branch also ( $\alpha \pi \sigma \rho \rho \omega^{\prime} \xi^{e}$ ) of it, the startling peculiarity of its not mixing with the Peneus, though joining it, making it worthy of such awful sisterhood as the Styx. Hesiod has a tale that Zeus assigned the nymph Styx the highest honour of being the oath revered by the gods', because she came the first of the immortal powers to his aid against the Titans. Theog. $383-400$. In a wildly exaggerated description, which proves that the physical scale of the real Styx was wholly lost to poetic vision, he makes Styx a tenfold stream, rolling nine times round earth aud the waves of the $\vartheta \dot{\alpha} \lambda \alpha \sigma \sigma \alpha$, and falling at last $\varepsilon l_{\mathcal{S}} \tilde{\alpha} \lambda \alpha$, (Virgil's "novies Styx interfusa". Aen. VI. 439) whilst the tenth head pours down from the rock, as aforesaid, an object of awe to the gods. ibid. 789-92.

## 15. <br> SCHERIÊ.

This lay, from $\boldsymbol{\tau}$. 271-84, probably near the Thesprotians, a well known site on the W. side of Epirus, to whose land the stranger personated by Odysseus, see the tale there told, came from $\Sigma \chi$. when the Plæeacians were willing to take him home. Hence an easy divergence from the homeward route from $\Sigma \chi$. would have brought him to these Thesprotians. It is clear too (see App. D. 2.) that Odys, royaging from the N. W. towards lthaca with a fair wind (for Hermes told Calyp~o nothing of $\Sigma \chi$. and she starts him ${ }^{\prime} \varsigma \pi \alpha \tau \rho i \delta \alpha \gamma \alpha i \alpha \nu^{\text {b }}$ ) sights $\Sigma \chi$. in $18^{\circ}$ days. Further, Boreas brings him, after losing his course, to $\Sigma \chi$. and, as the Pheacians at once launch the ship and moor it with sails readyd, it is presumeable that Boreas was still blowing and would be fair for the intended run (Völcker Hom. Top. p. 126). The $\alpha \in \lambda \lambda \alpha \iota \pi \alpha \nu \tau o i c o v ~ \dot{\alpha} v \varepsilon ́ \mu \omega \nu,{ }^{\circ}$ which wrecked his raft, seem to have sent him on the whole eastward, i. e. from a course in which a north-west wind was taking him toward Ithaca, to a point whence Boreas took him thither. 'The words of the king, that Euboa' was the furthent land known to his sailors, speak certainly for a site on the W. aide of Greece. Oar rough latitude and longitude are therefore N . of Ith., and W. of the Greek mainland, near Thesprotia. Corfuso closely satisfics all these conditions, that the tradition which assigns it as the site of $\Sigma_{\chi} \chi$. may bo safely accepted. The first territory of these Pharacians was Hypereié near the

[^72]Cyclopes. The epithet عv@v́xopos, "having wide tracts," hardly suits Iapygia, where Gladst. (III. 322) would place it, better than Sicily to which on that ground he demurs (ib.). Yet some part of Italy or Sicily, perhaps the same "plain between Syracuse and Catania" (Gladst. ib.) which forms the exception to the general configuration of Sicily, can hardly fail to be meant; from which the legendary migration of Nausithous, ${ }^{g}$ to escape the violence of the Cyclopes, would have been easy to Scheriê, supposed Corfu. It remains to be noticed that the assumed remoteness of this $\Sigma \chi$., $\varepsilon^{\prime \prime} x \alpha s \dot{\alpha} v \delta \varrho \tilde{\omega} \nu \dot{\alpha} \lambda \varphi \eta \sigma \tau \alpha \omega \nu$, would form no difficulty to Homer's hearers, although thero is no objection to supposing $\Sigma \chi$. to have lain further from shore in his idea than the actual Corfu. Lastly,
 the poet's description of $\Sigma \chi$. accords best with the notion of an island; see note on ع. 281 @́ıóv.

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## APPENDIX E. THE LEADING CHARACTERS.

## I.

## ODYSSEUS.

(r) The ancestry of Odys. is derived from Sisyphus Aeolides, x $\varepsilon \rho \delta \iota \sigma \tau 0{ }^{2}$ $\dot{\alpha} \nu \delta \rho \omega \nu \nu$, and from Autolycus who surpassed all by the gift of Hermes, $x \lambda \varepsilon-$ $\pi \tau o \sigma v \gamma \eta{ }^{b} \mathscr{\vartheta}^{\prime}{ }^{\circ} \rho x \omega^{*} \tau \varepsilon ;$; and this, which tinges the Homeric conception of his character, wholly rules it as drawn by later poets. A brief review of his appearatces in the II. (where he is kept more continually in view than any except Achil. and, perhaps, Agam.) will best precede the examination of his character from the Ody. In the $\Pi$, his relations with Agam. ${ }^{\text {c }}$ seem more intimate and confidential than those of others except Menel., and he is at his side whenever calm policy and foresight are required, contrasting nobly with the plausible paltering and moral cowardice of his chief, especially in the rebuke given to the frivolous and abject proposal to make off in the night. ${ }^{\text {d }}$ So in the actual ${ }^{\circ}$ return, amid the division of opinion, to speed home or stay for the scruples of Agam., Odys., though siding first with the former party, returns from Tenedos to abide his chief's behest. Here even Menelaus forsook the latter. Toils had uniterl, but victory parted them; but Odys, was to Agam. the "friend that sticketh closer than a brother." Any embassy or negotiation of tact and delicacy are his. So he conducts' home Chryseis. So Pallas chooses him ${ }^{g}$ as the fittest instrument for checking by his $\dot{\alpha} \gamma \alpha \nu 0 i \varsigma^{h} \dot{\varepsilon} \pi \dot{\varepsilon} \varepsilon \sigma \sigma \iota$ the result of Agamemnon's rash experiment, in which he, perhaps alone of the princes, had

[^73]not touched ${ }^{i}$ his ship to launch it. To him, ${ }^{k}$ as to Achilles, Thersites was especially odious. Here, too, is noticed his politic ${ }^{1}$ dealing with various ranks of men. The common soldiers discernm and dwell upon his merits in the council and in the field. In actual prowess he seems ${ }^{n}$ rated after three besides Achilles. He is admiringly marked by Priam and enquired about next after Agam., on which occasion Antenor ${ }^{\circ}$ especially commends him for eloquence. He stands, p like Antenor to Priam, as a sort of second to Agam. in the ratifications of the truce, and to Menel. 9 in the duel with Paris, like Hector to the latter. He lacks the instinctive unreflecting ardour of Diomed. who, on one occasion, ${ }^{\text {r }}$ keeps the field and rescues Nestor, when Odys. and all the rest had fled, but only before the blazing bolts of Zeus. It is observable, however, that Odys. is the only one whom Diom. tries to recall from the panic. He shows ${ }^{s}$ a spirited resentment of Agamemnon's undeserved rebuke, and makes good his promise of soldierly conduct. He is ${ }^{\text {t }}$ prudential in his choice of foes, and the last" to rise to Hector's challenge and to Nestor's" proposal of the night adventure. ${ }^{* *}$ His ship was in the post of caution, the centrew of the line. He is the gallant ${ }^{\mathbf{x}}$ comrade of Diom., whose keen and rushing courage contrasts finely with his large-minded, staid, and provident valour. In return for the occasion of Nestor's rescue, he animates Diom., ${ }^{\text {y }}$ whose courage flags, and stands in the gap at the crisis of battle. Even when Diom, quits the field wounded, Odys. thongh wounded, ${ }^{2}$ atone, and overpowered, states the point in self-debate, $\pi \varrho o ̀ s$ ô $\nu \mu \varepsilon \gamma \alpha \lambda \eta \dot{\eta} \tau \rho \varrho \alpha$ $\boldsymbol{v} v \mu \dot{o} v$, and then deliberately fights on till rescue comes. This scene is itself an Odyssey in little; there is no more gallant picture in the poem.
(2) In the embassy to Achilles he ${ }^{\text {a }}$ leads throughout. Nestor summons ${ }^{\text {b }}$ him first to the night council; as a sole comrade Diomed. ${ }^{\text {c }}$ prefers him - "how could I," he says, "pass him by?" - and the pland and generalship of the whole Doloneia are his; he goes into it às second, but comes out first. He reappears, though yet unfit for the field, in council, as the politice negotiator, the man of well-timed suggestions, and in preference to Nestor, - a piece of excellent poctic keeping for all the characters - is the final consummator of the reconciliation. Perhaps he alone would have ventured to stem the rash eagerness of Achilles to fight instantly. He fills the foremost place in every scene in which he appears, unless Achilles too is personally on the stage. He disappears, like all others, to make way for the long pent up fury of Achilles; but reappears with honour in the funeral games; worsting the Aja-

\footnotetext{
 of policy to the councils of the war; for the helmet, was put on last after all other armour; comp. Shaksp. "There's a divinity that shapes our ends, Rough hew them how we will."
** Or at any rate he is mentioned last as rising, which seems to amount to much the same thing.

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ces, one iu wrestling, a mastery of skill over weight and muscle, ${ }^{\text {i }}$ the other, ope Palladis, ing speed; thus alone wirning two prizes, and those in contests of great and sustained effort, and morever consecutive. At some subsequent period, but previous to the Odyssey, occurred his dispute ${ }^{\text {b }}$ with Achilles at some banquet, (undetailed, save that Agam. malignantly rejoiced at it); as also his victorious ${ }^{i}$ prize-contest for the arms of Achilles; also, perhaps, his visitj to Troy as a beggar. He also distinctly claims the chief $k$ command of the daring enterprise of the wooden horse, and the assault ${ }^{1}$ on the house of Deiphobus - the last blow struck in the war.

The prominent features in his character in the Ody. may be noticed successively.
(3) Prudence, as regards persons and things, shown in his distrust of Calypsô, ${ }^{m}$ Circê, ${ }^{n}$ and even Inô, ${ }^{0}$ (as a sea deity, and therefore, for Poseidon's sake, probaily hostile, ) on whose advice he only acts in a desperate alternative; in following, however, Circê's ${ }^{\mathrm{P}}$ direction how to deal with the Sirens. The readiness with which he devisesq and sustains a character, telling tales suited to the part, and procuring ${ }^{r}$ a garment by a hint so conveyed; his bafflings the questions and the vigilance of the stupid Cyclops; his keeping' outside the Læstrygonian harbour, where the others entering. perished; bis selection ${ }^{\text {" }}$ of a landing-place when swimming, and of a shelter ${ }^{v}$ when houseless; his advice to retire at once with the advantage gained over the Ciconians; his question to Circê, ${ }^{\mathbf{x}}$ who will be his guide, and his lying awake meditatingy plans against the suitors, all exemplify this. So, he commonly sends ${ }^{2}$ out a party to reconnoitre, or himself ascends some post of observation. And, perhaps to spare her feelings, in the sketch of his own real ${ }^{\text {a }}$ wanderings, which in disguise he gives Pene'., he judiciously omits all mention of Circê and of Calypsô, making himself come direct from his first shipwreck in $\mu$. 424-5 to the land of the Plueacians. When recognized by her, however, he no less ${ }^{\text {b }}$ frankly tells her all.
(4) Presence of mind in actual peril. This power of $\mu \check{\eta} \tau \iota$ is his distinguishing feature. rohv́uptis occurs as epithet 80 times, if not more, in the poems, besides the remarkable expression $\Delta \iota l \mu \hat{\eta} \tau \iota \nu \dot{\alpha} \tau \dot{\alpha} \lambda \alpha \nu \tau o s ;$ and Pallas, inciting his son to follow his example, singles out this special excellence for his omulation, and recognizese a spark of it in him;

We may render modvíntıg "fertile in resource." In his visitd to Tray in disgnise he saw Helen, obtained information, damaged the enemy, and came safe off. In the wooden horse ${ }^{\text {e }}$ he restrainea Diom. and Mencl. from betraying the ambuscade, under the influence of Helen's voice; and suppressed the perilous talker Anticlus. He forbore ${ }^{\text {d }}$ in the moment of their approach to Scylla to tell his fearful knowledge of the monster to his comrades, lest it

should unman them. Amidst the valorous impulse to stab the Cyelops, the new perils of being shut in his den strikes him, and he holds his hand. Under this head fails that large-minded and many sided versatility, power of calm reflection, ${ }^{\text {h }}$ ( $\dot{\varepsilon} \pi \iota \varphi \varrho o \sigma v \nu \eta$, sometimes represented as the special gift of Pallas,) and pliability to circumstances, - the $\pi 0 \lambda v \mu \eta \dot{\gamma} \alpha \nu 0 s^{i}$ character. He finds the keel and mast clinging together by the stay, and lashes them fast. The keel, a solid balk, would float below the mast, the round smooth spar would be a seat above. The keel alone would have been a painful seat, the mast alone would have rolled over and over. His raft is ${ }^{1}$ shattered, he bestrides a plank; he watches his ship engulfed ${ }^{m}$ in Charybdis, and hangs on to a tree to await its reappearance. Amidst the new perils of a supposed strange land be ${ }^{n}$ sets about counting over his treasures and stowing them safely away. In the combat with Irus, he strikes with ${ }^{0}$ deliberate feebleness in order to escape suspicion. He shuns the fire-light on his scar, ${ }^{p}$ and stops the mouth of the nurse* as she is on the point of divulging his identity: and, when the suitors are slain, he orders the rest to strike up a dancing revelq to divert the attention of the neighbours from the catastrophe. Akin to this are his
(5) Resoluteness and prompt energy. Thus he binds his lotus-charmed ${ }^{\mathrm{r}}$ comrades and forces them on board; and cuts his cables to save his vessel from the Læstryg. He represses ${ }^{\text {t }}$ the mutinous spirit of Eurylochus and the crew, and, for a while, and until his back is turned, checks the unscrupulousness of his comrades amidst the cravings of famine. To this belongs that self-debate of alternatives ${ }^{\text {a }}$ or doubtful chances occuring in the II. but in the Ody. repeatedly - the working up his resolve by a mixed reflectiveness and ardour.
 лодv́r@oлоя, \&c.) shown in his friendship and wide intercourse, and especially displayed in the II. among the Greek confederates. (See (1) and (2).) Thus his intercourse with Iphitus ${ }^{\vee}$ and the tale ${ }^{W}$ of the Pseudo-Mentes, but above all his behaviour at the Phœacian court, exhibit this. So Nestor supposes ${ }^{x}$ that he might obtain the support of all the Achæans to rout the hostile faction of the suitors. We may instance the chivalrous politenessy and punctilious decorum of his address and behaviour towards Nausicaa and her maids, his ${ }^{8}$ exempting Laodamas, his host, from the possibility of rivalry, his rebuke ${ }^{2}$ to a rude courtier veiled under compliment to his good looks, his politely putting by the offer by Alcinous of his daughter in marriage, and ${ }^{\text {b }}$ answering the earlier part of his speech only, also his opportune eulogy ${ }^{c}$ of the Phæa-
*) Of all the actions of Odys. perhaps the one which offends most is the threatening Euryclea, of whose fidelity he might have been assured, and whose indignant reply places him at a disadvantage in comparison with her.

cian dancers, which leads Alcinoas to order an apology from the man who had insulted him. The absence of all boastfulness should be noticed in connexion with this. He introduces himself in the heroic ${ }^{d}$ style as the man, "whose fame has reached to heaven", but he only does this in answer to enquiries. He tells his tale, when called ${ }^{\circ}$ upon; yet confesses ${ }^{\text {f }}$ that the sirens did lare him to bid his comrades unchain him, that the dreads of Gorgô's head appearing overcame him, and that by the dismal tidings of ${ }^{b}$ Cireê he was driven to wail rolling on the ground. He puts forth his ${ }^{i}$ prowess when taunted to display it, and, thus challenged, sets ${ }^{k}$ his own merit in a clear light. Thus roused to honourable jealousy he dwarfs the Phreacian ${ }^{1}$ holiday champions; but he never brags, and seeks not to excite their sympathy by his wondrous tale: he ${ }^{m}$ will not grudge them the story if they wish to listen, but states his comrades' sufferings as more piteous than his own, and only prefers the claim of the stranger and the suppliant.
(7) Akin to this is his delicale courlesy ${ }^{n}$ to women; (for Nausicaa, see (6) above) e. $g$. Aretê the queen, who is the first ${ }^{\circ}$ and the last $p$ addressed by him at the Plæacian court; to whom he wishes "joy in her honse, children, people and royal husband". Similarly he propitiates Calypsôq by acknowledging her superior beanty; and in a strain of respectful admiration addresses ${ }^{r}$ in disguise Penelopê herself.
(8) His venturesome spiril is specially commended* on the field of heroes at Troy, and is shown in his gallantry, ${ }^{5}$ when a youth, at the boar-hunt with Autolycus, in ${ }^{\text {b }}$ the attack on the Ciconians, in his volunteering ${ }^{\text {a }}$ with his own ship to explore the Cyclops' land, in his keeping ${ }^{r}$ within danger in order to beard Polyphemus with his taunts, in his arming " to attack Scylla in spite of the warning of Circe, in his exploring ${ }^{\mathrm{x}}$ her charmed palace, but above all in his awfuly visit to the mansion of the Dead.
(9) His home affections. With the greatest devotion ${ }^{2}$ to home and tender recollection of its features, and with the hardiest ${ }^{2}$ endurance of toil in attaining it, he yet has no trace of the ascetic ${ }^{b}$ in his character, nor does such a trait ${ }^{c}$ enter into the Homeric ideal; the words ${ }^{d} \pi \alpha \rho^{\prime}$ ovx ${ }^{\prime} \vartheta \boldsymbol{v} \varepsilon \lambda \omega \nu$ हैv $\varepsilon \lambda o v \sigma \eta$, if ${ }^{\circ}$ interpreted by his conduct elsewhere, only specially describe his longing for home, and repugnance to the fond duresse imposed by the goddess. Nor does there seem any strong personal tenderness towards his wife; she enters into the home picture, as do his father and son, but there is hardly an expression of feeling towards her personally during his wanderings. On the uccasions where such expression would have been most natural, when Calypsio provokes comparison, and Alcinous offers his daughter in marriage, he sup-

## * The peet says of him.

 and Diomedes adda,



## APPENDIX E.

presses mention to the former of any love* for Penclopê, and to the latter never says that he has a wife nor ever makes mention of her till ( $\boldsymbol{\nu}, 4^{4}$ ) the moment of his farewell, save indirectly as the object of enquiry in the vexvia. One would think that, anid the genial home-tone of the Phæacian court, with female influence so predominant, the topic might here have found sympathy if passed by elsewhere. Nay, in the picture of home's 1 delights with which he works upon the mind of Alcin. at the commencement of his tale, there is an emphatic mention of parents but no allusion to wife. And in his enquiries after herg in the vexví $\alpha$, he merely takes her in as the guardian of his child and house, not as part of himself. He puts child and father before her, deems it quite possible that, in that $2^{\text {nd }}$ year of his wanderings, she has already remarried, and all the tenderness in the mention of her ${ }^{h}$ proceeds not from him but from the shade of his mother, who inverts the order to dwell on her sorrows first. So before Troy he describes ${ }^{i}$ himself as "the father of Telemachus"; whose name suggests that father's feelings at going to the "distant war". This leads us to
(10) His strength of feeling, but command over it. His tenderness towards his mother will not let her, however, drink first of the necromantic blood. His love of home pervades and sustains him like a religion, but, save in the inactivity imposed by Calypsô's detention, he does not pine. The nearest $j$ approach to his feelings overcoming his judgment is when Ithaca, within sight, vanishes from his eyes, and the released winds blow him off again to sea. Then he hardly forbears launching himself overboard. With apathy he receives the news from a seeming stranger ( $\pi v \nu \vartheta \mathcal{V} \nu \delta^{\prime} \mu \eta \nu$ ' $I \vartheta \alpha^{\prime} \varkappa \eta s x . \tau . \lambda$.) that he is at home at last; contrast with this his kissing the ground, when alone, in Scheriê. In grave and simple ${ }^{k}$ language, without any glow of feeling, he declares himself to his son. Observe also his distrust of Penelopê's self-command, ${ }^{1}$ and the iron restraint which it imposes on him, and which hem endures; the profound" and onninous dissembling of his resentment for the outrages heaped on his house and wife, and on himself, the seeming beggar, by the suitors, their parasites, and paramours, - especially the curb ${ }^{\circ}$ laid on the vehement yearning for prompt vengeance on the latter, as he witnesses dropp ${ }^{p}$ by drop the overflow of the cup of their insolence; his abiding q Penelopê's slow conviction, through all her lingering doubt, to her final test, (comp. Telemachus'r reproach for her slowness of credence; ) his resistance of present ${ }^{3}$ transports in calm thought for the morrow, and for the consequences of his righteous but unpopular deed; just as amid the raptures of his comrades, when they saw him returned alive from. Circê's palace, he reminds ${ }^{\text {t }}$ them of the ship and her stores; his essay upon the feelings of his aged father in the last scene, and the outburst of sympathy ${ }^{\vee}$ between them, resisted, however,

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by Laertes till the token is shown; thus displaying a strong resemblance in the basis of character between father and son, and making the one reflect and illustrate the other. His hiding whis face during the minstrel's song on the theme chosen by himself, is perhaps an artful device of the poet to enhauce bur estimate of the sublime power of the minstrel's art. Thus to rob Odys. of his self-command was like drawing the iron tears down the cheek of Pluto.
(11) The religious element of his character. This can hardly be brought up to the demands of Christian criticism. Yet the instance of simple prayer ${ }^{x}$ for help in dire distress, prayer in self-sought solitude, comes nearer to it than one could expect. According to the Homeric standard this element found expression in the special tutelage of Pallas which he enjoyed, and his wife and son, it seems, for his sake. A corresponding trust in her, and in the power of God, as a general influence on the side of suffering right, appears in him. ${ }^{3}$ This tutelage is generally recognizable even in the $11 . ;^{2}$ in the Ody. however, it stupplies part of the ground-work of the poem, and to modern readers undoubtedly weakens its interest.* The due performance of all customary ${ }^{2}$ rites, consulting what appear as the personal interests of the deities, is another point of religion. But the great beneficence of his paternal ${ }^{\text {b }}$ rule, and his kindness towards those who recompensed ${ }^{c} \mathrm{him}$ and his with outrage and treachery is a yet fuller and deeper trait. Zeus, the gnardian ${ }^{\text {i }}$ of the outcast, and avengere of the suppliant, must love and protect such au one - such is the uniform moral leaning, often the expressed doctrinal $\eta^{7}$ vos of the poem.
(12) Among the subordinate traits of his claracter his good fellowship is prominent. It springs from that broad basis of human feeling which drew forth his raptures on sight' of land, and those with which ${ }^{\text {g }}$ lie looked forward to his home. In the same spirit he shares the wailing ${ }^{\text {b }}$ of the forlorn remnant on parting from their no less "forlorn hope", sent to explore the fearful isle; and we can understand how by it be kept his comrades under some restraint when respect for his prudence and awe for his authority failed. Thus he thinks for them and cares for them, cheers ${ }^{i}$ their despondency, casts iots fork his share of the danger with the eraven Eurylochus, shows his ${ }^{1}$ compassionate contempt for his fears, and rebukes them by going himself. So he will notm taste Circê's banquet till his comrades are restored. So he pourtrays the touching ${ }^{\text {n }}$ scene of their restoration which melted even the cruel goddess, and his unlooked for return and rapturous welcome ${ }^{\circ}$ by the rest. So he weeps for ${ }^{p}$ them in Polyphemus' den, and dwells ou the horror with which he witnessed 9 them shrieking in the fangs of Scylla and vainly imploring

[^75]
his help. So his whole wanderings and toils would embrace their safety as well as his own; he roams,

So he watches, ${ }^{\text {s }}$ though in vain, against their trespass on the oxen of the Sun. All the rashness, presumptiou, and diffidence are theirs, the conduct and management all his. But amidst the loftier heroism of the self-poised and well-versed sage of adventure, there glances a touch of genial lightheartedness, which makes the great mind and the small feel akin, which enjoys the present moment, taking its chance for the next, has a tear for the lost and a smile for the survivors, as they sail on their course,

(13) The boast of the disguised Odys. that he could do" field-work, reap and plough, as well as fight with the best, was no doubt meant to be taken as true, and viewed as an important complement* of the character. Even the skill with which he could knot a cord was not below mention by the poet, nay he adds that Circêr had shown him how. The loftier character of Achilles would reject such traits, but Odys. is the hero in whom the widest expanse of human nature - "all that may become a man" - is to be found to meet.
(14) Among the less agreable traits of character must be placed, first, the enjoyment of revenge, long looked forward w to, closely plotted, and wroughtx out in cold blood. No old Greek would or could have felt pain at this such pain would have seemed unnatural to him. Penelopê herselfy asks to see the corpses - though they had been at once removed - as a loyal wife, according to Greek notions, should. A terrible picture ${ }^{2}$ is drawn of Odys. the avenger standing among them. Yet he will allow of no insult to the dead, not even of a shout of female triumph from the old nurse. The moral tone is measured and awful, and the pollution ${ }^{b}$ of the hearth and hall is purged by immediate fire. The unpleasing character of the catastrophe in the massacre of the suitors, to our notions, disparages the whole poem, though only consciously felt throughout its latter portion. And the strangling ${ }^{c}$ of the dozen wretched women who had yielded ${ }^{\text {d }}$ themselves to the dissolute influence of the de facto anarchy in the palace is worst of all. Of course it can be explained: they were slaves who had intrigued and rebelled, and advanced through impunity to insolence, in the midst of which they were surprised by retribution. The extirpation of the suitors' faction was politically necessary, however revolting in its form of massacre, but these were powerless and helpless victims. Yet a solemne sternness of justice pervades and somewhat redeems the whole. Nor should their addition to the trials of

[^76]Penelope be omitted - they, her own servants oí her ownu sex, had been lost to loyalty and womanliness, and had forsaken her part of lofty endurance to side with the misrule of the moment. It is enough, however, that the $\boldsymbol{\eta}^{\boldsymbol{\eta}} \boldsymbol{\eta}$ os of the poem as a whole is good and pure, though it rise not to the loftier sesson couveyed by the words, "neither do I condemn thee, go and sin no more".

Fonduess ${ }^{\text {f }}$ for gifts may be noticed as another minor feature of the great Greek ideal; and this, principally, for the honour which they signify, and as the pledges of that hospitables tie, which, next to marriage, is the purest and noblest bond of old Greek society; yet also for the gratification of material wealth. This fondess which he displays for "gifts" strikes us as an exception to be deducted from the heroic side of his character. Nay his anxiety about them at one crisis seems almost ludicrous. ${ }^{\text {b }}$ But Homer means nothing comic here. Nor would any Greek - perhaps of any age have felt it odd. Even Achilles includes titis trait in a measure and negatively. He dues not at the final reconciliation reject the gifts of Agamemnon. It pourtrays more powerfully his master-passion at the moment, that he should not. He is careless whether they are proffered or not, but he does not by refusing, insist on disinterested revenge. His words are
and the gifts are accordingly taken to his tents and revised by his Myrmidons; ${ }^{k}$ and every body else seems to view the receipt of the gifts as a matter of course. The whole point of the argument of Phoenix to Achilles had turned on the probability that the latter would render the assistance sought, but too late to obtain the $\delta \omega \hat{\omega} \alpha,{ }^{1}$ as it is also point of the exanple ${ }^{m}$ of Meleager and the Etolians which Pbuenix cites. The more blunt Ajax ${ }^{n}$ is utterly puzzled at Achilles rejecting a handsome compensation, aud continuing angry for a girl. The watrior sonls of the Greck chiefs at Troy, even as those of the prior generation,

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Hence Odys. has a keen sense of the value of property, is delighted P in diacuise to sen Penel. "Irawing" the presents of the Achraus, and, although he is content overnight with the destruction of the suitors and the reengnition of him wife, yet thinks $q$ of his xeriucra and of compensatory gifts for what lie had suffered in pocket the first thing next morning.

## 2.

## PENELOPE.

Nest to Odys, the character of most sustained interest in the poem is Penelope. She has hers Odyssey at home--one of passive sulfering and heartsiekness at hope diforred - matching his of restless and active adventure. The

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hero's mother had given way under the lingering anxiety which Penelopê yet endured.b Her hopes worn out; her palace beset by the suitors, her son's substance wasted, her servants insulting her, ${ }^{\mathrm{c}}$ she has yet succeeded in protecting Telemachus up to the period of manhood. This duty performed leaves a vacuum in her motives of resistance to the suitors. Telemachus and his interests arge her remarriage, as his only release. There is a fearful but suppressed contest going on within, whilst all without is a calm of despair. She moves up and down the palace-stairs with mechanical monotony, still keeping her queenly state, and rebuking the insolence of a saucy handmaid, ${ }^{\text {d }}$ amidst her deep woe at heart, as if to support the new authority of her son, and to check by the influence which her presence carries with it, ${ }^{e}$ the irregularity and growing anarchy of the palace. Yet she seems to have a sort of absence of mind in this routine, and an imperfect. consciousness of outward things ${ }^{\text {f }}$ (save when the memory of her husband, as in the lay of Phemius, is brought back), and her real life escapes in dreams and prayers. ${ }^{g}$ In the midst of this, a keen spur of new and active sorrow reaches her in the departure of Telemachus, and the discovery of a plot against his life by the suitors. She is calmed by a dream, assuring her of his safety: ${ }^{\text {b }}$ then by the news of his return, and the sight of him. ${ }^{i}$ Then comes the crisis of her fate; ${ }^{k}$ Pallas inspires her resolves ${ }^{1}-1$. To appear aroong the suitors and receive their gifts; 2. To propose the contest of the bow, and then-a fate from which she recoils with horror ${ }^{\text {n) }}$ - to end the long siege her heart had lorne in vain, and throw herself into some unworthy suitor's arms. The keenness of her regrets is freshened by the strange presence of a beggar with tales eloquent and stirring as a minstrel's song. ${ }^{\text {n }}$ Nay, she had forbidden the lay of Phemius, as too acute a reminder of her loss - especially as overheard when sung to amuse the hateful revel of the suitors. But she eagerly listens to and questions the wanderer, and on no previous occasion shows such sustained and animated interest in any present scene.

His stories of her husband reopen the sources of her grief, but do not change her abhorred resolve. The bow is produced, and she retires, and sleeps, above, the sweetest sleep she had known since her lord had gone. During this slumber deep and sweet, the poet exquisitely contrives the enactment of the catastrophe, and she awakes to the news that Odys. is returned and the suitors slain. Then follows the slow break up of that long frost. of sorrow and despair. And she, in the double night which Pallas gives them, tells her tale to him, as he his to her. ${ }^{\circ}$ The special points on which one may dwell are-

1. Overpowering and absorbing devotion to her husland. No quotations or references are needed to show this; it is the lamp which shines from within her whenever she appears; but we may contrast this intense personal devotion with the more general home feelings of Odysseus. Her mind ruminates and feeds upon its woe.p The constant dwelling on Odysseus

[^77] F छ. 128-30.
makes her speak of him as $\nless i v o s, \dot{\alpha} \nu \dot{\jmath} \varrho$, \&c., pursuing these thoughts aloud, and therefrise not introducing him by name.q She rejects all tidings which assure her of Odys. as yet to return. ${ }^{\text {r }}$ Yet she pursues all stray clues of information about him, ${ }^{8}$ listening to all, yet laying none to heart, ${ }^{\text {, }}$ and catching at them rather as a diversion of melancholy than a source of hope." She confesses her neglect of the persors usually most entitled to her regard "guests, suppliants, and heralds." ${ }^{r}$ The tale of the disguised Odysseus about himself," his dress and ornaments, and the sight of his bow, retouch her sorrow, and open its wound more widely. She sits on the threshold of the chamber ${ }^{5}$ where it had lain so long, with that bow on her knees, the token of her rightful lord, but soon to be the means of handing her over to some usurper of his bed. She rejects all compliments, 5 and they only suggest the remembrance of Odys. His fame survived, but her beauty ${ }^{2}$ had perished with him. Her prudence* partakes of her hasband's character; we may compare her fraud played on the suitors with his imposing on the Cyclops, and her struggle against hope to escape from remarrying, with his efforts to keep his comrades from their own sacrilegious rashness. So she boasts to the stranger (Odys.) how mucha she is above other women in sense and ready-witted counsel. In conversation, accordingly, she shows power and readiness. She silences the brutal Antinous with a reminder ${ }^{b}$ of his father's danger and escape, and draws Eurymachus ou, ${ }^{\text {c }}$ by her rebuke for their manner of suitoring, to promise presents. The style in which she is addressed by the saitors marks their view of her position; their speeches to her begin d, " $O$ daughter** of Icarius" \&c., as if with an intimation that she is a single woman, and by right subject to her father's will. Contrast with this the touching and respectful address which two persons only use, the oue the sonthsayer Theoclymenus, e the other her husband in disguise. Every speech' in his dialogue with her commences*** "O lady wife of Odysseus". The business of the soothsayer is, as Mr. Gladstone says, merely to prepare for the catastrophe, by prophetic forebodings. So nicely even in the forms of address does the poet preserve the propriety of his characters.
(3) Her love for her son is shown in her receiving with' deference his manly words as the head of the house and her husband's representative. She honours him in the suitors' presence more than he her. The same appears in her swoon ${ }^{b}$ and agitation at the news of his voyage and danger, when she lies ${ }^{i}$ not tasting food, till exhaustion brings sleep; in her keenly taxing ${ }^{k}$ Antinous with his treacherous design; in her reception ${ }^{1}$ of Telem. on his return and gentle reproof for his departure; in her zeal for him and care of his in-

[^78]terests dictating the fearful resolve ${ }^{\text {a }}$ to remarry, feelings which the sense of his danger from the suitors may perhaps have sharpened. She fears for his $n$ inexperience and with delicate care ${ }^{\circ}$ separates him from her female household.
(4) Her dreams and prayers. Paralysed by affliction to a sense of outward things, she lives inwardly in such aspirations. And this half-spiritualized existence of hers contrasts finely with the carnal revels of the suitors, and with the ever-changeful adventures of Odys. She prays for her son's safety, ${ }^{\mathbb{P}}$ pleading the sacrifices of Odys.; or for vengeance $\mathbb{q}$ on the suitors, vowing sacrifices to all the Gods; or that Apollo ${ }^{r}$ might smite Antinous, that Artemis ${ }^{s}$ would release her by death, or the Harpyies snatch ${ }^{t}$ her from the scene of woe; and ends in a plaintive peroration for her loss of sleep. Pallas bestows slumber ${ }^{\text {u }}$ as a special gift, and subsequently enhances ${ }^{v}$ her beauty, as that of Odys. Her vision of Iphthimê " assures her of her son's safety, and she asks in her sleep if her husband be alive or dead? This is quite consistent with the despair which in her waking moments she constantly proclaims; but the vision declines to answer. In another dream Odys. ${ }^{x}$ seems to be with her, and again, the eagle who in another dream ${ }^{y}$ chased and tore the geese, declares himself her lord returned. She expects to recal in her dreams, when remarried, the home of her youth. Her elegant myth ${ }^{2}$ of the double dream-gate has been adopted into a piece of poetical machinery by Virgil $\boldsymbol{E} n$. VI. 894 foll.
(5) Her desponding incredulity has become a fixed habit of mind not to be influenced by probabilities or testimony. Her judgment bids her to conclude Odysseus' return hopeless, she weeps for him as dead; but we see there is a stedfast spark which those tears will not quench, an instinct of hope which beguiles her reason. ${ }^{\text {a }}$ Thus ${ }^{\text {b }}$ she would have Telem. tell her in private any tidings he may have heard of his father's return. In reply to the assurance of the disguised ${ }^{c}$ wanderer that Odys. would surely soon be back, she, with a fond irony ${ }^{d}$ wishes it might be so, but adds that there is no chance of the promise being demanded which she had given him in case of that event. The news brought by Telem. ${ }^{e}$ and the solemn asseveration of the wandering ${ }^{f}$ seer scarcely impress her; she only answers in the optative mood. Telem., too, has adopted her despondency. She indeed accepts the ${ }^{g}$ omen (of Telem. sneezing) that the suitors' doom is near, and receives the news ${ }^{h}$ of their death, as by the visitation of the gods, not as by her husband's hand. The fluctuation of her moods in $\psi$. 11-84 is highly natural. She first wakes up cross, and rates the nurse soundly for breaking with an idle tale that sleep, the sweetest she had ever known since Odys. went to cursed Troy'; she then seems for a moment to accept her protestations, leaps from the couch, kisses the nurse and enquires further; then, as if now thoroughly awake, subsides into her attitude of fixed incredulity, ${ }^{k}$ and will merely "go after ber son, ${ }^{1}$ to view the suitors dead and see who has slain them"

(6) Her suspense arises fiom the fact that she could not, though she declared Odys. was dead, bring herself to tolerate the step of remarriage, which was certainly expected, perhaps demanded, by the social voice around her. She had no right, in Greek society, to continue single. No speaker ever supposes single life a suitable state for her. It is at any rate assumed that, if Odys. be dead, (which, save the secr Theoclymenus, no one ventures to dispute) marry she must. Telem. fiuls fault with the suitors, not because they urged her to marry, ${ }^{\text {m }}$ but because they beset the palace and lived upou him, instead of demanding her of her father. Nay, even her own view is ${ }^{n}$ ovz $\tau^{\prime}$ éx $\varphi v y \varepsilon \varepsilon \varepsilon \nu ~ \delta \dot{v} v \alpha \mu \alpha \iota ~ \gamma \dot{\alpha} \mu o v$, and she pleads her husband's parting" injunction to marry when her son should be grown. Telem., too, undertakes to settlep the matter himself by giving her in marriage, if, on his return from his tour of enquiry, he finds that his father be dead; and, similarly, she pleads that he and her parents and kindred urge her to marry.* She could only hold out on the supposition that Odys. yet lived and would return in claim His own; on that view ${ }^{\text {r }}$ she might still be the guardian of his rights,

Her state of mind on the whole rests in such an unstable equilibrium of paradox as snspense is prone to produce. She is pertinacious in despair, as shunning the slow agony of hoping in vain, but she cannot endure to cut the thread of hope, and sever her existence from his memory, and cease to be that living monument of his loss which she had grown to be. Thus she lives on expedients of protraction, and prays with heart-rending earnestness for sudden death as her last resource. She declaress the day is come for the fatal and hatefnl step, and then projects the contest of the bow, probably with sume dim instinct of delay, in caso the conditions might not be fulfilled, and a loop-hole of escape be thus left open. It is Pallas, ${ }^{t}$ however, who puts into her mind the actual execution, which is closely comected with the plot: as Pallas also suggests her visit to the suitors, ${ }^{n}$ "̈ $\pi \omega \mathrm{s}$ rercoore $\mu \alpha \lambda^{2} \sigma \tau \alpha$ vै vuiv. The crisis of her suspense, protracted so long beyond the sufferings of Odys., freshens up the interest of the narrative. When she sees him, the duor has so long been shat on active liope, that she cannot bring herself to believe it is be; her feeling is mere tópos" (comp. "ther believed not for joy and wondered," Luke XXIV. \&1) shown in doubthul ${ }^{*}$ and troubled * looks, hesitating speech, \&c. Pallas later on assists ${ }^{\text {a }}$ to her by presenting Odys. in heroic youth, as when Telem. was to be convinced; but she has made up her mind to one test and slights all else. She feels, the awful perily of the stake, so much greater for her than fur Telem.; for, if she received an im-

\footnotetext{

* It seems likely that some special urgency on the part of her nwn relations to this effect is to be conceived as occurring during the abonce of Telem. from Ithaca, in 0. $16-33$.
** She hesitates betore shes ifesceends, "whether to emguire of him apart. or at ance embrace him", (although her words to the narse had inst expressed dintuelief that it was lice and when sho comes intu his presence she in fact does noither; $\psi .80-65$.

postor, the jewel of her heroic endurance would have vanished in the moment of grasping. Thus she seems to harden instinctively against evidence as it grows stronger. Her reply ${ }^{2}$ to the rebuke of Telem. for her incredulity, harsh as that rebuke had been, falls as though she had not felt its severity. She cannot accept or measure probabilities, she craves the strong irrefragable certainty, and insists on the one token which is all her own, which none but he could give and none but she could recognize, and which she knows must be uppermost in his mind as in her own. This inscrutable credential given, she lapses at once into assurance; but the previous pause is terrible: it is the pang of returning animation after a living death of so many years. Then she, as it were, passes at a leap from purgatory to paradise, she is absorbed in her now life of joy, and his intimation of further wanderings in store for him, amidst the fulness of present emotion, excites a but a languid interest in her. She merely dwells in the brighter aspect of "relief from toils".
(7) In contrast with other characters. The maid and matron, Nausicaa and Aretê, besides their intrinsic moral beauty, offer in the picture of their domestic felicity, the one hoping for, the other possessingand honoured by a husband, the finest contrast to the forlorn despondency of the heroine. In no other way could the grand lesson to be learnt from this poem, of the moral superiority of endurance over enjoyment, have been so clearly set forth; nor has all heathen antiquity such a bright anticipative comment on the text, "Blessed are they that mourn, for they shall be comforted". How wonderful in Homer is the deep-seated perception of this truth, side by side with the cold abnegation of all prospect of a consolation future and imperishable! Throughout the poem, too, we have a dark glimpse ${ }^{\text {b }}$ constantly recurring of the guilt and fate of Clytemnestra; the opposite catastrophe of that wedded pair is pursued for the sake of its moral contrast with that of the hero and heroine - the more instructive, since Clytemnestra is not in Homer the Titanic trâitress drawn by Aeschylus, nay was oner pure ${ }^{c}$ in mind, bat fell beneath temptation. ${ }^{d}$ Helen too had yielded to siu, and what she snffered she had brought upon herself. This is the burden of her gentle presence, and the point of her contrast with Penel. She is a valetudinarian in happiness, whilst the ultimate bliss of Penel. is braced and invigorated by all she has endured.


## 3.

## TELEMACHUS.

In the character of Telemachus there are no strong or great qualities apparent, nor any incident to bring them out or to maris the want of them. He is the young man brought up at home under female superintendence, but under the repressive influence of a gigantic evil growing up with him there. He is grave, ${ }^{*}$ brooding, and melancholy; the thought of his father ${ }^{\text {a }}$ is the centre

* He once "smiles looking at his father" $\pi .47$, but on no oceasion throughout the poem is he said to laugh. As a young man, this is siguificant.

[^79]on which his mind seems to turn. The arrival and counsels of Pallas, as Mentes, open a new conception of life to him; he starts with a mechanical obedience to the orders of Pallas, as Mentor, whom he follows like a dog, quite different from the independence shown by his father when consciously guided by her. He is laboured in his attentions, ${ }^{\text {b }}$ resolves well, but through inexperience is weak, leans to despondency, ${ }^{e}$ is plastic to advice and answers the helm of influence. He shows the young man recently emanci-
 $\nu \eta \dot{\pi} \iota o s \dot{\eta} \alpha$, sometimes by patronizinge his mother,* sometimes by being ratherf severe upon her, and parading his independence, authority, \&c., at any rate by not indulging ${ }^{8}$ much fonduess of manner. He, however, preserves essential kindness, and considers ${ }^{\text {b }}$ her feelings, especially as regards his departure and return. ${ }^{i}$ He is shamefaced ${ }^{k}$ before his seniors Menelaus and Nestor. He shows the suitors and their adverse party in the council a bold front, maintaining his rights as regards his mother and himself, but confessing his weakness and appealing to men and gods. His̀ "mailen speech", ${ }^{1}$ though laboured and selfconscions, is not unworthy the son of such a father. So Nestor ${ }^{m}$ compiiments him. His reply ${ }^{n}$ to Antinous is rather an exposition of his helplessness, well meant, but weak. He rejects with spirit the insidious ${ }^{\circ}$ advances of Antin. and fearlessly denounces enmity against him and the suitors. His replyp to his mother's reluke, spirited and, under the circumstances, just, is weak. It is true he could not then disclose all the reasons for enduring, but his assertiou of his discretion in $\sigma .228-9$ is rather in ludicrous contrast with the immediately following plea, that the suitors drove his wise thoughts out of his head, and the statement of 233 is not true. His general characteristic is, however, a plain-spoken ${ }^{q}$ and ingenuous simplicity. He shows something of his father's prudence in binding ${ }^{\text {r Euryclea by an oath not to divulge his ab. }}$ sence, in shunning the delays ${ }^{5}$ of Nestor's hospitable garrulity, in resisting ${ }^{t}$ the suggestion of Eumæus about telling Laertes of his return, as also that " of Pireus regarding the delivery of the treasures, and evinces a care for his companions in case he should be cut short by the treachery of the suiturs. There is a perceptible improvement in Telemachus' character after his intercourse with his father has begun. Thus the suitors crowd about him" and speak him fairly, while they plot mischief, but he no more sits among them " as before. Nay his tone of increased independence ${ }^{x}$ of mind is sliown
 ajoucu x. r. 2. We may ohserve in passing the easiness of his faith (which of course no recollection of his own could assist) in the stran-

[^80]${ }^{1}$ c. 188-24; $\pi .44,79-84$, er. 235-43; $\gamma, 24$ - $3 ; \pi, 70-$ 2. \& \&. 10 ;



 \& $\pi .147$ \&c. 0. 75 ; ef. $7^{8-83 . ~ 0.65-6 . ~ \% ~ 0.67-70 . ~ ะ ~ d .600-8 ; ~}$
0. $87-91$ 。

## LXXII

ger'sy assertion that he is his father, as compared with the slowness of Penelopê to believe. He still preserves ${ }^{2}$ outward peace in addressing the suitors; as a premature rupture would have exposer his father to needless insult, perhaps have detected his disguise, and ruined their plan. Yet he adopts ${ }^{\text {a }}$ the bold tone of Odys., answers ${ }^{\text {b }}$ Antin. sarcastically, as it were repaying him in kind, and, though "taking his cue" from his father throughout, especially in the restraint ${ }^{\text {c }}$ which he imposes on himself at witnessing the suitors' violence, shows a collected mind, a power of acting a part, and a self-command, which astonishes ${ }^{d}$ others. His blunt and spirited speech ${ }^{e}$ to Agelaus is especially in point. It is a passage of six lines only, but every one of them teeming with vigour and decision. He carrics his point boldly in point-blank contradiction ${ }^{\text {f }}$ to the suitors in ordering the bow to his disguised father - an incident happy and natural as coming after his successful effort ${ }^{5}$ in bending it. So he orders the decisive ${ }^{\text {b }}$ measure of closing the doors, but makes a slip, which his father wonld never have made ${ }^{i}$; on this he concertsk measures and suggests ready expedients. He even disregards; on a point of detail, his father's orders, acting ${ }^{\prime}$ on his own judgment about the fittest mode of executing the women, and the courage ${ }^{m}$ which he subsequently shows in the field, extorts from old Laertes a delighted cncomium ${ }^{n}$ on his sou and grandson as rivals in prowess. There is a happy stroke of character ${ }^{0}$ elicited mutually in him and Nestor, who concludes a long tale by a mention of Orestes' valiant deed; observing pointedly, "how happy a thing it is for a worthy son to survive a lost father", and bidding him "be valiant too". Telem., with the self-consciousness proper to him, rises to tho hint and declares the state of his home, but adds that to redress the wrong is too much happiness for him or his father to expect. Nestor politely resunces - "since Telem. has hinself put him in mind - men do suy that the suitors \&c.," and then asks him, without further mincing the matter, how it was. The old man drawing out the young is here happily managed.

## 4.

## PALLAS ATHENE

(1) It has not been sufficiently observed that this goddess is a character in the plot of either poem, inseparable from its texture, and, in its relation to the dramatic element, similar to that of Mephistupheles in Faust part I. With one great drawback her character forms in the two poems taken together a more wonderfully varied but complete and sustained whole than that of any hero or deity - even than Odysseus the hero of the tale. The other gods, save Zeus himself, and that only in the lliad, are mere golden shadows when compared to her; they are thrown in, like special heroes, each to have their $\alpha \rho t \sigma \varepsilon \varepsilon i \alpha$, but of her, the protagonist of Olympus, we never lose sight. Her pressure is in every direction, like a fluid. One might

[^81]throw into the crucible Herê, Poseidon, and Apollo, besides the lighter forms of immortality, without finding the metal to make a Pallas. The drawback of the character is its want of the suffering element, and its total lack of affection. We miss the grandeur of heroic endurance, and the touches of deep feeling, however restrained, which give such a mellow fusion to the Odyssens.
(2) The Pallas Athenê, like other Olympians, is more properly infra-human than superhuman, in spite of the wondrons moral energy which moves in it. It must be 80: a human being, with far-reaching plans, and means ready for every end, with restraints removed and powers vastly enhanced, becomes degraded by the loss of equilibrium so caused. Thus on Olympus the morals are on the whole impure*, the sentiments paltry, the motives ordinary - mostly mere selfishness. For lofty character we must look below Olympus; but, given the coudition of beings with alnost nothing to hope or fear, free from change, or death, or wane, and with nothing to aspire to, and the resulting character is such as Homer gives us. It was perhaps a more astounding triumph of genius to succeed under these conditions than to draw the highest type of man as inagined from experience. And on the whole, as her great march of action in the Odyssey corresponds with the relief of the sufferings of the hero, and as she thus berrows something of moral radiance from him, the rigid harshuess of her ethical form is mitigated. But indeed, it is in bothe prems essentially the same type, and if a strong argument at this time of day be needed for the unily of authorship of the two poems, I would commend to the sceptic the study of Pallas Athenê. For, of all characters ever drawn, she is the nost wonderful and the most difficult, though far from the most adinirable or the most interesting. Yet it will be found she is sustained through a greater number of scenes, if we except the Odyssean panorama of adventures, than any character in either poen. It is only by watching her closely from scene to scene that we get a due notion of the tremendous vigour which marks her - her, but she is not feminine, save perbaps a touch of spite; for, in all its main features Pallas' character is utterly sexless. It is moral and mental power concentrated on a purpose with only a tacit and implied reference to a law - that of Moĭ $\alpha$. So far as Moí@o involves a moral element, Pallas' character includes it. The moral side of her character comes out in the action only indirectly - her favourites are moitel men, Achilles, Odysseus, Diomedes. We note her indignation at wrong and her championship of the right, but she has little hearty sense of sympath: with right as such. Her character is without tenderness or tie of any sort, it never owns obligation, it never feels pain or privation, it is pitiless*, with no gross appetites - even that of sacrifice, ${ }^{* a n}$ conventionally necessary to a God, is minimized in it - its activity is buny and restless, its partizan-

* Gladst. II. 106-7, 133.

[^82]ship* unscrupulous, its policya astute and dissimulation ${ }^{\text {b }}$ profound. It is keenly satirical, crafty, bantering, whispering ${ }^{c}$ base motives of the good, ${ }^{\text {d }}$ nor "afraid to speak evil of dignities", beating ${ }^{*}$ down the strong, mocking' the weak, and exulting ${ }^{g}$ in her own easy superiority over them, heartless ${ }^{h}$ as regards deep and tender affection, yet staunch ${ }^{i}$ to a comrade, touched by a sense ${ }^{k}$ of liking for iis like, of admiration for its own faculties reflected, of truth to its party ${ }^{1}$, ready to prompt and back its friend through every hazard, - the divinity of human society, in short, a closer impersonation of "the World" than any Christian (not to mention heathen) poet has ever produced.
(3) Hence Pallas includes friendship and enmity, policy and war - but its higher aspect, as Ares its lower - intellectual energy, artistic skill, readiness amid surprises, a dexterous finger in every knot and tangle of circumstances. a sure footstep on every precipice of events, all in short that man is anc does, as 甲v́øधı $\pi$ olıcıxòs. Neither poem would be complete in structure, much less consummate in brilliancy, without her, but in the Odyssey she is of the fibre of the plot; perhaps the second character in the piece, not in regard, of course, to interest, but to dramatic importance. And it is the more wonderful that, having so much in common with Odysseus, she does not offend by repetition. The subtle shading off and varying of her character in disguises, seldom permitting its undiluted harshness to be felt, is one prime resource of the poet. The secret of her interest is, that she works on the whole morally rather than mechanically, throngh human motives rather than by supernatural constraint. In the Il., however, she partakes less of the moral and more of the violently mechanical, taking, in this respect, the colour of the poem; hence in the Il. we sometimes feel that the characters are overborne by her presence, and wish her operations away. It is probalile that Homer's hearers felt not this repugnance to "machines", as he used them. Why we feel so differently from Homer's hearers on this point is beside the present question.
(4) The precise features of her image are chiefly the following: - her policy, under which head may be classed the craft, or $x \varepsilon \varrho \delta 0 \sigma v v^{\prime}$, which imposes ${ }^{\text {n }}$ for one's own advantage on an enemy or a stranger, or artfully suggests ${ }^{n}$ to him conduct morally wrong, but serving a purpose of one's own; her warlike attributes, the business-like personal energy which she carries into all operations, and the extent to which she throws herself into the position of her protected hero; to which belongs her confidential relation with Odys, and to a less extent with Diomedes and Achilles, her unruffled tenacity of purpose, as in the overthrow of Troy and in Odysseus' safe return. The various detached physical effects which she produces are, as in the case of other deities, the means of furthering her end, but they are more frequent, and their relation to a specific purpose is com-

* Thus, on Zeus' permission of Herê's request, Pallas tempts Pandarus to break the truce, and herself arms for fight against Zeus' orders. A. 70103; @. 420-4; cf. E. 827-8. See also note on p. LXXVII.

4. a ©. 36. b $\Delta .22-3 ; E .845$ c o. 19-23. d ©. 360-1; O. 137. ${ }^{\circ} X .403-7$. $\quad$ B. $420-5$; ©. $377-80$. g X. 409,427 . h $\Theta .372$. ${ }^{i}$ A. 390; E. 125-6, 808-10, 828; K. 279-80, 285-90; v. 301. ${ }^{\text {k }}$ v. 290-300. ${ }^{1}$ T. 313-5. * X. 168-85, 222-47, 276-7, 297-9. ni X. 247. n. A. 211-4; A. 93-103.
monly clearer than in other examples. Such are the mental or corporeal gift most needed at the moment, the breeze furthering the desired course, the mist to conceal dispersed at the right instant, and the like. The patronage of all useful and fine arts lies in her. Her epithets, besides a few common to other deities and heroes, have a remarkable connexion with some such feature of her character. Some few relate to her worship, or illustrate the character of her worshippers. As regards her policy; the detailed examples are, her being dispatched ${ }^{\circ}$ by Herê to stay the violence of Achilles. That she is apparently the messenger and Herê the sender, is due merely to the greater reserve with which Herê, even as Zeus, mixes with men in scenes of earth. Athenê here exercises the gifts of remonstrance and persuasion; these she exerts by promising him thrice as splendid gifts thereafter, and by bidding him use only keen words, not blows. Similarly in the crisisp caused by Agamemnon's rash order she descends at Herê's suggestion to stay by her $\dot{\alpha} \gamma \alpha \nu 0 \check{\varsigma} \dot{\varepsilon} \dot{\varepsilon} \pi \dot{\varepsilon} \varepsilon \sigma \sigma \iota$ the return of the Greeks. She makes use in turnq of Odys., who is among men as she among gods. In the passage preceding ${ }^{r}$ her truce-breaking mission, one should notice that the fate of Troy is viewed as not doubtful, hut Zeus has a lingering fondness ${ }^{s}$ for the Trojans, as well as a bye-plot of his own with Thetis, which Herê and Pallas, too, it should seem, though less directly, grudge as interfering with the course resolved on. Now, Zeus ${ }^{\text {t popeses, not seriously perhaps, to thwart that course }}$ wholly by a peaceful issue. This is too much for Herê, who, after long scolding, while Pallas sits by in scowling silence, suggests the breach of truce by the Trojans. Pallas, "eager before", accepts the mission and discharges it by tempting the reckless Pandarus to shoot, suggesting the great renown and the splendid gifts from Paris which he would so ensure. He is the "crack shot" of the Trojan force, and a fair mark has perhaps a fascination for him. To his vanity and cupidity Pallas exactly adapts the temptation. She next bids him, with irony, "pray to Apollo for success", and herself then frustrates the dart she had suborned. She has no attachment to the Greeks, as Greeks, contrasting berein with the "Argive" Herê, and has, in particular, no attachment to Agamemnen, a rash, weak, and vacillating leader. She bids Achilles insult," though not slay him. Herê regards him and Achilles with equal favour. But the moment Troy is captured, Pallas sows strife between the Atridæ, and gives the armament i disastrous return.
(5) She is, however, marked as strongly by the absence of high-minded moral sense. Let any one read Fénelon's Télémaque to appreciate this fully: nearly all that Minerva, as Mentor, there is, the Pallas of Homer is not. There is not a single noble or lofty sentiment ascribed to her in the poem; there is no trite moralizing, no prudish severity; there is (see (2)) a good deal of Machiavellian* morality. In the Ody. Mentor, is an older, graver cidolon than the brisk adventurer Mentes, but Mentor does not discourse ethical common-places. He tells his young friend what to do, and when, but leaves him to gather wisdum for himself. The want of moral tone arises from want of occasion. There is, for example,

* The word is used in its popular acceptation, which some have lately sought to show to be unfair towards ifachiavelli.
A. 194-5.
P B. 156-63.
8 B. $169-81$.
7 A. 31-8

no particle of indignation expressed against Aphroditê for her preceedings in $\Gamma$. That such a weak belpless creature ${ }^{w}$ should venture into a field of fighting men is the presumption meant to be rebuked and punished by the spear of Diomedes. There is utterly no sense of her being the adulteress deity and contriver of the foul wrong which lay at the root of the whole war. Aphroditê never appears so amiable, as when she throws her arms and slim robe, with only the mother's instinct, around her son, and is radely hurt in defending him. The triumph of the sexless Pallas is over her feminine weakness and maternal fondness, not over her lust and arrogance. Accordingly, instead of any magnanimous reproof, we have a passage of satirical banter from the so-called goddess of virtue. It does hint, with a reminiscence of Helen's elopement, at her patronage of depravity, but all moral tone is struck out of the rebuke: "一she x (Aphroditê) has scratched her hand on some Greek lady's brooch, whom she was trying to induce to run off with some Trojan."
(6) Again in $\Phi .394-433$, where Ares and the same goddess are discomfited by her, the latter with a mere sportive touch, the prominent notion is certainly that of mere power beating down inferior force or mere weakness; so Herê flouts the weak girlish Artemis, and sends her sobbing to Zeus. The virago and the shrew triumph over the frailer and softer members of the Olympian sister hood. We may suspect that an older legend existed, in which Pallas, defeating Ares and Aphrodite, had embodied $\sigma \omega \varphi \varrho \sigma \sigma v \nu \eta$ as superior both to $\vartheta v \mu \dot{o}$ and to $\dot{\varepsilon} \pi \iota v v_{\mu i \alpha}$, or to brute vehemence of animal passion in both its forms. As regards Ares, we trace it still in the line in which Zeus describes Pallas as his usual chastiser, also in the above examples; as well as in the famous scene where she drags him back and disarms him (see further under the next paragraph). But the legend, if it existed, had let slip its second lesson - had become as salt that had lost its savour - when Homer sung.
( 7 ) Her well-timed resoluteness on the occasiony of disarming Ares is worth special note. She "fears for all the gods" on account of his disobedience: having found by experience that Zeus was in earnest at last, and likely to show ${ }^{2}$ it very indiscriminately if provoked, she forces Ares back when starting, reviles, confounds, and intimidates him in a speech of fourteen verses, which, as a model of terse, sharp vehemence, is unmatched in Homer. In this promptness on an emergency Odysseus is just like her. We may compare his cudyelling ${ }^{2}$ Thersites, his stopping the mouth of Anticlus ${ }^{\text {b }}$ perilously bent on talking, his seizing ${ }^{c}$ and threatening Euryclea. Her own rebelliond is the most difficult part of her character. But it only needs a retrospect. Pallas is set from first to last on working out the fate of Troy. Zens, sketching the future ${ }^{e}$ course of the war, says the city shall fall through her $\beta$ ovi人ci. She has no lofty horror of their guilt - so far as any motive ${ }^{f}$ indeed is ascribed to her, it is the lowest one of which Homer takes notice - but she will not hear of truce or trifling with the work of destiny, and does her best to evade it. Thus, when Zous prohibits action, she artfully distinguishes between that and counsel. She seems to have a subtle knowledge of the character of Zeus, who is apt to linger fondly over favourites while destiny waits,
( E. 330-33.
x E. 421-5.
y O. 124 foll.
$=0.141$.
2 B. $265-8$.
b ס. $285-8$. e $.479-81$. ©. 357 foll.
- O. 59-71.
i $\Omega .25-30$. 8 ©. 36 .
and whose marplot tenderness for the house of Priam, and dallying with the tender mother Thetis, she ${ }^{b}$ seems to coutemn. Hence she drives unswervingly the plot of doom against Troy, listens ${ }^{i}$ to no counsel of delay, and her re. bellion, shared by Herê, is only an essay on the temper of her father, - a bold stroke by which several points in the game may perhaps be retrieved. Yet shej at once sees exactly how far it is safe to dare; but is utterly calma and desists in silence.
(8) As regards the Ody., her policy is the mainspring of the plot, moving it forwarl at every stage; to show this in detail would be to abridge the larger part of the poem. She guides at once the threefold clue of Odys., while wandering abroad, and of Telemachus and Penelopê, in his travels and their joint endurance at home. The dialogue between ${ }^{k}$ ber and Odys, newly landed and ignorant of his country, is the centre-point of the whole plot. Her politic excuse for not having aided him, that she dreaded Poseidon's wrath on his own element, is worth marking.* Her calm and unimpassioned admiration of him paints finely their mutual characters. Her confidence in him, and his in her, are the complement, not the iteration of each other. She is so much the deity of means-to-end that we forget her practical omnipotence. She turns up one expedient after another, finely economising divine power and the
 the poet. She keeps the insolence of the suitors from ${ }^{1}$ subsiding; indeed her influence seems to aim at directing it into wanton personal outrage against the concealed hero, in order that his revenge may be more deadly. She yet in the crisis of that $d o o m^{m}$ which she is urging, lets victory appear to waver, though here the expedients to relieve the pressure of omnipotence are weak and tame. It is too plain there can be but one issue. The suitors, for all their warlike front, are obviously like sheep in a pen before a butcher and bis dog. Yet the treachery of Melanthius does what can be done for the interest.
(9) From the 11. one example of xepoooviv $\eta$, that of $\Delta$, has been cited. Soon follows her deluding the stupid ${ }^{n}$ Ares. After first inspiring Diomedes with the necessary $\mu \varepsilon v^{\prime}{ }_{s}$ and $\vartheta \alpha \rho \sigma o s$, she arranges for Ares to quit the field, so as "to leave the issue to Zeus and avoid his wrath". She then, havirgo left the battle too, anon returns with Here (for Ares has broken the compact). They shroud $p$ their chariot in the mist and takea the form of dovea, for no other purpose save to delude him. She then, as she must at last approach him in person, puts on the helm ${ }^{\text {P }}$ of Aides, and thus he is to the last

[^83][^84]
## APPENDIX E.

in ignorance that she foiled his spear and guided that of Diomedes, whom he only thinks she had set on to the attack.
(ı) The wole $\triangle o \lambda \omega v \varepsilon i^{s}{ }^{s}$ is a $x \varepsilon \rho \delta o \sigma v v \eta$, and Odys. is chosen for it as being specially her favourite: she also in answer to their ${ }^{t}$ prayers at starting sends an omen of success, receives ${ }^{u}$ the dedicated trophies afterwards, and is on the way "first invoked of all immortals on Olympus". Diomedes adverts to an exploit of his father - not in detail - but from the mention of "honeyed words" as preceding "ruthless ( $\mu \dot{\varepsilon} \varrho \mu \varepsilon \rho \alpha$ ) deeds", we may assume it to have been a form of $x$ e@dooviv $\eta^{W}$ which she had guided. So now she prompts return at the lucky moment while success ${ }^{\mathbf{x}}$ is unimpaired by detection. And a libation ${ }^{y}$ to her ends the episode and book. The death of Hector ${ }^{2}$ is contrived by a distinct $x \& \varrho \delta o \sigma v \dot{v} \eta$. Among the more striking examples of this same feature in the Ody. may be noticed that great variety of disguises a which she both uses and confers. The rapid and repeated changes ${ }^{b}$ in the form of Odys., his enhanced majesty, and that of Telem., ${ }^{\text {c }}$ the beauty added to Penel., ${ }^{\text {d }}$ even the mist ${ }^{e}$ which she first raises and then disperses, all exemplify it. Odys. himself dreads and deprecates ${ }^{f}$ it. It is with him a foremost faculty, but so is the distrust which completes and arms the character against ${ }^{g}$ it. So she misleads the suitors to facilitate Telemachus' ${ }^{\text {h }}$ departure, and, later in the plot, makes their own tones and features unwittingly convey awful portents of their doom. ${ }^{\text {i }}$
 admonition, delivered in her own persou and under no eidolon, to Telemachus lying awake in Menelaus' house, is a specimen of unscrupulous ${ }^{\text {k }}$ insinuation. It is directed to instil into his mind suspicion of Penelopê the good and prudent, whom it represents as being on the point of being overpersuaded by the influence of her own family and the splendid gifts of Eurymachus. Thus she urges the young man home to prevent the plunder of his house by his own mother; bidding him place some trusty servant over it, as a substitute for that mother now tainted by hostile interests. Our estimate of Penelopê will be the measure of the moral lapse in the tone of the goddess, see App. E. 2.
(12) Her close personal application to the work before her may next be mentioned. When Pallas wants a thing done or said, she commonly does or says it herself; thus she lengthens the night ${ }^{1}$ for Odys. and Penelope on his restoration, and herself rouses the dawn at the end of it ${ }^{m}$. When a plan is devised with another, she commonly executes it: thus, she it is who actually gives $\sigma \mathfrak{v} \dot{\varepsilon} v o s$ to Achilles ${ }^{\text {n }}$, though Poseidon with her had given him the verbal assurance of it. Her personal descent to advise Achilles in the quarrel, and to Odys. as a herald in the threatened return, her mixing ægis-clad amongst, and glaring round on the Greek princes arming for war, her hurling herself, on the errand of truce-breaker, downwards from Olympus as a blazing star ${ }^{\circ}$ - a magnificent description - all exemplify this trait. This busy energy is nowhere more remarkable than in the opening of the Ody., where she starts

the plot by calling the attention of Zeus to the case of Odys. She bespeaks the services of Hernies for one branch of it and undertakes the other herself. The latter is executed instantly, the other we find is yet unfulfilled when the fifth book opens, on which Pallas recalls to the mind of Zeus this omis-
 (applied elsewhere to Zens or 'some god' indefinitely, where probably Athenê is implied) a "second", or "backer" of a champion, but including substantial succnur. Diomedes, his father Tydeus, and Odys., are those whom she most regularly thas faroured, also Achilles on occasion. We may contrast her fiery ardour in fight with the more easy Phœebus, $q$ who shouts to the Trojans from the city, or, after animating them for a while by his presence and setting on Ares, retires to sit on Pergamus. She "goes among ${ }^{r}$ the host where she saw them relaxing effort". She drags Sthenelus ${ }^{\text {s }}$, the charioteer of Diomedes, from his car, and assumes his place. She answers one favoured warrior's ${ }^{\text {l }}$ prayer in mid-fight by the gift of strength newly nerved in his limbs; and, when he is deprived of his whip in the chariot race, she instant!y restores it. She makes a hero her representative for the time, as Diomedes, or Achilles, and in a more sustained way Odysseus. Thus Achilles has the zgis thrown around his shoulders, his voice magnified by hers, his bead made radiant with a golden cloud and blazing fire. The same hero, when faint with the fast of sorrow, is by her specially visited " and supplied with the food of heaven to support him in the fight. She sees on one occasion the Greeksw perishing in battle and rushes from Olympus to rescue them. Nor are her energetic efforts made to date from the Trojan war only. She "camer running as a messenger from Olympus" to bid Neleus' party arm in the night. Tydens, too, of the preceding generation, and Herakles, were the objects of her timely succour; she with Hermes ${ }^{y}$ convoyed the latter from Aides, she, with the Trojans, raised a wall to protect him from a ravenous ${ }^{2}$ sea-monster pursuing him from the beach; besides which she bad repeatedly ${ }^{2}$ ( $\mu \alpha^{\alpha} \lambda \alpha \pi 0 \lambda$ $2 \alpha$ (s) preserved him in the labours imposed on him by Eurystheus. She nut only plots with Odys. and aids him in the struggle, but herself bears the light, ${ }^{\text {b }}$ the portentous lustre of which amazes Telem., in the preparatory arrangements.
(13) The department of war is hers in all the nobler part. Ares exults in the onslaught and havoc, and slays and spuils the slain with his own hands. To these two "belonge deeds of war", but to him subordinately. Pallas lays low the ranks with her massive spear, but there is no corpse of her making on the field. Pallas constantly inspires some favoured champion with $\mu$ g'vos xai $\vartheta \alpha \dot{\sigma} 0$ g and overthrows by him. Ares never so. He seems to have no power of communicating moral* qualities. He is more man than god and more brute

* There is a remarkable passage in P. 206-12. in which "Aens stands for a sort of phrenzy of war, with which Zeus spereialig endues Hecter, that he may liave whe day's glory before hin last. As he arrass himself in the spoils of Patroclus, this Apクs delvós, zvvcillog, enters intu him ( $\partial \dot{i} \mu(v)$, but this is not the personal deity Ares.
P. A. $390 ;$ Y. 770; E. 808,$828 ; \Phi .289$. \& E. $485-6,510-11$. ' J. 5:5-6.

8. E. 787-882. ' E. 119-28. " Y. 386-90. v. $341-54$. N1. 17.

than man. His senses have no celestial range. Ajax Telamon, is a warrior approaching his type, but immeasurably superior to Ares in character. There is an obscure personage, $\pi \tau 0$ ííro@vos'Evvळ゙ d, rated with Pallas as "a goddess who sways the war of men"; the same appears siding with Ares in defence of Hector, and leading ${ }^{e}$ Kvঠoumos* who is "a glutton of strife". She hovers in the nebulous state between a personal deity and a mere allegorized quality; is compared for illustration's sake with Pallas, but in presence is a mere female shadow of Ares. The ordinary use, by Pallas, of the ægis, which Phœbus ${ }^{\text {' assumes only at Zeus' bidding, her assumption of the tunic }}$ of her father when arming for war, her breath ${ }^{5}$ diverting the rush of Hector's spear, her approbation ${ }^{\text {h }}$ of a faultless battle-array, her implied ${ }^{\text {i }}$ power of leading a warrior safe amid the storm of darts, that he might enjoy the same grand spectacle, all give a varied aggregate of functions which her epithets

 $\tau \omega \dot{\eta} \eta$. The last four titles deserve special notice. The "childk of Zeus the ægis-wearer", who seems to wear the same terrible' garment by some mysterious right of her own, is marked by a special prerogative of Deity. The repeated invocation to "Zeus", Athenê, and Apollo", and the delegacy of the same regis by Zeus to Phobbus only - that ægis "which not evon his own thmader: quells" - iuvest these three with a profound relation to each other and an elevation of God-head above the average Olympian level; see further under App. C. 5. Thus she is invoked first of all the Olympians by Menelaus ${ }^{\mathrm{n}}$ in extremity, and is pleased at the preference shown for her.
(14) The epithet oß@cuoróco $\eta$ points in the same direction; "wielding her father's power" is perhaps as near an approach to its force as we can make. With it couple 'Atevtćv $\eta$. (which may be a patronymic like 'Axot-
 aiyióo. Sios zéxog. These combined titles are found only in addresses to her, $\delta$. 662 (mar.). It is remarkable that Pallas is not diminished in dignity by any suffering or humiliation. She appears, however, as a member of a lower trial also: acting with Here and Poseidon not only in common enmity against Troy, but in a rebellious ${ }^{\circ}$ attempt against Zeus. Hephrstus ${ }^{p}$ had been hurled from heaven, Apolloq and Poseidun had served for a year for bire with Laomedon, and by him been dismissed with fraud and threats. Ares ${ }^{r}$ and. Aphrodite bear the marks of special ignominy, and the latter is consoled by Dione with the tale of the woes which other gods, including. Herê and dides, ${ }^{\text {s }}$ had endured. Nay, Zeus himself was once, it scems, only rescued by Briareas from the durance to which Herê, Poseidor, and Pallas would have consigned him. But the prerogative of Pallas is entire. Zeus indeed threatens her, but intimates at the same time his surprise at the hav-

\footnotetext{

* Comp. Aristoph. Pax, where Kvdoiuos is among the dramatis personce as a minister of Пólєuos.
** Her epithet $\Delta \iota o s$ ér $\gamma \varepsilon \gamma \alpha v i{ }^{*} \alpha$ is also shared by Helen.

ing to do so. No one is allowed to insúlt or offend her with impunity; ne of the doomed suitors threatens her, meaning to threaten only Mentor; of Ajax Oileus it is said that he might " have escaped, though he had iacurred her hatred, but this seems only to mean, he might have escaped the death at sea, had he not also offended Poseidon.
(15) Another remarkable fact is that no hero or woman is ever compared to her. Agamemnon ${ }^{\text {y }}$ is on one occasion likened to three deities at once, of whom Zeus is one. This distinction, perhaps, she shares with Apollo, (but then Apollo enjoys, as has been shown, App. C. 6 (3). a prerogative somewhat similar), and with Herê, but Herê offers hardly a point suitable for comparison for hero or for heroine. We may compare with this absence of direct comparison the remarkable prayer of Hector, "that" he might as surely attain immortality, and be honoured as Athenê and Apollo are, as that day would bring woe to the Greeks". The warlike prowess of Pallas and of Ares recars repeatedly; and to Ares warriors are repeatedly compared, but never to Pallas. The counsel and wisdom of Zeus and of Pallas occur repeatedly, and repeatedly - for it is quite an Epic commonplace - is a hero called " $\Delta \iota \mu \bar{\eta} \tau \iota \nu$ ब' $\tau \alpha \dot{\alpha} \lambda \nu \tau 0 \mathrm{~g}^{\prime \prime}$; but no one is ever compared with Pallas in this or any other respect. Once indeed she herself says that the sage hero was like her the words are most remarkable ${ }^{x}$ :




This is to be viewed as the extreme mark of confidential coudescension on the part of Pallas, and the crowaing encomium of all the praise earued by Odys. It is well for Pallas to say it herself, for no one else could have said it without presumption. Achilles, indeed, says in scorn be "would not wed Aganemnon's daughter even though her beauty should rival that of Aphroditê, and her works equal those of Athenê" ${ }^{\prime}$; but then in beauty several women ${ }^{2}$ are in fact compared to Aphroditê, bat to Athenê none in any quality whatever.
(16) There is a remarkable passage in which Achilles says "not-even Ares nor even Athenê could pursue the wide breach of so great a coullict and do the work of it". This seems to be not merely a hyperbolic description of the battle, but a real limitation of the notion of power in a deity.
(1i) Her gifts, besides that of warlike ${ }^{\text {b }}$ courage and prowess instantaneously swelling in heart and limbs, (or contrariwise her privation ${ }^{\circ}$ of those whom she was bent on destroying of all sense,) presence of mind ${ }^{d}$ ( $\pi<\varphi p o s i v y$ ), and the second sight which knows the gods, were those of manual skill needed for ci-il and domentic life, the works of metallurgye which she shares with Hephastus, of earpentry, or building, and, for women, those of the loom, ${ }^{1}$ embroidery \&e.; so especially gifted hy her were Penelopet, the Phasaciank wo.


[^85]self, and one for ${ }^{i}$ Herê, and built the wall to defendj Herakles from the x $\quad$ ros.
(18) Her worship was probably established ${ }^{k}$ in the family of Odys., who, when at Troy, sets up a temporary shrine with offerings at the stern' of his galley "till he could prepare a temple". In Scheriê her shrine ${ }^{m}$ was close to the private estate of the king; in Troy her temple ${ }^{\mathbf{n}}$ was in the Acropolis; and Theanô, ${ }^{\circ}$ wife of Antenor, perhaps the foremost among the Trojan matrons after the queen, was her priestess. The story of the Palladium appears not to have been known to Homer. In Pylos ${ }^{p}$ we can hardly doubt that her worship was established, although the sacrificeq described there is extraordinary. In each of the poems occurs one remarkable passage ${ }^{r}$ which connects her locally with Athens, where, in historic times, her Parthenon became so famed. We may perhaps connect with this the fact that, ir the array of the Greek army, Odys. ${ }^{\text {s }}$ and his Cephallenians stand next to the troops of Athens.
(19) There is perhaps only one slightly traced touch of feminine weakness recorded in her character, the fact that her grudge against Troy, shared with Herê, was grounded on their common ${ }^{2}$ disappointment in the judgement of Paris; but this is so obscurely hinted, that we could not gather the facts, had we not other sources of the legend. It is but justice to Homer to mark his entire delicacy of reserve, where even our grave and grand Milton has spoken broadly out (Parad. L. V, $38 \mathrm{I}-2$ ); introdacing to serve as a simile, and therefore gratuitously, what Homer only distantly points at out of view. She and Herê had both sworn never to rescue a single Trojan, and keep their oath.
(20) The personal epithets which pourtray her are few. "The " large-eyed majesty" andr "white arms" of Herê are sufficiently distinctive, but save the "glaring" or "fierce" eyes of Pallas ( $\gamma \lambda \alpha v x \omega \pi \tau \iota \varsigma$," ő $\sigma \sigma \varepsilon \delta \varepsilon \iota \nu \dot{\omega}, \varphi \alpha \varepsilon \iota \nu \dot{\omega})^{\mathrm{x}}$ there
 general for the purpose. Yet this of itself, though jejune, is distinctive. Our sense of her personal presence is concentrated in those self-hminous eyes, by which, it seems, Achilles ${ }^{2}$ at once knew her. And indeed her constant use of some $\varepsilon i \delta \omega i o v$ or other prevents the need of outward personal recognition. Even the woman ${ }^{b}$
is not herself, but an adopted mask. In the first and second appearances to Odys. after his return to Ithaca she brandishes, like Circê, a golden wand ${ }^{\text {c }}$ to effect transformation, but unlike Circê, transforms within human limits.
(21) There is just a touch of somewhat outwardly feminine in this epithet $\dot{\eta} \hat{v} r_{0} \mu_{o s}$ shared by Helen, Letô, \&e., but it is remarkable that it is nowhere bestowed on her in any of the vast number of enterprises which she conducts. 'There some moral, mental, or military quality moulds the epithet of the moment. Thus unobtrusively, but powerfully, does the poet bespeak our awe and veneration for this grandest of his supernatural creations. But

[^86]only in the repose of her own temple and that, too, only among the somewhat effeminate Trojans ${ }^{d}$ and Phoeacians ${ }^{e}$ does the poet indulge in the $\dot{\eta} v x o \mu o s$ aspect of her. It is to her weapons and equipment that we must look to complete our portrait of Pallas Athenê. The fearful ægis, ${ }^{f}$ thunder proof, ${ }^{8}$ with its hondred tassels of massive gold flashing round Gorgo's head, its inwrought forms of Strife, and Might, and Rout, the $\chi \iota \tau \omega \dot{v}$ of Zeus himself, the weapon which laid low the ranks of heroes, the firm-knit hand which snatched ${ }^{\text {b }}$ the reins from Sthenelus and himself from the car, and which hurled ${ }^{i}$ the rock that felled the monster Area, the mass ${ }^{k}$ and weight which made the axle groan beneath it, all come in to assist our imagination of the grand virago with her keen eyes sending out a glare of fise under her helm and the long beautiful hair escaping from it - the noblest form of demon ever drawn. Still grander is the plunge ${ }^{1}$ from Olympus, when her form seems lost in the splendour of her leap, and her track sheds fire-flakes, like a meteor seen by mariners. Yet she enters ${ }^{m}$ the maiden's chamber, "as a breeze of air", or from some fair ${ }^{0}$ or manly form escapes into a bird ${ }^{\circ}$ of varied shape and. size, any from dove ${ }^{p}$ to eagle seeming to serve her equally; and in the Ody. seldom appears in her real person till the last grand crisis comes, when she brandishes 9 the agis as the minister of doom. Here then we liave the broadest and most ubiquitous conception of Deity to which Homer could attain. If his Phœebus Apollo in some respects rises higher, he is on the other hand far more restricted and remote. It is the prerogative of Pallas to mix to the utmost with human ways and means, and yet to be not only powerful and crafty, but majestic too. Then again we have the profound mystery of her origin. On this side we negatively perceive that Homer received nothing and invented nothing. She is the sole daughter of Zeus - all else as to where and how is later legend, see App. C. 5. In the lofty assertions of his and Hesiod's poetry respecting her, e. g. Ioov '̌xovorv
 of Holy writ in such passages as Prov. VIII. 22-30, whilst in the depravations of her character we have the accomodations of a lofty conception to the crooked ways of human policy. Neither can we by the closest analysis detect in the Homeric Pallas an elemental vein*, as we can in Zeus, witness the $\Delta i o g ~ \alpha v j \gamma \alpha l$ and the $\Delta u \pi \varepsilon t \varepsilon \varepsilon \varepsilon_{S} \pi 0 \tau \alpha \mu \circ i$, and perhaps, ${ }^{r}$ but greatly obscured by her passionate nationality, in Herê. If she is a mythical expression, it is one not for physical but for moral agencies, as in the overthrow of Ares and Aphroditê. And to the last her cultus resisted the degenerate specialties traceable in the Jupicer Pluvius, and the Juno Lucina. Ovid indeed says Fasli III, 821:

Hanc cole, qui maculas læsis de vestibus aufers, Hanc cole, velleribus quisquis ahena paras;

[^87]but these are merely provinces in the general territory of intellect. The stream of her idealization narrowed, but it remained pure. Those who believe in a higher than human Wisdom revealed to man, will not easily dissociate from it the highest and fullest, however comparatively low and sullied, conception, which the human soul had previously entertained. And where our research finds the furthest stepping-stones of evidence fail us, we should surely look across the gulf in the spirit of faith.

## 5.

## बGISTHUS.

Egisthus, son of Thyestes, ${ }^{\text {a }}$ deriving regal claims through him, he having ruled after Atreus. ${ }^{\text {b }}$ 'The epithet $\pi o \lambda v o \rho \nu$, in contrast with the attributes of regal sway, and with the moral grandeur of $\pi o \iota \mu \varepsilon \dot{\varepsilon} \nu \quad \lambda \alpha \tilde{\omega} \nu$, mark him as a pastoral and uuwarlike ${ }^{c}$ character. If the Atridæ were young at Atreus' death, the transfer of the regale to him would be natural, and also the subsequent reversion to Agam., whose superior personal qualities would also further his preferment. But Agamemnon's long absence and the royal birth and wily parts of Æygis., if regal duties devolved on him during that abseuce, enabled him, we may suppose, to raise a faction in his own favour. The return of Diomedes and Nestor seems not to have disturbed his usurpation. His character and pursuits make it likely that be lived at a distance from My-
 $d w e l l i n g$, and he is said to have taken Clytemnestra ö $\nu \delta \varepsilon \delta o{ }^{\prime} \mu o v \delta \varepsilon$, e a though a different locality from her own. This probably corresponds with the $\alpha \boldsymbol{\alpha} \rho o \tilde{v}$ $\dot{\varepsilon} \sigma \chi \alpha \tau \iota \eta,{ }^{f}$ if the passage be genuine, "where Thy. formerly used to dwell, but where Agis. dwelt tót $\varepsilon^{\prime \prime}, i$. e. when Agam. was returning home. It is natural that the influence of Agis. should have been strongest in that $\mu v \chi o s_{s}$ "A@yeos, where he and his father before him had dwelt; after the murder the peopleg (i. e. those who had not before,) become his subjects and he "was king in Mycenê", it is emphatically added, "for seven years", during which Orestes was in exile at Athens and Menel, wandering. ${ }^{\text {h }}$ This relieves of some difficulties $\delta$. $514-37$; although $5^{17-8}$ have become transposed and should probably find place after 528 . Agam., after beating out to the open sea ${ }^{i}$ from cape Malea, obtained an oveos and came oixud $\varepsilon^{\boldsymbol{k}}, i$. e. to the port of his capital, where the oxónos ${ }^{1}$ would most naturally have been stationed to look for him, and prevent his slipping by and taking thought of resistance", i. e. rallying his own supporters about him in his own capital, where he would at once have found his son and discovered Egisthus' treachery. The бкóлos started off to carry the news to the latter at his palace; then should come in the transposed lines which show that the messenger went $\alpha \dot{\alpha} \varrho o \tilde{v} \dot{\varepsilon} \boldsymbol{\pi}^{\prime} \dot{\varepsilon} \sigma \chi$. \&c. This accounts also for the "horses and chariots"m used to convey Agam. to the palace of $\mathbb{E}$ gis., and harmonizes with the narrative of Agam. to Odys., ${ }^{n}$ which implies that he had not seen his son or household servants. ${ }^{\circ}$ Nor is it inconsistent with the statement that Agam. perished éqéotios, ${ }^{\mathrm{P}} \boldsymbol{i}$. e. oixu év 'Aıyi-

 of Orestes, and for the small retinue who were with Agam. being unable to call any rescue, his troops being perhaps disbanded, his citizens at a distance, and only sapporters of Egis. near. Emboldencd by success Agis. and Klytemn. set up their court at Mycenê, but there was loyalty enough left for Orestes on his return to dethrone and slay them. The Homeric narrative is thus freed, by a harmony of small circumstances, from much of the difficulty which besets the dramatic versions of the story, and exhibits precisely the sort of difference usually found between a tale told as it befel, and the same when worked up for a poetic purpose.

## 6.

## ANTINOUS.

(1) Antinous and Eurymachus are said more than once to be $\alpha \rho \chi o l \mu \nu \eta$ -
 as the one looked up to as leader, ${ }^{\text {b }}$, and tased by her with the contrivance of the mischief. His is a hard coarse character, and his moral influence depends on a mixture of qualities which imply strength bereft of all goodness or shame. On two occasions of a spirited remonstrance by Telem. the rest of the hearers are silent through shame or sympathy, ${ }^{c}$ but Antin. has a reply
 and tongne, with no sportive raillery, but a cold cast-iron sarcasm, and a well sustained misture of irony and impudence, which leave it doubtful whether he is in jest or earnest. He is logical and argumentative, avowing and justifying by cool sophistry the suitors' proceedings, ${ }^{e}$ fixing the blame on the deceit of Penel., and leaving Telem. to bear the consequences. In Penelopê's presence' he is mostly silent, while his compeer Eurymachus is specious and complimentary. He does not seem to sue for favour, but in his one speech to her is firm, ${ }^{8}$ blunt, curt and even rude, as if his aim were not to win but intimidate her into consent. Thus in the assembly he says point-blank to Telem., "we shall not go about our business till she marries ' $A \chi \alpha c \omega 0 \nu \omega^{\text {e }} x^{\prime}$ $\mathcal{V} \dot{\varepsilon} \lambda \eta \sigma \iota{ }^{\prime \prime}$; to her, later in the prem, he repeats the offensive speech, ; and
 means - though in guarded general language - himself. ${ }^{\text {k }}$. With sardonic irony he reproaches Eumeus' for wasting his lord's substance by bringing a beggar to share the crumbs, as before he had cast on Pencl. the blame of her son's houschold wasted. ${ }^{\text {© }}$ He pursues without, relenting for a moment, $\mathrm{h}_{\text {is }}$ hitter jests at another's want, ${ }^{n}$ and maintains a cold, fixed refusal while others give ${ }^{n}$; which changes to arrogant impatience when the beggar's appeal is pressed. 0 Yet he never loses his temper, is satirical on his fellow-suitors as giving freely of what is not theirs, implying, of course ironically, a zeal for the substance of the honse, is perfectly cold-blooded, and when he hurls his
q 2. 389. $\quad$ 2. 410.
6. 8. 629, 甲. 187 ; comp. 甲. 271-8. ' $\pi \cdot 419-20$. \& $\alpha \cdot 381-2 ; \beta \cdot 82-3$



stool at Odys. does not miss his mark as the others, ${ }^{\text {s }}$ but strikes a heavy blow. He rises into boisterous jollity at the prospect of the beggars' boxing match; ${ }^{t}$ indeed it is he who gets up the whole affair, proposes the prize, and reviles Irus, when faltering and craven, with taunts and threats. ${ }^{\text {u }}$ When he gives Odys. the dainty as a prize, he does it in silent contempt, ${ }^{r}$ in marked contrast with the courtesy of Amphinomus. The suitors themselves are shockedw at his violence to the humble guest, and remind him, but to no purpose, ${ }^{x}$ of the gods ever, and often secretly present. His bearing towards Telem. is marked by coarse cajolery when they are alone together, and by open browbeating in public. ${ }^{5}$ He treats him with great tact as a mere boy still, ${ }^{2}$ easily fooled by a jovial manner and affected frankness; his ironical admiration and alarm are transparently put on. ${ }^{\text {a }}$ He has one style of address for him throughout. In his first speech he says the gods are teaching him to be $\dot{v} \psi \alpha \gamma^{\prime} \rho \eta v ;$; this term he fastens on him, and maintains ${ }^{\circ}$ the scoff of that first speech as a
 $\pi o \check{o} \nu$ है $\varepsilon \iota \pi \varepsilon$. His last speech to Telem., feigning compliance, still harps on the same idea of $\dot{v} \psi \alpha y o ́ \rho \eta s .{ }^{\circ}$ It is observable that, as the firm element in the youth's character is developed, Antin. shuns direct address to him, and in the bow-trial of $\varphi .^{\prime}$ gives orders as if simply ignoring his presence.
(2) He is throughout the master spirit of the suitors' faction. In the bowtrial he gives the word to commence and fixes the order of shooting.g Noernon applies to him when enquiring about his ship. ${ }^{\text {h }}$ His acute enquiries, prompt resolve, and unscrupulous hardihood of resource, show the secret of his ascendancy. He asks whether Telem. had obtained the ship by influence; or taken it by force, whether it was manned by his own dependents, or by volunteers picked from the people; and estimates the danger to their faction accordingly. ${ }^{i}$ He forms his plan at once and himself commands the hóxos to intercept Telem., as is clear from Eurym. taking a temporary lead in his ab.sence, ${ }^{k}$ and from his use of the first person in his account of it. ${ }^{1}$ His contempt for Telem. is plain from his demanding only an equal numberw of followers to that taken by him, and by the banter implied (Ni. ad loc.)) in the expressive term voviillerac. ${ }^{\text {. }}$ Finding the plot has failed, he is ready with another, - to murder Telem. in his own island - detecting at once the danger ${ }^{\circ}$ of his denouncing that first plot to the people. He has great quickness of perception. Seeming to discern that his hearers recoiled from this second outrageous proposal, though they had not shrunk from his first design, his
 reminds them that, to be consistent with such scruples, they ought to desist from their whole policy of devouring his substance. With similar penetrationq be seems to divine that Penel. somehow knew of their plot, checks idle talk as destructive of its success, and covers it, as if apprehending an eavesdropper, in cautious and general phrase ${ }^{\mathrm{r}}-\tau \varepsilon \lambda \varepsilon \dot{\varepsilon} \omega \mu \varepsilon \nu \mu \tilde{v} \vartheta \% \nu$, ö $\delta \dot{\eta} u \alpha l \pi \tilde{\alpha} \sigma \iota \nu$

 hear of failure, and accounts for it as only temporary, rebuking the weaker mood of despondency in others. ${ }^{3}$ His wrongs to the absent Odys. ${ }^{\text {t }}$ have the dark stain of ingratitude in return for kinduess. He is no native Ithacan, but the son of a refugee; without ties of kin, without any interest save his own personal ends, and resembles Shakspeare's Falconbridge in the unswerving selfishness and bold reckless bitterness of his bearing. He is hated or feared by all. The blunt-spoken Eumæus " tells him an honest servant's mind; Penel. and her women curse him as "like to black death";" and even his fellows are shocked at him.w His purpose at bottom ${ }^{\mathbf{x}}$ seems to peep out at last in the speech of Eurym., as a design upon the sovereignty of Ithaca. His sudden fall,y with the goblet at his lips, by the first arrow from the bow with which he had vainly hoped to win the prize, and the consternation ensuing, is a grand picture of poetic justice.

## 7.

## EURYMACHUS.

(1) This is a man more of words than of action. He, however, in debate is hardly more than second, oftener taking up a conversation or turning it off than starting a leading idea. Thus he continues the first debate between Telem. and the suitors with profound!y affected moderation; ${ }^{\text {a }}$ - "the gods will decide, who shall be $\beta \alpha \sigma \iota \lambda \varepsilon v_{s}{ }^{\prime} A \chi \alpha \iota \omega \nu$, but Telem. might hold his own and enjoy it, he deprecates - in utter falsehood - the notion of any one coming to deprive him of lawful ownership and lordship, and then diverts the discussion by enqriry about the guest. He is specious and artful, offering as it were a suggestion of a midale course; ${ }^{\text {b }}$ - Telem. should send P'enel. to her father, who would settle the matter by authority; adding less offiensively to Telem. - at rather than to whom he talts - that "he thinks the nobles will not coase their suit", ${ }^{\text {d }}$ which he speciously views as a rivalry for a prize of honour. ${ }^{*}$ Yet he uses insolent dictation, coarse imputation of motives, and open threats to the angur Halitherses,' while he menaces Telem. in passing only, and in rather covered language. ${ }^{8}$ The design of ambuscade on the news of 'Telemachus' voyage belongs wholly to Antinous, in whose absence subsequently be assumes the direction of affairs, ${ }^{i}$ but feebly and with no action ensning, since his advice comes too late. He can tell the foullest falsehood with the fairest face, ${ }^{k}$ and cloak his asseverations with a pretence of gratitude. He is courtly and personally complimentary to Penel.' on her appearance; and his tlattery is happily turnedm to excuse the snitors' persecution of ber, as an inevitable tribute to her charms. Yet all this while he has an intrigue with her hand-maid Melantho $;^{n}$ and it is on behalf of this worthese creature, - at any rate as if to cover ber frightened retreat ${ }^{0}$ that he leads the couversation in banter on the seeming lieggar's bald head. He

[^88]is the wit of the party, p and pursues his raillery till somewhat sternly rebuked by Odys. ${ }^{\circ}$ with a sort of challenge, on which he loses his temper, ${ }^{r}$ threatens, intimidates by superior numbers, and uses violence, but only hits the unoffending cupbearer. ${ }^{s} \mathrm{He}$ is goaded by mortified vanity and sense of shame in the bow-trial, and gives over in despondency, which Antin. rebukes. ${ }^{\text {t }}$
(2) He differs from Antin. in being a native Ithacan: this is hinted in his mock offer to Odys., of placing him as a $\vartheta \dot{\eta} s \dot{\alpha} \gamma \rho \circ \tilde{v}$ ह́ $\pi^{\prime} \varepsilon \dot{\varepsilon} \sigma \chi \alpha \tau \iota \tilde{\eta} \varsigma,{ }^{4}$ also in his intrigun with Melauthô. It is significant that there were twelve suitors from Ith., ${ }^{\vee}$ and twelve women of the household ${ }^{w}$ with whom the suitors made free. Of these the only pair named are Eurym, and Melan. Thus Telem. ${ }^{x}$ refers Theoclymenus to him as one "looked up to like a god by the Ithacans", and as the man of highest mark among them. His appeal also ad misericordiam to Odys., $\sigma \dot{v} \delta \dot{\varepsilon} \varphi \varepsilon i \delta \varepsilon \sigma \lambda \alpha \tilde{\omega} \nu \sigma \tilde{\omega} \nu,{ }^{5}$ is more forcible on this supposition, especially in connexion with hissstatement of the designs of Antin. ${ }^{2}$ on the island just before; but his proffered compensation, ${ }^{\kappa} \mu \mu \varepsilon \varsigma \ldots$... $\dot{\alpha} \rho \varepsilon \sigma \sigma \alpha ́ \mu \varepsilon v o \iota ~ \chi \alpha \tau \dot{\alpha}$ $\delta \tilde{\eta} \mu o \nu, x, \tau . \lambda_{\text {, }}{ }^{\text {a }}$ puts the matter beyond doubt. A glimpse of manly spirit irradiates his fall; his offer rejected, he stands boldly at bay. ${ }^{\text {b }}$ His resource and skill rise with the emergency, ${ }^{\text {c }}$ but without avail; save that, rebel and traitor as he is, he dies the death of an Achæan noble, sword in hand and rushing with his war-cry on the foe. ${ }^{d}$

## 8.

## MENELAUS.

(i) Menelaus, the very opposite of the complex and many-sided character of Odys., is pourtrayed in a few deep and simple lines. The poet has selected for him the type of soul precisely most telling for the position in which he stands, as the injured man in whose wrong the occasion of the whole grand quarrel lay. He is of deep and tender feelings, most capable of all of appreciating the happiness which had been snatched from him, and of feeling the havoc which treacherous aggression had wrought in his household. But sorer than his sense of private suffering is his consciousness of sanctity violated, and perfidious wrong defiantly maintained. Hence be betrays in no thought or word, so long as that wrong is unavenged, his tenderness for Helen. He alludes to her once ${ }^{\text {a }}$ only under the title of his roveidí ${ }^{\alpha} \lambda o \chi o s$, but only in a passage which wholly turns on his indignation against the Trojans for the wrong which they had done him. He never utters her name throughout the lliad. Nay, his avoidance of it seems studied, for Hector in propounding the challenge expressly speaks of her, ${ }^{\text {b }}$ Menel. in reply says "let him die whom god ordains for death, and let the others separate without more ado". When she comes forth on the battlements and reads the features of the heroes, once her loving kin and friends, and names their deeds and virtues distinctively to Priam, it is not easy to suppose that she could have been concealed from his eye - that eye which, when searching

for a trusty comrade up and down the line of battle, is likened d to the gaze of the eagle on his quarry - had he sought to mark and know her. Some poets would certainly have seized the occasion and improved it by forlorn raptures of affection; but Homer preserves a profound silence unmeasured by look or sign. Menel, is absorbed in the one thought of Paris' hateful presence, and the prospect of summary vengeance for his wrongs. His affections are for the time concentrated in his companions in arms. Hence his evidently 'great popularity with the host. Agamemnon fears that, should he fall, the Greeks ${ }^{\circ}$ would at once abandon the expedition, and cease to strive for the right, when not embodied in its champion. Hearty love for him is what binds those mighty souls in their joint purpose. Agam. doubtless is ever ready to over-rate a danger and anticipate an ill; yet his view is doubtless in this case the broad and popular one. Men would begin to think of their own wives and homes, and prefer them to rescuing the wife of the dead, and kindling up the fires of a hearth that had grown cold. The same probability may have dictated the counsel of Antimachus ${ }^{\text {f }}$ to kill him, when an ambassador with Odys. to Troy.
(2) This gives Menel. an importance which is the key to his whole position in the Iliad. Of no great prowess, and unheard of in debate, the poet has assigned him that cast of intense amiability which is often akin to intellectual inferiority. His strength and his weakness exquisitely harmonize, and the poet has poured around him an atmosphere of moral beauty in which he moves and shines apart from all. He is the man who loves so deeply and has been wronged so foully, and whose affections are now devoted to those who toil and bleed for him. No cast of character could have served so well as the passive, historical key-stone of the whole piece; and in no other way, prohably, could poetical economy have made Menel. so effective in every scene in which he mingles throughout the greater poem, and yet have left so large a sphere for the more active and towering qualities of the grander chieftains. In the Ody, the finishing stroke is given to his portraiture with the rare and unerring felicity of the great epic master. He reigns in a gentle melancholy of chastened enjoyment; tempering the joys of home with a brooding and regretful love for gallant comrades lost through him, a man of world-wide wanderings and many tales, of sobered piety and generous uncalculating friendship; and in tranquil assurance of a blissful state, to which the favour of the gods would call him, with his Helen, in "the plain of Elysium at the furtheat ends of earth", where nothing that could chill or ruffle should molest them more.
(3) Among his qualities may be first noted in detail his strong vein of practical piety.

Thin* is the basis, generally, of whatever is amiable or noble in Homeric character. He not onlys dictates the religious ceremonial to solemnize the conditions of his ningle-combat with Paris, but, when about to hurl his lance on the evil-doer, the puts up a special prayer commending his cause to Zens, as the caluse of all that was mont sacred in Hellenic eyes, "Suladue thou

[^89]him", ${ }^{\text {h }}$ he prays, "by my hands, that others hereafter may dread to violate hospitality and outrage kindly ties"; and when his sword breaks in his hand he "looks up to broad heaven" and groans out a prayer of remonstrance with the god who had not avenged the right. This is remarkable, for the
 place ${ }^{j}$ they are addressed to a present injurer, in the other ${ }^{k}$ they have the air of a mere apostrophe to Zeus, uriconnected with prayer, in a speech addressed to the disguised Odys. by his friendly hind Philœtius. We compare with them
 is present on the field. Coupled with his upward look and with his previous prayer, the fact that this plaintive ${ }^{m}$ outcry ( $\left.\omega^{\prime} \mu \omega \xi \varepsilon v\right)$ is to the God whose presidency over hospitable ties is stated more* than once, has great significance. He seems to feel and speak to a present deity. We may compare the final words with which he signifies his will to accept Hector's general
 He could not be ignorant of the risk he ran; but he thinks only of the bonotir of the Achæan name and leaves the rest to God. His very boast ${ }^{\circ}$ over his fallen enemy is sublimed into an address to Zeus, remonstrating with the permission of iniquity so long, and arising from his own reflection that the Trojans set at nought the wrath of Zevis $\xi \varepsilon i v i o s$ when they injured him. In the chariot-race, as at the challenge, he dictates the solemn ceremonial which is to add awe to the oath. In this he begins by an appeal to man but ends by one to God. His first thought is to empanel, as it were, the chieftains present and call upon then to attest and adjudge, his second to adjure the defendant, and leave upon his conscience, in case of his persisting, the weight of his wrong. In the same tone of piety he checks his young guest at once, though the remark; not intended for him, reached ${ }^{\mathrm{p}}$ his ears by accident ouly, when Telem. compares the Spartan palace to that of Olympian Zeus, reprehending the notion of mortal manq contending with the God whose abode is immortal. Compare also his own account of his wanderings; he had not sacrificed ${ }^{r}$ due hecatombs, and the gods would have their injunctions** remembered. And when questioned by Eidotheê, he at once makes ${ }^{\text {s }}$

[^90][^91]up his mind that he must have transgressed against the immortals, and wants only to know w whom he must appease.
(4) His feelings for his comrades. These are in the Il. ever uppermost yet not superficial. It is because the events around him bring out what is in him that he so perpetualiy evinces them. There is constant occasion to bewail the loss of the dead, to haste to the rescue of the emperilled, to admire the fortitude, and sympathize with the toils of all. Amidst the host, he, the man for whom all has been and is being endured, duly feels it and "loves himself last". It is the first feeling which rises in his mind and breaks from his lips when he hears Hector's proposal for his combat with Paris, not that he may now win Helen back by his own sword, but that now the Argives and Trojans have ceased their strife, "since ${ }^{y}$ ye have suffered", he adds, "so much in my quarrel". So, while the cares how to meet on the morrow the foe, now presumptuous in his advantage, keep Agam. from sleeping, the

 first hears ${ }^{2}$ the voice of Odys. when hard pressed in fight, knows it hy the sound, and conjectures the exact circumstances of his position cut off and alone amidst hostile numbers. The few lines of this urgent speech end with dwelling on the "great regret" which would ensue among the Greeks for the loss of such a man. Similarly his first reflection on seeing Patroclus dead upon the field is, "he lies there in defence of my honour", and then momentarily quitting the melee around Patroclus' corpse to summon Antilochus, he charges ${ }^{\text {b }}$ the Ajaces and Meriones to stand fast, "now", he says, "should one remember the merit of our hapless friend, for, while he lived he well knew how to be tender to all".
(5) It is evidently the death of Patroclus which draws out his $\alpha \rho$ or oteio. His feelings are briefly summed up in the simile ${ }^{c}$ with which that portion of the poem opens, - that of the young dam standing forlorn over her first-Lorn offspring dead. We may contrast it with the different similed for Ajax sharing the same situation, that of the lion guarding his cubs in the forest depths, scowling at the huntsmen who beset their path: "so Ajax encircled Patroclus, but," the poet adds, "Menel. stood on the other side, cherishing in his bosom profound sorrow". Patroclus had come out to aid the war waged on his account, had effected a great rescue, and then through his own overweening gallantry had fallen. This is why Menel. is so deeply stirred; "hist death", he says, "has touched me sorely". Hence Pallas appeals to him on the most assailable side, when she proclaims, "that confusion and shame will be tis, if the friend and comrade of Achilles be torn by "rojan dogs". This is a thought unendurable to hum, and under its influence he returns again and again to the charge, with the pertinacityg of the gad-fly, ready, if driven off, to sting again with unappeased longing for blood. We may notice also his feeling bi of the heary news with which he charges Antiluelus, and the tender cxpressions which fill the short speech in which he delivers the tidings. Nor cau the detachment of Antil. divert him from his chosen

[^92]post over the body of Patroc.; he will not supply the place which Antil. has left; he sends the other son of Nestor, Thrasymedes, thither, and repairs ${ }^{i}$ at once to the point of fiercest onslaught, and it isj by his and Meriones' hands that the corpse is at length borne out of the struggle. Further, when evidently greatly provoked, ${ }^{k}$ in ${ }^{m}$ the disappointment of the lost chariot-race and calling ${ }^{1}$ on gods and men to witness his right, he remembers, when mollified by concession, the noble services ${ }^{\mathrm{n}}$ of Nestor and his sons, one of whom, Antilochus, is the offender at the moment - "thou hast toiled and suffered much for me, and thy gallant father and brother" - and as the thought masters him he at once resigns ${ }^{\circ}$ the prize to retain which he was so ardent just before. The same feeling shows itself in his enquiriesp of Proteus regarding the fate of those comrades whom he left, when he set sail homewards from Troy. Nor does he, though heart-stricken with the news $q$ of his brother's fate, omit to follow ${ }^{\mathrm{r}}$ up his enquiry to the end.
Amid the tranquil joys of home the painful thought of companions loved and lost seems the one bitter which lingers in his cup. His wealth ${ }^{8}$ and splendour was hateful to him when he thought of his brother's dreadful end - "ah! would that he might forfeit ${ }^{t}$ wealth and splendour if he conld but bid his well-loved comrades live again!" But amid this ebb and flow of sorrow's tide - for no one ${ }^{\text {u }}$ can for ever weep - his grief brims most deeply over when he thinks ${ }^{\text {r }}$ of Odys., who for him had borne so much, and whose toils and wanderings were not yet ended, unless, haply, in an unknown grave. "As I think of him", ways he, "I loathe my sleep and food" Under the same general head comes also
(6) His constancy. This trait of character ${ }^{\mathbf{x}}$ is presented as the one by which he is distinguished in the enumeration of the Catalogue, like the counsel ${ }^{5}$ of Odys., the tactics ${ }^{2}$ of Menestheus, and the personal beauty ${ }^{\text {a }}$ of Nireus. There Menel. is emphasized as "relying on his own zeal, and chiefly bent on avenging the unrest and sighs of Helen". Athenæus (I. 19) has preserved a tradition in accordance with the silence of Homer, that Menelaus alone of the Greek chieftains had no concubine at 'Troy. The son Megapenthes, ${ }^{b}$ born
 as he was of age to marry ${ }^{c}$ when Telem. reached Sparta, cculd hardly have been younger than Telem. himself, and must therefore have been born before the war began. This constancy to Helen becomes constancy in the line of battle, and conspicuously maiutains him in the van when the most powerful champions of his side, save Ajax, have withdrawn wounded from the fight, and makes him shine more brightly amidst the reverses and disasters which precede the return of Achilles to the field.
(7) His forgetfulness of self is a corollary of the foregoing. The volunteering ${ }^{d}$ to meet Hector on behalf of Greece and to save her honour is an example, and it may be added that he was fully bent on it, for he was bracing his armour on when his brother interposed. In an earlier book when

he was wounded by the foul arrow of Pandarus, it is said of both Agam. and himself £ír $\eta \sigma \varepsilon v,{ }^{e}$ each "was shocked"; but Agam. volubly deplores the pussible consequences in 27 lines, Menel. in 4 bids him not alarm the army, for the shot had barely pierced his accoutrements. When Machaon the surgeon, whose presence he does not ask for, arrives, he is found still standing in the midst of his comrades, and seems to be fighting ${ }^{5}$ again immediately afterwards. In the night-colloquy of chiefs which introduces the Doloneia, it is Menel. who first makes the suggestion' of sending a spy to observe the enemy. Agam. takes ${ }^{\text {b }}$ no notice of the hint, but when the same idea ${ }^{i}$ is seized and expanded by Nestor, it is found at once acceptable. Here it is observable that Menel. claims no credit for the original suggestion made previously by himself, but, when Diomedes has volunteered as principal, merely rises among the rest to offer to accompany him. His unobtrusiveness draws the undeservedj censure of Nestor, as though it were want of energy, on which Agam. at once does him justice ${ }^{k}$ - "his apparent slackness and backwardness arise from no such cause, but from a wish to act under authority and from waiting for the word of command".
(8) His brotherly alliegance claims notice next. It is the earliest' trait which the Il. opens to view, where in the first council he comes $\alpha \dot{v}$ ró $\mu \alpha$ ros, "for he knew his brother, how much trouble he took". He, accordingly, after ${ }^{m}$ a hard fought-day and wakeful night, is first stirring, and goes forth to visit his brother whom he finds not yet fully dressed and armed, and from whom he asks ${ }^{n}$ and receives with simple deference precise directions as to his movements. So when Diomedes ${ }^{\circ}$ is foremost in fight, the Atridæ forming a pair are next, and so Agam, generously shields him, as has been seen, from the wrongful imputations of Nestor. He appears in fact though not in form to fill the place of $v \varepsilon p \alpha i \pi c \omega v$ to his brother. Of course this does not prevent his having also a $\boldsymbol{\jmath} \varepsilon \rho \alpha \alpha^{\prime} c o v p$ p of his own. The loyal devotion of Odys, to his chief has been dwelt upon. That, however, seems to have been a matter of principle and far-seeing discernment. Yet Odys, has necessarily an indepen. dence of action and judgement incompatible with the true therapontic position. The devotion of Menel. springs from brotherly affection. The Atride, when on foot, ${ }^{q}$ combat together, just as, Achilles ${ }^{\text {r }}$ says, he and Patroc. bad done, and when they are so, Agam. guides and directs, and Menel. acts only as
 Telem., on hearing of Agamemnon's fate, at once "enquires "where was Menelaus?" And Nestor approves * the question. The utter abandoument to his outburst* of sorrow, which be hiinself describes, on the news of Agamemnou's death, is a picture fraught with uoble tenderness, and bespeaks bow the impression of that dismal scene bad sunk into his sensitive heart. And on the foreign shore, where he had heard the tidings, he at once honours his brother's memory ${ }^{3}$ with a cenotaph, iv' $\alpha \sigma \beta$ हovov xizos $\varepsilon i{ }^{\prime \prime} \eta$. On one oceasiop this brotherly deference was abandonedy and "Pallas sowed strife betweon the Atride". It was when victory intoxicated them, and when Menel.

had at length recovered his Helen. That in such a reunion his usual dew ference for Agam. should have been infringed is not unnatural, Menel., we find, was bent on instant ${ }^{2}$ return. His home-yearning, we may suppose, was at the moment an overwhelming impulse; thus he neglected the gods, parted in strife from his brother to meet no more, wandered far and wide, and came home too late to avenge him, the last, ${ }^{\text {a }}$ save Odys. alone, of all the princes.
(9) A general tenderness of disposition. This is exemplified in the case of Adrastus, ${ }^{\text {b }}$, whom, when prostrated in the melée by an unlucky accident, Menel. is going to spare, being moved by supplication. Seeing this,
 minding Menel. of all the wrong the Trojans had done him, and hardening his mind against mercy. Menel., accordingly, pushes away the suppliant from him, but leaves the ungrateful task of slaying him to his brother. Now, it is clear that the poet regards Menel, as foolishly weak, for he describes to Agamemnon's advice as "a word ${ }^{\text {d }}$ in season." And certainly no other hero on either side, unless perhaps Achilles, e would ever have spared a suppliant out of mercy, though he might have been tempted by a heavy ransom. It is clear, however, that it is mercy and not lucre which prompts Menelaus, and which his brother rebukes. Homer thought mercy to an enemy foolish, which we think right, but he made mercifulness a consistent part of this hero's character, although it could not consistently have entered into that of perhaps any of his fellows. The poet's conception is nobler than he himself could be conscious of, and rises by the very fact of a higher moral standard being applied.
(10) The same gentleness of bearing ${ }^{f}$ is shown in his rescue of Odys. when surrounded and alone. He takes the wounded comrade by the hand and leads him out of the fight. So at home he tenderly dwells s in retrospect on the devoted services which that hero had rendered, speaks of how he would have transported him, people and all, to Lacedæmon, and given him there a city of his own, where nothing but death should have interrupted their delight in each other's society; and at the thought of the happiness so lost to him by the envious decree of the gods, breaks out and weeps aloud with a depth of earnestness which carries all the company in tears around him. Nor are they recovered from the abandonment of sorrow by any words of his, although the senior and the host, but by the much younger Peisistratus, ${ }^{\text {b }}$ who, though himself remembering ${ }^{i}$ his own share in the havock of war, yet interposes a well-timed protest against unseasonable indulgence in such feelings. Menel. courteously accepts the reproof, eulogizesk Nestor in his age, "growing old" as if in contrast with his own almost childless state - "with wise and warlike sons around him". In the same spirit of delicacy he, when touching ${ }^{1}$ on a questionable act of Helen, which had endangered the final success of the Greeks' last stratagem, and, but for Odys., ${ }^{\text {m }}$ would have caused the ruin of the enterprise, says, "some deity who favoured the Trojans must have prompted her", as though to anticipate any pain the reminiscence might have caused. He shines most signally in his own house: the perfect gentleman, the tender

[^93]friend and husband, the host who studies the welfare and comfort of his guest with a considerate solicitude, are all met in him. He forms in this a fine contrast with the somewhatn over-bearing, jovial hospitality of old Nestor in the previous book. He is indignant at the question ${ }^{\circ}$ of his $\boldsymbol{v} \varepsilon \varrho \alpha \dot{\alpha} \pi \omega \nu$, whetlier the guests are to be receired or sent further. And here again there springs to his lips an expression of grateful remembrance for all the hospitality which he had himself received in his roaming voyage, till Zeus had given him rest. He discerns the rank of his guests, though not knowing who they are, and - expresses ${ }^{p}$ his genuive admiration of their gallant appearance. He seems to make the guest his study and to forget self to an extent unmatched elsewhere.
(II) On Telem. declining ${ }^{q}$ his offer of a chariot and team as a present, he is only pleased, and says, ${ }^{\text {r }}$ "well then, I will change this for something else, for well I can". His being up before his guests and coming forth to meet them is of a piece with his sentiment, which, in Pope's version of it, has become proverbial as expressive of the duties of the host, "welcome the coming, speed the parting guest", but which is even more pointed and weighty as Homer puts it.s "I cannot bear the host who, while he is kindness itself, is really doing the most unfriendly thing (in pressing the unwilling): - better all things in due moderation. It is just as bad of him who burries off the guest who has no wish to part, as of him who detains the one who is eager to be off." And beyond the usual offer of the t banquet and the parting pre. sent, he urges a further and unasually fricnidly offer, "if you wish to make the tour of Greece, let me accompany; I will horse your chariot and guide you to all the cities". On the offer being decisively declined, he without a word" bids his wife and servants prepare the banquet, and busies himself about selecting a present the most splendid and most precious he possesses. There is an air of ceremonial wa punctilious courtesy about the presentation which is very characteristic, and together with the preceding speech, ${ }^{\text {a }}$ which commences with a solemu commendation of his young guest to Zeus, is probably meant to mark the man. Helen with less formality adds at the
 \&s $\pi \alpha \tau \rho i \delta \alpha$ रaiav. The parting ceremonial includes a message of loving remembrance from Menel. to Nestor., with once more a glance back at the battle-fields of other days.
(12) Xet he is withal of quick temper - a characteristic often allied with great amiability and generosity of soul. Thus he is kindledy at once when Antil. shows signs, as he thinks, of over-reaching him in the race, and tartly ${ }^{2}$ t.lls his seneschal Eteoneus, in reply to a question reflecting on his hospitality, "you used not to be such a fool".
(13) His sense of right prevents this predominance of ferling from issuing in weakness. It is as constantly present to his mind as the toils and suff ferings of his comarades. Thus he rejuices s at the sight of Paris in the hostile van, "Ior he said to himnelf that he would punish the wrong-docr". So in buth his addreases to Zeun he refers expressly to the same vengeance due,"

as likely to deter similar transgression and to ${ }^{c}$ recompense wickedness. In the heat of a later battle-field, having slain an enemy, he takes occasion to denounce ${ }^{d}$ in set terms the Trojans, as all guilty of his wrong as well as regardless of the wrath of Zeus, and points out that they had been well treated firste by Helen, which makes their crime the blacker. His feelings then work him up to a remonstrance addressed to Zeus for being so indulgent to transgressors, "for ${ }^{〔}$ all these things are", he says, " $\varepsilon \chi$ б\&o". The same sense of wrong in the abstract, and of personal injury allied to it, are shown in the dispute after the chariot-race. He is delicately scrupulous in the enforcement of his demands. "No" one shall say he has overborne the right by false pretences", and, in the midst of his call upon his fellow ${ }^{\text {b }} \beta \alpha \sigma \iota \lambda \tilde{r} \varepsilon \varepsilon$, to decide between them without partizanship, suddenly prefers making the defendant's own conscience ${ }^{i}$ umpire in the case, and tenders him an oath to purge himself of guilt. There runs moreover a moral tone throughout his several addresses on this subject which marks him more than any other speaker. Even at the moment when ${ }^{k}$ injured, he shouts angrily to Antilochus that "he shall not bear away the prize without an oath"; his recognition, too, of the previous good character of the offender is remarkable. It is evidently in his mind all along that he is bound to respect on personal grounds the man who has injured him. But it comes out gradually; when, for instance, he feels the smart of wrong, he exclaims on" the instant, "the Achreans, and I among them, gave thee, but untruly, a character for discretion". When he has had a moment to cool down and the herald has placed the sceptre in his hands, he though vehemently angered, softens this down ${ }^{m}$ into, "Antilochus, heretofore discreet, what a deed hast thou done"! After the concessions of Antil. have mollified him he commends him as "not" having been given to transgression or indiscreet before", and makes allowance for him on the score of youth, but bids him beware in future of over-reaching his betters.
(14) This is a curious scene, because, to our notions of the right and the wrong in such a case, Autil. had probably the right on his side; yet, although the verdict of the $\beta \alpha \sigma \iota \lambda \tilde{\eta} \varepsilon s$ is not given, and the oath is waived, it is probable that Antil. could not have sworn that he had not acted $\varepsilon x \omega v \nu \delta \dot{\lambda} \omega$. His not replying" to Menelaus' first remonstrance, and 'making $p$ as if he heard him not", would probably, if nothing else, have prevented such a denial. Further, Nestor, who had given Antil. special instructionsq and advice how to use $\mu \tilde{\eta} \tau \iota$ s to counterbalance the inferiority of his team, and who was evidently deeply interested in his winning, is silent under the reproaches aud appeal of Menelaus. We may surely presume that Nestor thought the case too clear against his son, for him to interpose his great authority and his persuasive tones, and therefore that Menel. was upholding the cause of fair play, as then understood. The whole question turns of course upon the further one, "what amount of artifice ( $\delta$ ó $\mathrm{log}_{\text {) }}$ ) is allowable in a contest of speed?"
(15) To the same head belongs in part his scrupulosity regarding theritual


| $\begin{array}{ll} \text { c } & \Gamma \\ \text { i } & 365-6 . \\ \text { m } & \Psi . \\ \Psi & 503-5 . \end{array}$ | $\begin{aligned} & \mathrm{d} N .620-5 . \\ & \mathrm{i} \Psi .58 \mathrm{i}-5 . \\ & \mathrm{n} \Psi .426-8 . \end{aligned}$ | $\begin{aligned} & \text { e N. } 627 . \\ & \text { j } \Psi .441 . \\ & 0 \Psi .430 \text {. } \end{aligned}$ | $\begin{gathered} N_{0} 632 . \\ \Psi .440 . \end{gathered}$ | $\begin{aligned} & \text { \% 世. } 575=6 \\ & 1 \text { Y. } 470 \\ & \text { q } \Psi .5^{8}-5 \end{aligned}$ |
| :---: | :---: | :---: | :---: | :---: |

his horses and chariot, hold the whip with which he drove, take hold of his horses and swear by Poseidon", and in the former, where he prescribes ${ }^{\text {F }}$ "two lambs, one white, the other black, as sacrifices to the Sun and the Earth", to be brought by the Trojans, and "another" by the Greeks "for Zeus". The same scrupalous anxiety for the securing justice speaks in his demand ${ }^{s}$ for Priam's presence to be a party to the covenant, as he had learned to distrust his sons.
(16) Akin to this is a somewhat staid and earnes ${ }^{+}$cast of character strongly tinged with the gentler shade of melancholy. This is rather more fully developed in the Ody. amid the regrets roused by the occasion of Telemachus' visit. The name of his only son, Megapenthes, though he was not born of Helen, may have been later given in remeinbrance of his father's "great woe" ( $\left.\mu \dot{\varepsilon} \gamma \propto \pi \dot{\varepsilon} \nu \dot{v}{ }^{\prime}\right)_{\text {) }}$. Yet he retains elasticity ${ }^{u}$ of spirits, and smiles with delighted approval at the shrewd refusal by Telem. of a chariot and horses as a present. To this belongs his preference for age as a guarantee of discretion, and his frank acceptance and endorsement of the excuse of Antil., "that youthfulv impulse had got the better of his good sense". Here may also be mentioned Nestor's assurance that Telem. might rely on Menelaus' tidings, w $\mu \dot{\alpha} / \alpha \alpha$ $\gamma \dot{\alpha} \rho$ $\pi \varepsilon \pi \nu v \mu \dot{\varepsilon} v o s$ źoriv, and the emphatic declaration of Menel. himself, "I will not deceive you, but as far as I have heard I will keep back no word nor bide aught from you". In this there seems something more of a conscientious tone than ordinarily appears.
(17) An intellectual inferiority, however, marks him. In the council he is silent. He was sent as an ambassador ${ }^{\mathbf{x}}$ with Odys, to demand the reparation of the original wrong, but this was because he was the person principally injured. Antenor said,y he "learned" on this occasion "to know the nutward man and the derp counsels of both of them", but as he does not know Odys. by face when he sees lim in the field, this is evidently rather vague in meaning. Menel., though here, we may suppose, obliged to speak, yet left on Antenor by his discharge of that duty the impression of
 guage, though what litte be said was to the purpose. In agreement with this, his speeches in the. Il. are the shortest of any among the leading chiefs, except those of Ajax. In the Ody. he is in his own palace, and draws largely on narrative for the naterial of his discourse, but his only really long speech includes an entire tale. His longest in the II, would be only 10 lines but for the prayer to Zeus which it embodies. The one in which he speaks* with sirong feeling under reecnt wrong, sums up all invective and appeal to men and gools in 16 lines. When rousing and conversing with his brother he commences in $5^{\text {b }}$ lines, to which Agam. replies in $11,{ }^{c}$ and continues in $3^{\text {d }}$ which are answered in $7 .^{\circ}$ He is directe? and tutored by others, not only by Agam. hint by Ajas Telamon, who semids' him nbont the field like an aide de-cump, even in the buthe known as his ćenotsios. He is evidently somewhat undervalue., in part owing to his modesty and deference, yet also owing

[^94]HOM. OB. APP.

## XCVIII

## APPENDIX E.

to a want of outspoken firmness, in place of which his style is timidly suggestive. Thus he throws out a hint, when he rouses his brother before the night-council, "why are your arming? Are you thinking of dispatching a scout? I much fear that no one will undertake that duty ... one would need be of sturdy courage", - thus he half damps his own suggestion, which accordingly Agam. deigns not to notice. It has been before remarked how different is the reception of the same advice from Nestor. ${ }^{\text {h }}$ But let one mark the difference in the way of advising, the penetration, foresight and sagacity, which stamp the latter, as compared with the half-hinting, half-hesitating mode of the former. On the field, though acting chiefly under Ajax' direction, he seems slightly to lose his head. Ajax bids ${ }^{i}$ him find Antilochus to announce to Achilles Patroclus' fall. Menel. gives Antil. the message, but adds, "tell Achilles ${ }^{k}$ to come and rescue the body, now stripped, for Hector has the arms"; yet he must have known that the weapons spoiled from the corpse were Achilles' own, and that he could not take the field for want of them. Antil. drops this impertinence in delivering the message; ${ }^{1}$ and Menel., who has nearly recovered his presence of mind by the time he has rejoined Ajax, adds ${ }^{m}$ thereupon, what is really an answer to his own request just made of Achilles through Antil., but which he, with still a remnant of mental distraction, addresses to Ajax; "I don't think Achilles will come now, however enraged at Hector he may be, for he cannot unarmed fight the Trojans". We need not therefore be surprised at the ease with which Antil., over-acting Nestor's advice, who would, and to some extent does, put an old head on young shoulders, outwits Menel. in the chariot-race. Observing Telem., on his visit in the Ody., weeping at the mention of his father's services, he is debating ${ }^{n}$ with himself whether to let his young guest first open his grief in words, or question him himself; and before he can resolve the doubt, Helen ${ }^{\circ}$ has arrived with her attendant handmaids and queenly state, and taken her seat, and herself assumed the conversation. Another example of the same slowness of wit is the last glimpse which the poet gives us of Menel. He stands hesitating ${ }^{p}$ how to answer the young Pisistratus, who calls upon him to interpret an omen, which occurred as he and Telem, were leaving Sparta on their return, nor does he succeed in finding a word, good or bad, till again Helen interposes.
(18) As a fighting-man he is better than he is esteemed, and suffers undue depreciation from friend and foe. The patronizing caution ${ }^{q}$ given him by Euphorbus not to meddle, is a proof of this, and in reply to it Menel.r refers to another foe who had undervalued him to his cost. So Apollo reproaches ${ }^{3}$ Hector: "How you shrank from Menelaus, who heretofore was but a milksop at his weapons, but now is gone off bearing a corpse away single-handed, besides slaying a valiant comade of your own in front of the battle". This is, of course, after Athenê has ${ }^{t}$ given him $\beta$ ín and $\vartheta \mathfrak{o} \rho \sigma o s ;$ but then she never bestows these, contrarily to the law of moral nature, on a coward, but only enhances their preponderance where they existed before.
(19) Yet his valour lacks the passive, dogged quality. It flickers with the sentiment of honour, but is damped by the presence of the actual danger

[^95]which it had sincerely defied before. Menel. ${ }^{u}$ rises in uncalculating enthusiasm to Hector's challenge, but, after earnest self-debate, resolves prudentially the question of fighting when Hector appears in front. The words of Ajax, ${ }^{\text {w }}$ though they sound not much more valorous, yet are not followed by retreat, but by summoning rescue and standing firm till it comes. The selfdebate of Odys. ${ }^{\mathbf{x}}$ in a somewhat similar case is also resolved contrariwise, to stand firm; but on that occasion, though hard pressed by numbers, Odys. has not Hector in front. On the whole then, Menel., with more sentiment and sense of honour than all, but a less equable courage than most, makes no contemptible figure in the field, although marked by a certain unsteadiness derived from the somewhat flighty and romantic vein which tinges his character; so that the simile of the gad-flyy expresses a large breadth of his moral quality. So in his offers of friendship his tone is unpractically sanguine, e. $g$. in the notion of offering Odys, and his people a home in Ithaca, without calculating the difficulties in the way of such an attempt, and in the offer of a chariot with horses complete, as a present to Telem., in whose country he must have known they could not have been used, which compli. ment the younger man with more discernment declines.
(20) His personal appearance is less clearly marked than we might have expected. Save that he was, like his brother, ${ }^{8}$ tall, there is nothing to mark
 and absolute one, and must not be taken in his case as meaning that relatively and comparatively his shoulders were "broad". Helen calls him, ${ }^{c}$ generally, "a husband lacking no gift of mind or person", but this must of coarse be taken cum grano salis, and we may perhaps conclude, that his appearance was somewhat lacking in marked characteristics, except as regards his hair. There is no epithet of any considerable force applied to him; he
 coprios, and the like, but neither upon him nor his brother is any epithet expressing mental gifts, bestowed, save the common-place $\pi \varepsilon \pi \nu v \mu \varepsilon ́ v o s$.
(21) He appears to some extent in an official relation, conjointly ${ }^{\text {d }}$ with Agam., which fact we glimpse in two or three passages of the II. This is expressed in the line by which old Chryses' advances are described as made to ${ }^{\circ}$
and he is once called «exos 'A cocivy, which, if we compare its use of Sarpedon and Lasus, should mean chief of the whole army, i. e. in joint chieftaincy with Agam.
(22) The character of Menelaus, in the tenderness and affectionateness which so largely enter into it, in its devotedness to one woman, in its profound tinge of religion, in its chivalrous honour, rigid sense of justice, uncalenlating and romantic friendship, and no less in its somewhat ceremonious serupulosity and proneness to a gentle melancholy, more nearly approximates to the mediseval romantic type of the true knight than anything else which human genius created in times before romance arose.

[^96]
## APPENDIX E.

## 9. <br> HELEN.*

(1) The sentiment of the Greeks regarding Helen is remarkably coincident with the outward facts of her life within Troy. They, ${ }^{\text {a }}$ and especially Menel, are bent on avenging her "unrest and sorrows", and we see her there suffering such sorrows. But when we look deeper, those sighs are not merely the sighs of a captive for lost freedom, but those of a sinner for lost purity. She is regarded, by the Greeks - and by all save herself - not as an accomplice but as an injured person. There is a gnawing-horror of selfreproach within her for her own share in the business of her abduction, which makes her impute it to the loathing of her kin, when she misses her brothers on the field, - an absence arising simply from their death - whilst all the while the opposite sentiment prevails regarding her. In the total absence of details it is impossible to fix on the precise step in the descent of guilty acts at which her will had become defiled by consent. But that there was some such stage of moral declension, after which self-xespect became impossible, is certain. Her deep and poignant words cannot be interpreted of mere external position and of the regard of others alienated. The Trojans, ${ }^{\text {b }}$ if they did "shudder at her", did so from a sense of their national sufferings, not of her being more or less guilty with regard to her husband. They were more likely to consider their own woes than his. Yet it is natural that she should feel their curses, if they cursed her, as the goads of her guilty conscience, and as the outward symbol of her self-abhorrence within. Nor would her acquiescence in the position which the manners of her age had assigned her, unless there had been some guilty compliance on her part, have of itself sufficed to load her with remorse. Many women, doubtless married women, must have been constantly made captives without their husbands being slain, and their only hope in life would then become to accept their new position and make the best of it. It is hardly possible to conceive a woman, when so seized, having practically any choice in the matter.
(2) The Greeks and Menel. take the view most natural to them, to believe her wholly innocent in the absence of all direct proof of her guilt. Such proofs they could hardly have; they rest within her own bosom and in the consciousness of Paris the seducer and Aphroditê the temptress. But it is plain that the poet means to show, by the ascendancy ${ }^{c}$ exercised over her, the "Argive" Helen, by this most purely Trojan partizan-deity, how a guilty compliance has enslaved her will, so that she "cannot deliver her soul". She, while waiting on the battlements to be made the prize of valour to her rightful lord, is dragged back again to share in guilty horror the bed of shame with her seducer; on whom the brand of cowardice has now fallen. She feels a shock d of surprise at the appearance of what seemed an aged

[^97]follower of her own, summoning her to the chamber of Paris; but before she recovers herself, the features disclose those of the adulteress deity. It is possible that this recals an earlier scene, that the aged wool-spinner had so wrought upon her before, and that this may shadow forth that step in her fall for which self-forgiveness is impossible. This would explain very naturally the preference of Aphroditê for that eidoidov; but this is conjecture merely. The scene of hope, slarm, distrust, resistance, contemptuous defiance, and final submission and self-loathing acquiescence, is in itself a moral epic.
(3) Then comes the counterpart to the picture, the laws of her position bind her now as the wife of Paris. The chance of retrieving what she was has disappeared. Her position has its duties and she accepts them with a bitter struggle - but accepts them still. Practically, the only solution of the conflicting claims upon her would be victory in arms. That had been snatched from her hopes, and she remains the wife of Paris. This was the only view which Greek and Trojan would take of her position. Somebody must have the rights of a husband over her, and till those of Menel. could be enforced, those of Paris were valid. "Possession" was "nine points of the law", as conventionally understood, if not more. Her recent relapse from better hopes is what makes her emotions in this sixth book so powerful. And then comes one of those grand, simple, and effective combinations in which the poet excels; and its contrast with the following group of Hector amid his pure family affections heightens its effectiveness. Forced to renew her acceptance of a husband who is a coward, she seeks to stir up some aparks of manly spirit within him; and, seconded by Hector, does not wholly fail.
(4) But here again, in making some purer instinct utter its voice of anguish within her, the poet strikes a root-deep truth; or rather rises to a height of which he himself was dimly conscious, and which it requires a light from above to measure in its fulness. Thus "to will is present with" Helen, "but how to perform that which is good" she "finds not". Nor can we find a clearer lesson among the examples of Pagan antiquity of the tyranny of sin drawn by St. Paul in a full-length portrait in Rom. VII, 14-24.
(5) Her words regarding her brothers are the most decisive of her guilt of any that escape her. She feels that she deserves their loathing, that, if there, they could only share her shame. These strong expressions, ${ }^{e} \alpha{ }^{\circ} \sigma \pi \chi \varepsilon \alpha$
 cence. We may compare them with her words of Paris: he cared' not for
 unmanly behaviour in the field. What, then, is the virtue which for woman. in a rude, but on the whole pure and simple age, corresponds to valour in man? What is that which, when forfeited, draws down indignation and utiame upon her, even as poltroonery does upon him? Nor do the epithets of opprobrium which she heaps upon herself admit of any other interpretation than the saine to which these questions point.* They are ${ }^{\text {B }}$ \& $\mu z \check{0} 0$, xvòs

[^98]$$
\text { - Г. 242. ' Z. } 351 \text { ह Z. } 344
$$
 In the Ody., amid the soothing influences of position restored, her style is
 to Aphroditê taken in adultery - even as when the mortal ${ }^{i}$ combat was raging for her sake in the II. She is humbled even amidst her queenly state by the thought of what she had been.
(6) Again, the goddess Iris rouses in or infuses into her mind a love of her first husband, city, and parents, and tears of tenderness well from herk eyes, as she descends, deeply veiled in snowy linen, from her chamber. There is no due authority for saying that the emotion was wholly new to her, but the words imply that it was not her habitual frame of mind. She herself, speaking' of another occasion of similar emotion, says, "my heart rejoiced (at the successful escape of Odys.), for my inclination had for some time been turned to go home again, and I repented of the sin which Aphroditê caused when she led me thither". It is of course possible to give a different shade
 we consider Paris' share in it, why are we to change the word when we take the case of Helen? In speaking of the wrongful act to which two persons are a party, Homer never meant to lay the main burden of moral responsibility solely on the one; and strange indeed would be the moral lesson, if all the guilt should be on Paris' side and all the repentance on Helen's. And lastly, the argument of Penel., ${ }^{m}$ though its moral tone is not high, and its introduction rather troubles than illustrates the view she is there taking of herself, yet, taken as it stands, amounts to this, "Helen would not so have acted with Paris had she foreseen the consequences", - which plainly postulates that there was, at any rate, at one time, a power in her of resisting, and that she did not resist. The words of old Priam on the wall of Troy have a caressing tone which quite deprives them of any judicial weight: "'tis not thou but the gods who are, I suppose, to blame", might as easily have been said for Paris, had any one been fond enough of him to say it. The expression denotes a partiality and tenderness for the person, just as do the similar words" of Agam., whose partiality and tenderness are for himself, in the reconciliation with Achilles. And the familiar fondness of Priam, Hector, and Laodicê for her, points to the supposition that she had
husband was premeditated and whether it was of her own free choice". The able arguments for the defence are superfluous where habemus confitentem ream. It is remarkable, too, - although, if any special force lay in the Homeric use of $\dot{\alpha} \rho \pi \alpha \dot{\alpha} \xi \omega$, Herodotus would be of little weight - that in the passage where the latter elaborately discusses the question of Helen and others as between Asia and Europe, he exactly and in terms contradicts Mr. Gladstone's
 1. 4. But there is no reason to suspect $\propto \rho \pi \alpha \dot{\alpha}{ }^{\circ} \mathrm{m}$ of any sense in the poet which it does not bear in the historian.
 Gladst. MI. §. IV. ${ }^{57}$ 8. It is worth noticing that Helen, in this passage, speaks of herself ( $\varepsilon \mu \varepsilon \Sigma \check{o}$ xvviş) and Paris in terms of equal guilt, and expects

 ${ }^{n}$ T. 86-7.
thoroughly accepted her position, and become as one of them, stifling and barying regrets for hnsband and child, until at the summons of Iris, or the visit of Odys. they started again to agony of life.
(r) The poet makes ${ }^{\circ}$ it twenty years at Hector's death since she left Menel. and ten more elapse before she is brought before us again. It is not inconsistent with what we know of conscience that it should sleep a long slumber, and awake as if invigorated at last. Homer has carried the power of conscience and the reality of remorse to the highest pitch. He does not declare them dogmatically, but he stamps them indelibly on one of the most exquisite of his characters, and charges the loveliest features with the expression due to their anguish. They stand out as real on his page as in the fearful "Last Judgment" of Michael Angelo. He paints them, too, as undying, as yielding not to time, to suffering, or to the diversion of home delights, or even to the prospect of translation, ${ }^{\mathrm{p}}$ and of some dimly* blessed state beyond this world. Helen has all this, but the slow fire of her purgatory, though not bursting fiercely forth as in the Il., is still q unquenched in the Ody.; and when her conscience was once roused, it woke to sleep no more. She
 of ber pure and early prime. This abiding penal mark of barrenness suggesta her continuance under the ban of sorrow.
(8) The lighter tones of her character are in marvellous harmony. Her elaborate ${ }^{3}$ embroidery in Troy and her work-basket ${ }^{\text {t }}$ of state at home are proofs of her taste. Her early love of finery and show appears as a refined and stately elegance. The basket ${ }^{\text {n }}$ was a present from an Egyptian princess, but to an idle voluptuary would have been as out of place as Menelaus' chariot and horses in Ithaca; see the description of her treasury of shawls $\pi \alpha \mu \pi o l x, \lambda o u$, ov§ xáu\&v $\alpha \dot{v} \eta \dot{\eta}$. Her present to Telem. is not only "a memorial of Helen", but "of Helen's bandy-work"." There is a beautiful light and shadow playing about her dialogue ${ }^{\mathrm{y}}$ with Priam on the wall, which makes us feel with all the more potency the gloom which overcasts it when her evil genius, the seductress-deity, appears. The sight of the Argive host and its princely lords, which would have elated her had she been innocent, is only humiliating in her guilt. The doting fondnessy of old Priam, and his aged councillors chirping their admiration for her, whilst she is wrung so bitterly at heart, has the grand power of nature, simplicity, and truth, - those secret springs of all pathos. The delicate grace of her plaintive gratitude to Hector ${ }^{8}$ gives a consummate finish at once to his character and to her own. Her ready sweetness towards all save her injurer and temptress, and her grave tone of rooted aversion to the one, a and her sharp sarcastic rating of the other, b show a fund of deep moral feeling, which the fictions and conventionalities of her Asiatic life had left essentially sound. At home her delicate ${ }^{\circ}$

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* For, surely, if Menel. was to attain Elysium because he was the son-inlaw of Zous, we must suppose that Melen, in whose right he attained it, was to share it with him.

enquiry, who the strangers were, addressed to her husband rather than to them, her intuition ${ }^{d}$ of family likeness, yet hesitation ${ }^{e}$ at saying what might embarrass, her easy ${ }^{f}$ lead in the conversation, the pure and graceful dignity ${ }^{5}$ of her state, her perfect ${ }^{\text {h }}$ humility unsullied by the accessories of rank, the tone ${ }^{i}$ of "rich and rare" which lingers about her, the felicity of her parting gift $k$ and parting words to Telem., connecting ber memory with his mother that was and his bride that was not yet, her ready' wit in reading and interpreting the omen over which her lord and master was hesitating - all impart a mellow and chastened richness to her portrait which exhausts criticism to describe it: she is $\pi \alpha \mu \pi \sigma^{\prime} \boldsymbol{i}^{\prime} \lambda_{o g}{ }^{m}$ as the robes she wove.
(9) There is one passage in her later Trojan life which requires a few words of special notice. Homer does not expressly state, but leads up to the statement, which later legend conveys, that Helen after Paris' death became ${ }^{\text {n }}$ Deiphobus' wife. The Greek chiefs ${ }^{\circ}$ in the Wooden Horse were surprised and mystified by hearing their names called in accents of their mothertongue. Each thought he heard his own wife calling his own name, but the voice was to one all, and it was Helen's. Deiphobusp was close beside her, and "some deity", q says Menel., "who wished to add glory to the Trojans must have ordered her thither", even as "Pallas ${ }^{r}$ led her back". She plainly acted under dictation, which may be called compulsion, and the act was in Trojan interests. But that the calling the names of the heroes, in what seemed to each his own wife's tones, was a piece of conscious mimicry, is not so clear. We must allow for strangeness and panic on their parts, and for, perhaps, theurgic assistance* on hers. That each should think of her who loved him best, when their lives were all set on the cast of that "forlorn hope", is not surprising, nor is it beyond the bounds of strictly natural magic that the ears of each should have translated Helen's voice into that of his own wife. "The airy tongues that syllable men's names" have had such power before now;

[^99][^100]and the influence of darkness, danger, and suspense in tricking human nerves and bewildering momentarily the judgment of the wise and the courage of the bold, must be permitted a wide margin of probability. As regards Helen herself, when led up to that grim, silent, wooden image in the darkness of night, and bidden, if so she was, to call out the names of Menelaus, Diomedes and the rest, would the contingencies and consequences of the act be necessarily present to her? Would she necessarily have had the presence of mind which all those heroes, save one, ${ }^{\text {s }}$ certainly lacked? If not, why should she have been less ready to speak than they to answer?
(10) On the whole, hers is a character which is seen at first in a transitional state, and then sobers down into a definite tone, and from its later aspect and a few stray hints we are to infer its former cast. It was probably light, gay, and impulsive, with quick feelings and tender affections; but easily drawn, at itself fond of display, by superficial qualities; and likely te yield to the fascinations of a handsome foreign adventurer, of courtly ease and polished manners moulded in a home of Asiatic luxury. It is, assuming the reality of the characters and facts, likely that the somewhat pensive and punctilions toue traceable in Menelaus' character, no less than his inferior intellectual endowments, may have repelled the levity and gaiety of her early years, have led her to esteem him lightly, and have laid her open to the temptation to which she succumbed.
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=8.284,287 .
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## APPENDIX F． 1.

## The Homeric Galley．

（1）The trees named by Homer for ship－building are the alder，black poplar and fir or pine，which were doubtless in the greatest esteem for their re－ spective purposes．The two former would perhaps be condemned by modern ship－wrights as too spongy and pithy，and yielding too soon to decay，comp．
 Virgil speaks of the alder＇s scooped trunk as a primitive boat in Georg．I．is6．
 adze ${ }^{e}$ for smoothing（ $\sigma x \varepsilon ́ \pi \alpha \rho \nu 0 \nu \dot{\varepsilon} v \dot{\xi} 00 \nu$ ，in active sense），und some wimbles
 by a band（ $i \mu \dot{\alpha} s$ ）worked by several men and guided by another，to bore ship－timbers，was of course out of place where there was but one workman． No saw is mentioned，and we are，doubtless，to suppose that Odys．worked without any；although the saw was，from the mention of $\pi \rho \iota \sigma \tau 0 \tilde{v}$ हैlé $\varphi \alpha \nu \tau o s,{ }^{\text {b }}$ as well as from the use of $\sigma \alpha v i \delta \varepsilon \varsigma^{i}$ etc．known in Homer＇s time．
（2）Two forms of vessel seem to have been known，the war galley，of a lighter and sharper buildj（ $\nu \tilde{\eta} \varepsilon \varsigma$ ปัo人i，and Hy．Apoll．Del． 155 ， $\boldsymbol{\omega} x \varepsilon i \alpha \iota$ ），and the vessel of burthen，broader ${ }^{k}$（ $\varphi$ opris $\varepsilon v^{\prime} \rho \varepsilon i \eta$ ），raised on an $\left.\begin{array}{c}z \\ \delta \\ \alpha\end{array}\right)$（comp． vクòs $\delta \alpha \pi \varepsilon$＇́olot，Hy．Apoll．Del．238），and apparently without＊a keel，as none is mentioned in the raft which resembles it．The verb by which its structure is hinted at，$\tau 0 \varrho \nu \omega \sigma \varepsilon \tau \alpha \iota$ ，＂will round off＂，probably refers to the extremities，as opposed to the sharper prow，and also stern，of the galley fashioned for speed in rowing．This latter had a keel＇（røó $\tau \iota$ ），－its most substantial timber－left bare（ $\psi \iota \lambda \dot{\eta}$ ）when the sides（ $\boldsymbol{\sigma} \boldsymbol{i} \chi o \iota$ ）parted，and not


[^101]saved himself upon＊it，and lashing the mast to it by the back－stay，rode thereon，paddling with his hands．We need not suppose with Grashof（p．8， note）that this rope parted，and that the mast was lost．The keel，probably a square balk of timber，was far stouter and heavier，and the round mast which，alone，would roll over in the water，being lighter，would foat upper－ most，when the two were lashed together，and thus furnish a seat．Still the substance of this float was the keel，and thus it is mentioned alone．Rut， the sharp deep keel of our vesscls，adapted for sailing with the wind on the beam，a practice not known to the ancients，may suggest a false idea．Their keel had probably little projection below the hull，for convenience in hauling ${ }^{\mathrm{n}}$ up；still，the bottom must have had a sharp enough curve in a midship section to make the ship unsteady when so stranded without props ${ }^{\circ}$（ ${ }^{\prime \prime} \rho \mu \alpha \tau \alpha \mu \alpha \propto \propto \dot{\alpha}$ ， Hy．Apoll．Pyth．329）under the sides，and to require a channelp（ov́ós）to slide in，at any rate if long in one spot，when the keel would tend to settle down into the sands．The ofeioŋ is doubtless only the fore end of the keel turned up，as commonly，to form a cutwater．The wave＂roarsq on both sides of it＂（ $\alpha \mu \varphi i)$ ，as the ship goes．
（3）The term $\delta \rho v_{0} \boldsymbol{o}^{2}{ }^{\mathrm{r}}$ occurs in simile oaly，where timbers ranged in an exact line at equal intervals seem required by the ${ }^{\text {s image．Grashof views }}$ them as stools supporting and fixing the keel－pieces when first laid；but this gives a rather too elaborate notion of the building and launching，although it adds a further point to the simile，viz．that the notches to receive the keel would lie in a line，and be traversed by the eye like the hoops ${ }^{\text {t }}$ of the $\pi \varepsilon$－ $\lambda \varepsilon ́ x \varepsilon \varepsilon \xi$ through which Odys．shoots．We may，however，suppose them props to keep the ribs and frame up，while building．Thus they would be laid down
 are，however，no part of the vessel itself，and rather correspond to the scaf－ folding in a building．

The ixpic can hardly be anything else than the deck，which was laid only at the head and stern，leaving the hollow of the ship amidships for the rowers＇seats and hold（ $\alpha v \tau$ los）．Grashof will have l＇x $\rho$ ．the bulwarks，ground－ ing his view ouly on $\varepsilon$ ． 162 foll．；but the bulwarks of the raft there are the ＂osier hurdles＂，superadded xúu人zog عi入ん＠$\varepsilon \mu \varepsilon \nu$ ；and surely the words added
 of that part which actually＂hears＂the passenger，i．e．the deck．The galley proper has solid sides（roizoi）＂which would each include a bulwark，viz． the upper edge of either side．Grashof，consistently but wrongly，renders En＇ixpióqiv（ $\gamma, 353$ ）＂at＂not＂on＂the bulwarks．Why the bulwarks should be mentioned when a part supporting the weight of the men on board would so much more aaturally occur，he does not say．But in two passages where

[^102][^103] Ajax, "was going to the bulwarks" seems poor as compared with "was going along them. Here $\varepsilon$ ह́ni with accus. has its common sense of motion over a surface. Further, Ajax leaves the lixoı when he retires to the $\mathfrak{v} \rho \tilde{\eta} v \boldsymbol{c}^{\mathrm{x}}$ ¿̇ז $\tau \alpha \pi o \delta j \eta$, which position, being doubtless at a lower level (see below (4)), gave some shelter from the Trojan dirts, to which on the deck he would
 only are meant? What he wanted was a firm footing to spear the monstery Scylla, from whom no bulwarks could possibly shelter him, even if defence, and not offence, had been his purpose. So the Phæacians ${ }^{2}$ lay Odys. vnós

 and taken up $\alpha \pi^{\prime}$ ixpióqıv, the flat surface of the deck suits the action exactly, and nothing else suits it so well.
(4) The unicè lecta $\sigma \tau \alpha \mu i v \varepsilon \sigma \sigma \iota$ and $̇$ ėn $\eta \gamma x \varepsilon v i \delta \varepsilon \sigma \sigma \iota \iota^{\mathrm{b}}$ are less clear. The former has the epithet $\vartheta \alpha \mu \varepsilon ́ \sigma t$, an adjective, which, with $\pi v x \nu o l$, describes the teeth ${ }^{\circ}$ of Scylla and the palisades ${ }^{d}$ driven by Eumæus for his fence. Ilvxvol ual $\vartheta \propto \mu \varepsilon \dot{\varepsilon}$ seem especially to convey the notions of closeness and successiveness, the latter being used also of exactly similar things repeating one another;
 combined with $\dot{\alpha} \rho \alpha \rho \omega \dot{\nu}$, which is used of stones in a wall, or other ${ }^{\mathbb{E}}$ things so ranged in an order, suits exactly the notion of ribs springing from the ह'j $\alpha$ opos, each repeating the other. Thus the line would contain the common

 i. e. ह̇vénco), with which he finished, can then hardly be anything else than planks nailed horizontally along the ribs. The $\gamma \dot{\mu} \mu \varphi \circ,{ }^{\text {b }}$ however, with which these pieces were fastened, might as easily be wooden pegs as copper bolts,
 tailings, or morticings, as the word "$\rho \alpha \sigma \sigma \varepsilon v$ (the best reading) means "hammered". The raft ( $\sigma \chi \varepsilon \delta i \eta$ ) thus constructed is called $\pi 0 \lambda v \delta^{\prime} \varepsilon \sigma \mu \rho^{\text {, }}{ }^{i}$ a word by which both these means of fastening are probably included. There were, no doubt, planks in the galley proper, forming on either side of the mast a gangway* from the aft to the fore-deck, as Odys. says ${ }^{j} \delta \iota \dot{\alpha} \nu \eta \dot{o}^{\prime}$ ह́qoircu. These were most likely laid over the rowers' seats which were at right angles with them and the keel. Odys. therefore, so going ( $\varphi$ oน $\tilde{\sim} \nu)$, would have a row of oarsmen on either hand. Going aft from the prow, next after the i'noı $\pi \rho \omega \rho \eta s$, or fore-deck, would come the rowers' seats, then the ${ }^{\circ} \nu \tau \lambda o s$,
 same name as the "footstool" in a ronm, was probably the foot-rest for the steersman, placed so as to give him a fulcrum when steering. It may have been rather higher than the row-benches, and parallel to them, but lower

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than the aft-deck. As the rudder ( $\pi \eta \delta \delta^{\alpha} \lambda \iota o \nu$ ) was merely a big oar, or a pair of such, trailing aft, see (14), some such fulcrum would be needed with so large a lever when turning sharply in h heavy sea, or working against a strong current. Next to this $\vartheta \rho \tilde{\eta} \nu v s$ would come the $i^{\prime x} \rho \iota \alpha \pi \rho v \mu \nu \eta s$. Where then stood the mast? Probably abaft the rowers' seats and forward from the $\tilde{\alpha} \nu \tau$ los, into which the tackle (ö ${ }^{\prime \prime} \tau \lambda \alpha$ ) comes down with a run ( $\alpha \alpha \tau \dot{\varepsilon} \chi v \nu \vartheta^{\prime}$ ), when in a head-wind the mast snaps ${ }^{k}$ and falls backward. The position of Odys. lashed to the mast requires that his comrades, as they rowed, should see his gesticulations demanding release at the Sirens' song. He says ${ }^{1}$ ди̃ $\sigma \alpha \downarrow$
 that two of them immediately got $u p$ and tied him faster. This shows that the mast was in sight between them and the stern. Along the botiom of the $\alpha_{\alpha} \nu \tau$ los the keel would be visible with the éritovos straining backward from near the masthead to it, and down upon ${ }^{m}$ it ( $\pi 0 \tau \ell$ г@ó $\pi \iota \nu$ ) the mast is hurled by the gale. A passenger falls into the $\alpha^{\circ} \nu \tau \tau, 0,{ }^{n}$ doubtless from the aft-deck. A fragment of Alcæus also denotes that in his time the $\alpha_{\alpha} \nu \tau$ tos lay next the mast. It describes the effect of a similar violent head-wind, by which the mast was wrenched from its place, so that $\pi \dot{\alpha} \rho \mu \dot{\varepsilon} \nu \gamma \dot{\alpha} \rho{ }_{\alpha}{ }^{2} \nu \tau \hat{\imath} \hat{\jmath}$ ${ }^{\prime \prime} \chi \varepsilon \iota$; which seems to mean, $\pi \alpha \rho \varepsilon ์ \chi \varepsilon \iota$ being in tmesis, "the hold affords a mast-step", i.e. the mast was forced from its proper ívoréd $\eta$ into the hold. (Alc. Frag. 4 apud script. Gr. min. ed. Giles.)
(5) The stern appears to have been high and pointed. What is the pre-


 or turret would seem meant, perhaps even a staff to sustain some insignia distinctive of a chieftain's own ship might be included. Hector, in the battle at the ships, seizes a galley by its $q$ steru and has the ${ }_{\alpha}^{\circ} p \lambda \alpha \sigma \tau 0 v$
 but this is part of his misconception of the ixpla. It is more likely that some greater elevation, where the side bulwarks ran perhaps to a point at the stern, was needed to shelter those on deck from a sea breaking from aft.

 which expresses the elevation of the stern extremities, first approached. Hence we obtain a form pointed fore and aft (for the expression xoowvis "beaked", surely implies a sharp prow), and high at the stern end. Tho prow would also be higher than the sides and bulwarks. This explains the epithet opvoxoccocicor' given to ships and oxen, to ships only when hanled in a large number high on th:e beach's slope, looking, with their peaks high in air, like a herd of oxen tossing their horns. The expression food vijes may as easily mean "sharp", referriug to shape, as "gwitt", comp. the vìts Maxpal of the listorical period. The I'hasacians' mode of landing, or rather heaching ${ }^{4}$ Limir galley heqpeake a light sharp bimild forward, and the description of a


[^104]nearly burying in the wave, implies the same thing. This burying the
 violent gale.
(6) The mast, made of fir (ícios $\varepsilon i \lambda \alpha^{\prime} \tau \iota v o{ }^{\mathrm{x}}$ ), was moveable, and like ${ }^{\mathrm{y}}$ the oars and sails, was taken on board when a royage was intended. It was set up ( $\sigma \tau \tilde{\eta} \sigma \alpha \nu \alpha^{\alpha} \varepsilon \varepsilon^{\prime} \rho \alpha v \tau \varepsilon \mathrm{~S}^{z}$ ), no doubt by aid of the fore-stays ( $\pi \rho o ́ v o v o l$ ), in the $6 \sigma \tau 0 \pi \varepsilon \dot{\varepsilon} \eta$, "mast-step", which was large enough a for a man to stand upon it against the mast when the mast was up, and was fixed xoi i $\eta S^{b}{ }^{b}{ }^{\prime \prime} \nu \tau 0 \sigma \vartheta \varepsilon$ $\mu \varepsilon \sigma o ́ \delta \mu \eta s$. Some think this means a beam athwart the ship from side to side with a hole for the mast. But the mast must then be lifted vertically above such hole and dropped into it to reach the íconéd $\eta$ below. This could hardly be done with a pole twenty feet high, or more, and tackle upon it, when the wind was fresh. On the other hand a mere notch or vertical groove in the thickness of such beam would hardly give the support required; while neither
 $\tau 0 \sigma \vartheta \varepsilon \mu_{\text {. }}$, which points to some more complete receptacle, enclosing as well as supporting. It was probably a kind of trough of strong planks, set on end, two forming the sides and the third the back. The two held the mast between them, the third lept it from falling forward; see App. F. 2 (41) (42). When up, the mast was made fast by the roórovol, ${ }^{\circ}$ two in number, which would then steady it by their strain on it forwards, counter to that of the single ह̇itovos ${ }^{\text {d }}$ backward to the keel. Thus when the $\pi$ górovol are broken by the squall, the mast came down with the $\dot{\varepsilon} \pi i$ irovos on it.* When they ${ }^{\text {e }}$ came to harbour, or put ashore, they lowered the mast by these fore-stays ${ }^{1}$ ( $\pi$ @ooó-
 nothing is said, into which the mast fell when so lowered. A shallow trough carried along part of the length of the keel may be supposed meant.
( 7 ) "on $\pi \lambda \alpha$ is the collective term for all the tackle or implements in the Phæacian navalia, ${ }^{g}$ even the oars, and therefore helm ( $\pi \eta \delta \dot{\alpha} \lambda / \alpha \alpha$ ), being included. So Virgil calls a ship deprived of its helm, "spoliata armis" AEn. VI. 353. In Hy. VII. 32, comp. 26, a direction occurs to "hoist the ship's sail", $\sigma \dot{v} \mu$ $\pi \alpha \nu \vartheta \vartheta^{\prime \prime}{ }_{0}^{\prime \prime} \pi \lambda \alpha \lambda \alpha \beta \omega^{\prime} v$; where ö $\boldsymbol{\pi} \pi \lambda \alpha$ would mean the ${ }^{v \prime} \pi \varepsilon \rho \alpha \iota$ or running rigging for that purpose. Of course the fore-stays, used to lower and, we may infer, to erect the mast, would be included, comp. ö́ $\pi \lambda \omega \nu \alpha_{\alpha}^{\prime \prime} \pi \tau \varepsilon \sigma \vartheta \alpha \iota$, which order ${ }^{4}$ is given when the mast is to be erected. The mast itself, and of course the yard, would also be included in the ö $0 \pi \lambda \alpha^{i}$. The sail being hoisted, they make fast ( $\delta \eta \sigma \alpha \dot{\alpha} \mu v o \iota$ ) the ${ }^{\circ \prime} \pi \lambda \alpha$, and the vessel runs before the wind, whichj,


[^105]$v \tilde{\eta}^{k}$ expresses the crew's busying themselves about any or all of these parts; and $\chi \alpha \vartheta^{\prime} \tilde{\circ} \pi$. $\vartheta \dot{\varepsilon} \sigma \vartheta \alpha \iota$ (Hy. Apol. Pyth. $2 \% 9$, comp. 309, $325-6$ ) is to strike sail, mast etc. There was but one sail, as one yard. iorí $\lambda \varepsilon v x \dot{\alpha}^{*}$ is collective, the sail being one, but of several pieces. ** Calspso brings $\varphi \alpha{ }^{*} \rho \varepsilon^{\prime}{ }^{1}$ for Odrs, to make iotí , yet the whole is called $\sigma \pi \varepsilon \tilde{\iota} \rho o v ;{ }^{m}$ and so $\tilde{\varepsilon} \lambda x o v \delta^{\prime}$


 on ( $\left.\kappa^{\kappa} \rho \mu \varepsilon v o v\right)$ to the mast, doubtless so as to slide with ease by its middle up and down it.
(8) The énitovos "back-stay", probably stouter than the rest, was $\beta$ oos Qivolo $\tau \varepsilon \tau \varepsilon v \chi \omega$ ćs ${ }^{q}$ the other cordage was twisted of neat's leather thongs
 cable another material is mentioned, the $\beta \dot{v} \beta \lambda o s$, "rush"; with this ö $\pi \lambda o v$

 enough to support the weight of the twelve women executed after the suitors; but the ö $\pi$ dov of $\xi .346$ is evidently a smaller rope, and so probably is that of $\varphi$. 390. In an emergency Odys. constructs a rope of $\lambda v v^{\prime} o \iota,{ }^{\text {u }}$ twigs or brushwood, or of these and $\varrho \tilde{\omega} \pi \varepsilon \varsigma_{5}{ }^{\vee}$ so in Hy. VII. 13 dúyot means ropes on board ship. Similarly ropes are called $\sigma \pi \alpha^{\prime} \rho \tau \alpha,{ }^{w}$ from the vegetable fibre of the shrub $\sigma \pi \dot{\alpha} \rho \tau o s$, the best kind of which, obtained from Spain, was of general use in the historical period. Hes. Opp. 627 , bids dismantle the vessel when the season of navigation was over, and stow in the house all the rigging which


* From Hes. Opp. 628, it seems likely that the strips of cloth which formed the sail were actually separable, as he directs that they should be wrapped
 individuality and might each be called a ioviov, really a "piece" from the loom, or a "piece" for the must, according as we take either sense of iotós.
 roc. The oars, or rather the broadside of oars spread and moving, called the tápoos, with their hroad blades resembling pen-feathers expanded, are closely like wings, while the rudiers trail behind not unlike the feet of a swan (hence moda vios, see (14), means "the rudiler"), and complete the elegant image, Hesiod, however by ozohiods loc. cil. clearly speaks of the sails, and this is further confirmed by Hes. Frag. 93, 7. which Göttling has edited unmetrically, giving


where read in both lines $\pi \rho \omega \tilde{\tau} \alpha$, transposing the second, however, to


[^106]（iढ兀弟）．The $\tau \varepsilon v v^{\chi} \varepsilon^{y}$ which the suitors took on board seem not to have per－ tained to the ship but to themselves，c．$g$ ．weapons \＆c．
（9）The expression $\sigma \tau \varepsilon i \hbar \alpha \nu \dot{\alpha} \varepsilon i \rho \alpha \nu \tau \varepsilon \varsigma$ used of the sail－pieces，seems to mean＂furled by taking hold of them＂，comp．$\pi i \sigma v \rho \alpha \varsigma \sigma v \nu \alpha \varepsilon i \rho \varepsilon \tau \alpha \iota$ i＂$\pi \pi \sigma v{ }^{2}$ ，${ }^{2}$



 mast scems also to have been lowered，as we read subsequently forovs $\sigma \tau \eta$－
 ceeded the calm，${ }^{\text {d }}$ that they in this case struck everything to make the ship snug；and，if so，the mast may have been let down，at once，or at any rate on landing．So we read，on approaching harbour，they $\lambda$ viov iबtí $x \propto \dot{\alpha} \delta \delta^{\text {，}}$ Ě2ov iotov．${ }^{\text {e }}$ The ropes，which，with all the necessary rig and outfit，are included under ö ö $\pi \lambda \alpha$ ，are specifically called $\dot{v} \pi \dot{\varepsilon} \varrho \alpha \iota, x \dot{\alpha} \lambda o \iota$ ，and $\pi \sigma^{\delta} \delta \varepsilon ;^{〔}$ of these the $\dot{v} \pi \varepsilon^{\varrho} \alpha \iota$ ，perhaps，hoisted the yard and were strained taut on either side
 the＂braces＂in our ships，may have governed the yard－arms；the $\pi$ óds $\varepsilon^{*}$ were＂sheets＂，or cords at the sail＇s foot to keep it square to the wind．In Hy．VII． $3^{2}$ ，comp．26，the verb ${ }^{\prime \prime} \lambda \alpha \varepsilon \iota v$ is applied to the setting up the mast
 This erecting the mast by pulling at the cordage is not mentioned expressly in Homer，but is consistent with his words．The opposite act to $\mu \eta \varrho v^{\prime} \sigma \nu \tau 0$ ，
 expressing the marolling or unwrapping the canvass（performed in onc case， where it does not appear that the mast was as yet set up），whereas $\alpha v \dot{\alpha}$ ह́ $\rho \dot{v}$－ $\sigma \alpha v \tau \varepsilon s$ and ${ }^{\prime \prime} \lambda \pi o v$ are the terms for hoisting sail．The canvass，when torn in pieces by the force of the wind，${ }^{\text {b }}$ was struck to avoid wreck，and wher the mast snapped asunder，the sail and yard were lost together．
（10）The mooring and harbouring，as also the launching，require some special notice．The heroic galleys，and even the ships long afterwards，were merely

[^107][^108]big passage-boats with positively no cabin accommodation. To eat a meal in them was comfortless, comp. Hy. Apol. Pyth. 282-3, and though sleep was possible in them, yet for these purposes the crew ordinarily landed. Hence the sailing 6 or 9 days and nights continuously, or even two ${ }^{k}$, would seem a heroic pitch of endurance. They were therefore harboured or hauled up at evening in the usual course. Thas Eurylochus remonstrates against the arbitrary wish, as he thinks it, on Odysseus' part to make them keep the sea all night'; with an evident sense of greater risk, which his fellows share. In leaving shore there is, however, no feature of detail corresponding to that uniformly expressed in the description of a ship nea:ing it by $\varepsilon^{\prime} x \delta^{\prime}$ svंvos $\xi^{\prime} \beta \alpha \lambda_{0} \nu^{m}$, when they are about to land. Yet the $\pi \varrho v \mu v \eta \sigma \iota \alpha$, cables mooring by the stern, are cast off at starting just as they are made fast before landing. Forther, they moored, or at least hauled up, stern foremost; but must have approached the land of course head foremost. Now, something would be desirable to check and turn the vessel, and this was probably the advantage gained by the $\varepsilon v \dot{v} \alpha i^{\prime}$. A slab of stone, atblong probably, flung overboard with a rope attached, from the prow, would in shoal water bring her head up, while the stern would from the continued momentum swing round to shore; a second evivi would fix her in pusition for mooring. Such a slab need not have been heavy, for it would, if flat, act by the exhaustion of the air below it, and detain a bulk vast in proportion to itself, especially as it would tend to embed itself in the mud, whence perhaps the terin evivai. It is always* plural. Doubtless the rope was ouly tied round it; otherwise when the $\varepsilon \dot{v} v \dot{\eta}$ was cast off the rope would have been lost. Or the $\varepsilon \dot{v} v \dot{\eta}$ may have been pierced with a holen and the rope reeved through it, but the risk of the rope being cut by friction would have heen greater. It would be easy by inserting the xovios, or "pole", to tilt up the $\varepsilon \dot{v} v \dot{\eta}$ and slip off the rope, when wanted. Agamemnon, when thinking of decamping secretly by night from Troy, says, ĩ $\psi \iota \delta^{\prime} \dot{\varepsilon} \pi^{\prime} \varepsilon \dot{v} \nu \alpha \dot{\alpha} \omega \nu \dot{\delta} \varrho u / \sigma \sigma o \mu \varepsilon \nu^{\circ}$, i. e. $\nu \dot{\eta} \alpha_{s}$; the object being apparently to have all the ships ready launched some time before the crews embarked; hence the vessel would of course be afloat when thus \& $\pi$ ' $\varepsilon v \dot{y} \dot{\alpha} \dot{\omega} \omega$,
 by a rope passed through a perforated stone on the shore. $q$
(11) This mode of mooring was used when the shore was not suitable for running the ship partly ground, or wholly hauling her up, or when time was important. A vessel thus held forward and sea-ward by her evivai, an? shoreward and aft by her $\pi \varrho v \mu \nu \eta \dot{\sigma} \alpha$, would be as steady in ordinary weatlier as if anchored. This view requires the evival to have been in the ship ready for use; and she probably carried a number of such stoues serving as ballast during the run, and some as evival at the end of it. Where the harbour was land-locked and smoothr, no evival were required, only the ships were mocred (dż\&vzo). Where the $\lambda \iota \mu \dot{\eta} v$ ह vopuos offered a natural basin, not even morrings were needed. The mooring by evival stern-to-land

* Rut so evival in uned in 2. 188 for one person's bed, or rather collectively, bedding, as dtuvic in 8. 301, \}. 20.

[^109]would be a measure of precaution whenever they were not sure of their reception on shore. So Odys. seems to have done in the Læstrygonian harbour. At least, that position suits best the description ${ }^{\text {t }}$ of his swift escape. At the island near the land of the Cyclopes, after we are assured that all moorings were superfluous, and informed that the ships drifted aground securely in the
 $\pi \varrho v \mu \nu \eta{ }^{\prime} \iota \alpha \lambda \tilde{v} \sigma \alpha \iota$. This is at first sight obscure. Yet we must, on reflection, admit, that they could not, when they first grazed the shore in the mist and by night, be aware of the security; and therefore, they, or at any Odys. with his own ship, took the usual precaution. On advancing thenee to explore the coast and Polyphemus' cave, he seems, if $\ell .483$ be not interpolated from 540, to have moored head to shore. Thus Polyphemus' first stone might fall before, $i$. e. beyond, the ship, and yet nearly hit the rudder, if they had not yet turned her. On the whole, however, the probability is that the common plan was followed and, therefore, that the line is interpolated. When Odys. returns to the island, it is distinctly asserted that he beaches his galley $(\varepsilon \dot{\varepsilon} x \dot{\varepsilon} \lambda \sigma \alpha \mu \varepsilon v)^{\vee}$ and the customary command on departure, $\pi \varrho v \mu \nu \eta^{\prime} \sigma \iota \alpha \lambda \tilde{v} \sigma \alpha \iota^{w}$, may apply to the crews generally, although his own had in fact not moored.
(12) It is a difficult question what are the voćcv $\tilde{\varepsilon}^{\prime} \chi \mu \alpha \tau \alpha \nu \eta \tilde{\omega}^{x}$ : the somewhat similar expression $\xi^{\prime \prime} \chi \mu \alpha \tau \alpha \pi{ }^{\prime} \rho \gamma \omega \nu$ has led some to think supports, stays, to keep the vessel upright, were meant; but what else are the $\varepsilon^{\prime} \rho \mu \alpha \tau \alpha \mu \alpha-$ x@ $\alpha^{y}$ than such supports? Comp. Hy. Apoll. Pyth. 329. Nor would it be easy for a warrior to dislodge at once a stone thus supporting; nor would stones so serving be "rolled about in great numbers at the feet of the combatants"." On comparing $\tilde{\varepsilon} \chi \mu \alpha \tau \alpha$ in the simile of the irrigator who throws them out of the trench ${ }^{2}$, and in that of the stone wrenched and hurled by the torrenta, the notion of clogging, or clinging to, so as to impede movement seems meant, and this would very well suit the notion of ballast. Now, the $\sigma \tau \dot{\eta} \lambda \alpha \iota$, which the Greeks had "placed foremost", to be the $\varepsilon^{\prime} \chi \mu \alpha \tau \alpha \pi \dot{v} \rho \gamma \omega \nu,{ }^{\text {b }}$ probably mean stones jutting out in front of the masonry, to keep it from slipping. Of course $\varepsilon^{\prime} \chi \mu \alpha \tau \alpha$ might be taken actively, as "that which holds", or passively, as "that which is held by" the ship. It is true, we have no mention of ballast specifically, but neither have we any mention of $\varepsilon \dot{v} \nu \alpha i$, or stones so to serve, as being taken on board. And yet such must have been so taken, and may
 But indeed the difficulty of sailing a keeled ship without ballast, and the simplicity of the mechanical contrivance, might warraut us in an assumption of its use where nothing in the narrative contradicts it. Hesiod speaks (Opp. 624-6) of embedding the beached and dismantled galley in a mound of stones for the winter. But no such treatment occurs in Homer. He also mentions a plug ( $x$ हí $\mu \alpha \rho 0 \mathrm{~s}$ ) in the bottom, to be drawn out when the vessel was not used, that the water might not lodge in and rot her.

\footnotetext{

* At any rate, if $\xi^{\prime \prime} \chi \mu \alpha \tau \alpha$ $\nu \eta \dot{\nu} \nu$ mean stones supporting or embedding a ship, we must suppose that this treatment was not used for those to which the $\varepsilon$ e$\mu \propto \tau \alpha \mu \alpha \mu \rho \sigma$ were applied: either mode of support might suffice.

| B. 154 . <br> Ф. $\quad 562$. Ф57-9. <br> L. 546. ${ }^{\text {w }}$ ${ }^{\text {N }} \mathrm{N} .137-40$. <br> b M. 260 . <br> ß. $390-\mathrm{I}$. |  |  |
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(13) We have constantiy the epithet हैvaceicuou applied to ships, but no mention in Homer of $\epsilon \dot{\varepsilon} k \mu \alpha \tau \alpha$, which word occurs Soph. Antig. 7 万, as also Nsch. Agam. 1417 , Pers. $360-1$, meaning the "benches" of the rowers. Comp.,
 the individual seats, viewed as "locking" the plank or ganguray in the middle, see (4) with either toixos, as the human collar-bone, also called xגjोs,
 pin", also does not occur in Homer, but its use is implied in the term $\delta \eta \sigma \alpha{ }^{\prime} \mu \varepsilon v u^{\prime}$
 on the oars, which, fitting round the upright peg, or thole ( $\sigma x \alpha i \mu \alpha{ }_{c}$ ), leept the car from slipping when the rower reached out to row. That the oxoiulos was rertical. is likely from Hy. VII. 42, $\sigma x \alpha \lambda \mu o l$ $\sigma \tau \varepsilon \emptyset \alpha \dot{\alpha} v o v s \xi^{\prime} \chi o v$. Its use

 $\delta \eta \sigma \alpha \dot{\mu} \varepsilon v o \iota$ é $\pi \dot{l}$ xiniou might mean another mode of fastening; but Alcinous ases the words in his directions to the crew and they execute them by "fitting the oars in the leathern loops". Possibly the loop inay have been attached to the oxaiuos and the oar have played in it. Thiss $\delta \eta \sigma . \quad \varepsilon \pi i$ riniouv means, that the men, being on the benches, so fastened the oars, agreeing thus


In the ship of Alcinous the gifts and treasures are put $\dot{v} \pi \dot{\circ} \dot{s}_{s} v \dot{\alpha}^{k}$, that
 provisious' needed room and perhaps filled the ship's cavity so that under the $\xi v y \dot{\alpha}$ might be the only space left for the treasures. The comrades rescued from the Lotus-caters were secured $v \pi \dot{j} \xi v \gamma \alpha^{m}$; where a modern captain would have clapped them under hatches. We may infer that there was no room under the decks, and account probably for this by the narrowing of the lines of the ship at both ends. For a consideration of the $\xi v \gamma \dot{\alpha}$ see below at (17).
 The shape of the oar was far broader in the blade than our modern fashion. Thns a stranger to the sea and its uses, seeing one carried on the shonlder,
 the handle only, as appears from its being also applied to tha sword 9 and the keyr . So $\pi \eta \delta \delta^{2} v$ is properly the blade. Oars were regariled rather as ar. apportenance of the ment like weapons. So Elpenor ${ }^{4}$ begs that his own war might be set up as his memorial; comp. Virg. En. VI. 23.3, suaque arma ciro remumque tulamque. Thns, as the rudder was unly a larger oar, or a pair of snch i $\pi \eta \delta \dot{\alpha} \ell \ell \alpha$, ol $\dot{\eta}(\alpha)$, the steersmen had personal charge of them while the ships were hauled up, and hefore Troy appear with them going to the $\dot{\alpha} \gamma \mathrm{oej} \%$. The Phameians used no rudders, their ships being guided by instinet" - a

[^110]poetic marvel. In Hy. Apoll. Pyth. 240 the ship, overruled by divine agency,
 convenient, one on each side of it. Perbaps this may give a greater precision to the fixed epithet $\dot{\alpha} \mu \varphi \subset \varepsilon ́ \ell \iota \sigma \sigma \alpha \iota$. The broader raft has a single $\pi \eta$ $\delta \alpha^{\prime} \lambda_{10 \nu}{ }^{\mathrm{x}}$ and its rounder build aft might make a second needless. Sometimes the singular occurs where two ${ }^{y}$ existed, as one at a time would be handled. Each probably had its thole and loop,* like the oars. A short phrase, perlhaps in the sailor's vernacular, for $\pi \eta \delta \dot{\alpha} \lambda \iota o v$, is $\pi o ́ \delta \alpha \nu \eta \dot{o}_{s}, *$ just as the
 proper one for steering, being employed ${ }^{2}$ where $\pi$ ód. $v \eta$. nccurs. The "sheet" of the sail, as in ( 9 ), cannot be meant, for he needed not to touch it as they ran before the wind. Hesiod. Opp. 45, 629, recommends that the $\pi \eta \delta \delta^{\alpha} \lambda c o v$ be hung up in the smoke of the hearth to season it, when not used; comp. Virg. Georg. I. 175, suspensa focis explorat robora fumus. Some think the $\mathfrak{\xi} \varepsilon \sigma \boldsymbol{1} \boldsymbol{v} v$
 meant this, it is strange he should not have said $\pi \eta \delta \dot{\alpha} \lambda \iota o \nu$, which equally suits the metre, instead of this unicè lectum. It is more likely a plank for disembarking; $\xi \varepsilon \sigma \tau o ̀ v$, like the similar word $\xi v \sigma \tau o \dot{\nu}{ }^{\text {b }}$, being used as a noun, and éqólxolov meaning "dragging alongside". Such a plank would be constantly useful, and almost necessary in embarking ${ }^{\text {e }}$ sheep and oxen.
(15) Notice should be taken of the roviós ${ }^{\text {d }}$, "pole", or $\xi v \sigma \tau o ̀ v$ e, ship's pike, for shoving off, of 22 ells long, as used by Ajax. They appear to have been fashioned of many slender rods fastened with metal rings (xo $2 \lambda \eta \dot{\eta} \varepsilon \tau \alpha$,
 gvato sg are nearly synonyms, the latter being strictly, perhaps, an epithet of the former. With such a pole or pike ${ }^{b}$ Odys. saves his ship from being washed back to shore by the wave raised by Polyphemus' stone.
(16) The size of the vessels and number of their oars is very variable. We have one, a ship of burden, mentioned as pulling 20 oars ${ }^{i}$; the $\nu \tilde{\eta} \varepsilon \varsigma$ vodi would pull more in proportion to their size. The ships of Achilles are said to have had each " 50 comrades on the row-benches". ${ }^{k}$ Assuming all to have rowed at once, we should have that number of oars; and perhaps in ships of this size this may have been so. In Philoctetes' ships there are precisely said to have been " 50 rowers", which confirms this notion. ${ }^{1}$ But we cannot suppose that the vessels were increased by merely adding length and oars; so that, it would not follow that in the Bœotian galleys with 120 men each all would row at once. And here the men are not called "rowers" but youngmen (xoṽoot) merely.m Aneas, in a passage which bears traces of hyperbole,

[^111]speaks of a ship of great size as $\varepsilon$ xccó $\} v y_{0}{ }^{n}$; and that the number of the
 reference to the xגךï̀ $\varepsilon$. Possibly, therefore, $\mathfrak{\varepsilon x \alpha \tau o ́ \xi v \gamma o s ~ i n a y ~ n o t ~ b e ~ m e a n t ~}$ to describe an actual fact. It is, however, to come to the consideration of the ${ }_{s} r \gamma \dot{\alpha}$, unlikely that Homer shouid call the same piece a ninis and a そuyov, both being words of relation to other parts. Of course, as regards that relation, any cross-piece might be a gvoov, as joining the opposite sides; hence seats, as being cross-pieces, would be included. Besides it seems almost certain, that in a galley from 50 to 100 feet in length, or possibly more, there would be need of other cross-timbers besides the seats, to secure solidity to the structare, and keep the sides rigid.
(17) Again, the height of a galley of the larger size would be such that, as the men sat to row, their feet could not nearly reach the bottom and keel; even assuming that they did so in the smaller one. The same $\xi v y \dot{\alpha}$ which braced the sides would however serve as stretchers, and probably yet leave a considerable part of the ship's depth below them. Here then we have the position described as viro $\grave{\text { vy }} \dot{\alpha}$, in which persons or things would be, if lodged and tied, more secure and further out of the way than if put simply under the benches. We should observe also the uniform difference preserved in the phrases $\varepsilon \pi i r \lambda \eta \check{i} \iota^{\circ}$ and $\dot{v} \pi \dot{o} \xi v \gamma \dot{\alpha}$, p we never find in Homer the converse of these, $\bar{\varepsilon} \pi i \quad \xi v \gamma o i s$ or $\dot{v} \pi \dot{o} \quad x \lambda \eta i \delta \alpha \Omega$. This seems to imply that the underneath position of whatever was stowed below, was in the poet's mind related, not to the rower's seats but to some other timbers, placed, we must suppose, lower in the line of the galley's depth. Cattle also on board ship form a difficulty which is thus most easily solved; as, if they broke loose, being, when stowed $\mathfrak{v x o}$ そvy $\dot{\alpha}$, below the level of the rowers' feet, they would be comparatively harmless; and when we find that a fast ship (not a popzlg) with 20 oarsmen, $\mathrm{q}^{q}$ had perhaps as many sheep on board, the question of stowage becomes somewhat pressing. It is quite suitable that Gelys. should treat his lotus-charmed crew like so many head of cattle and send them so "below". The stowing low would also conduce to steadiness an important point where the build was so long and narrow. The number
 be a standard of size. In the hold there might be none; this indeed seems implied from the mast's falling right to the keel in Odysseus' shipwreck, ${ }^{r}$ from which such $\xi v y \dot{\alpha}$ would, if there, intercept it. Odys. fears that his comrades, if be told them of Scylla, would leave off rowing and crowd or pack
 the dark and narrow spaces covered by the decks fore and aft, is unlikely to be intended, though certainly not impossible. To sink down from their seats under the $\zeta v y \dot{\alpha}$, which, with the seats, would to some extent protect them, would be a move far more readily made. As the ship's leng'h and oarage increased, her breadth, though probably in a leas proportion, must have increased also; and more men could sit on a xajls than two. How the space thas gained was economized, we have no lint but the non-rowing members

[^112]of the Bæotian crews may so have found place. The number of Odysseus' own crew on leaving Troy is reckoned by Grashof (p. 18, note 17) from the details given in the poem. at $57^{2}$. On long voyages supernumeraries, to allow for casualties, would be needed; or at least, a sage chief like Odys. would take some. Philoctetes' crews are put at fifty per ship, as if an outside total." 'Twenty hands was a common complement for a galley going on a short errand, $i$. e. one of that size would suffice. Telem. ${ }^{\gamma}$, and the suitors in pursuit of him, ${ }^{w}$ and Odys. on his voyage to take Chryseïs home, ${ }^{\mathbf{x}}$ are furnished with that number.
(18) The general length of voyages throws light on the character of the shipping. Thus Nestor calls it a long course ( $\delta 0 \lambda \iota x \dot{o} v \boldsymbol{j} \lambda o ́ o v$ ) froin Lesbos to Peloponnesusy, although it appears from his own statement that it was run within four days ${ }^{2}$. So Odys., in dilating on the Greeks' length of absence, says a month away from home ordinarily made a man uneasy, and accounts for such a protraction of the voyage not by any distance gone, but by the weather-bound state of the voyager ${ }^{\text {a }}$. The distance from Crete to Egypt was, we know from the statement of Odys., only five days' run ${ }^{\text {b }}$, but Nestor seems to view it as an immense distance, "whence the very birds returned not the same year", suggesting the inference, that much less could men. Odys. seems to speak of this run as a feat of navigation performed under circumstances of unusually favourable weather. They went, he says, "with a stern-wind and a smooth sea as if down a stream" ". All this seems to show that mere coasting voyages were usually thought of, and that the galleys were not expected to encounter high winds and heavy seas. This suits the view taken of their build, as long, narrow, light in draught, and low. The fear of rocks and shoals was reserved for a more advanced navigationd. We read of one only wreck from such causes, and that in the case of a highly presumptuous noane; neither do we hear of peril of foundering from leakage. Short runs made before the wind or with the oar would indeed be less exposed to such risks. We read, however, in a simile, of a sea breaking in over the bulwarks beneath a boisterous wind ${ }^{\text {f }}$.
(19) The colours ascribed to a vessel are either the commonplace "black" ", or the vermilion and raddy colour ( $\mu \iota \lambda \tau$ oráonot ${ }^{\text {b }}$, polvtro $\dot{\alpha} \rho \eta o \iota^{i}$ ) applied only to the $\pi \alpha \rho \varepsilon \iota \alpha i$, doubtless the sides of the bow.* Pitch is only mentioned in a simile to give an idea of blackness ${ }^{k}$. We have no knowledge of its use on shipping as a fact, but their blackness may be probably ascribed to it.
 obscurity of the xvóvos which is their basis. As a colour xvóveos certainly appears as the deepest black ${ }^{n}$. If xv́ovos were the darkest-hued of known metals, it might be poetically borrowed as a general standard of darkness;

[^113]or even, taking the description of Thetis' garment literally, no darker dye for raiment may have been known. It is observable that Hephæstus' foundry includes ouly four primitive metals ${ }^{\circ}$, yet besides these xvovos appears in the shield ${ }^{\mathrm{P}}$; and, if we assume, as we probably may, xúavos to be bronze, its components, copper and tin, occur among those four metals. Bronze is ordiuarily darker than copper, as shown in the familiar form of bellmetal; hence the epithets xvavoxcitr, ${ }^{\text {q }}$, zvavóreriog (Hes. Theog. 406) are justified; hence, too, we find xúavos in juxtaposition, as if by way of contrast, with tin? . Exposure to the atmosphere would deepen its tint. Its depth of hue would account for the cornice (v@irios) in the palace of Alcinous being of $x$ vovos ${ }^{\text {s }}$; for such an upper projecting portion would contrast effectively with the brighter metal below, and would at any rate be more appropriate in that position than any other then known metallic substance. Hence the important part borue by xúavos in Agamemnon's armour ${ }^{\text {t }}$ is explained, and justified both by its strength, its ductility, and its hue. We know also that bronze was in fact of very high antiquity. Gladst. (III. Iv. 499) doubts Homer's being acquainted with the fusion of metals. It is clear, however, from his mention of zócvol" that he knew of smelting, and Hesiod. Theog, $861-7$, dwells at length upon it.
(20) Thus xvevóre., applied to a ship, is probably not a mere word of colour, but descriptive of material, being an anticigation of the well-known coppersheathed beaks of a later age.* This view is justified by the epithet xopouls, so often applied v, which refers to the form only, as rvavómo. to the substance. We may compare the nopiv $\eta$, "handle" of a door, which seems to have been also of metal." The whole aspect of a ship seems to be contemplated under the image of a bird. Now, as the spread of the oar-blades forms a wing, and the two big rudders trailing behind represent the feet, see above at (7) note; so the prow seems viewed as the head, having its beak and its "cheeks" (for $\pi \alpha \rho \varepsilon t c i$ is actually applied to the eagle ${ }^{\text {r }}$ ). The epithet xvavóre\}反 of a tabley refers also, no doubt, to the metal as forming its foot; justified there by its massiveness (Gladst. III. Iv. 464), as in the votyxos by its hue. The adjective xváveos certainly in a later age meant "blue", and, taking copper as a basis of departure for the meaning, the "native blue carbonate of copper" referred to by Gladst. (ib. 498) may have given rise to this. With this, however, we are not primarily concerned. The $\psi \alpha{ }_{\alpha} \mu \mu \mathrm{s}$ xučvé $\eta^{2}$, xváveal 甲 $\alpha<\alpha \gamma \gamma \varepsilon \varsigma^{2}$, need cause no difficulty; sand may be black, and troops, thongh armed with copper, inight in the distance show the darker hue.
(21) Homer's foniness for ships is shown from the number and variety of their descriptive epithets in his verse. The principal of these are, from their


[^114]



 Perhaps no single word has been so fully decorated. The oars, too, are $\varepsilon v{ }^{\prime} \eta$ -
 @عicc and rolvideGuog. The poet never tires of describing the attitudes of his vessel, quietly grouping with the shore and rocks ${ }^{\text {d }}$, or reposing in her shelterec basine or charging the waves ${ }^{\mathrm{f}}$ with swelling and straining sails, highheaved stern ${ }^{h}$ and burying prow ${ }^{i}$, or again, running before a fair breeze ${ }^{k}$ with the ease and speed of a chariot and four coursers along a plain! Again, he gives us the raft whirled like a faggot of trambles before the gale ${ }^{m}$, the tattered sail ${ }^{n}$, the splintered mast ${ }^{\circ}$, and the crashing wreck $p$. The service of the sea, too, was a service of danger, and had its charm, even like war itself, for the bold adventurer who scorned the easy joys of home,


It is an aggravation of the barbarism of the Cyclopes, that they had no ships, nor men who could build them ${ }^{r}$; and Odys. is to wander forth and meet his doom in some land of mystery amongst "men who know not of the sea".s How grand, too, is the picture of the lonely raft with the forlorn hero on board, clinging sleepless to the helm, while the heavens spread their bright map above him ${ }^{t}$, and keeping slumber from his
"Eyes grown dim with gazing on the pilot stars!"
It is in his similes, however, that Homer's sense of the sublime in the vast picture of the sea most frequently escapes; but upon these it would be foreign to our purpose to enter.
[The monograph of Grashof on "das Schiff bei Homer und Hesiod" has furnished some valuable hints for the above article; although on some important points its authority has not been followed.]

* As most of these epithets have been above alluded to in their specific relations, and the rest will easily be recognized, it seems unnecessary to load the margin with references in proof of them.



## APPENDIX F. 2.

## The Homeric Palace.

(1) The $\delta \dot{\sigma} \mu o s, \delta \dot{\omega} \mu \alpha$ or $\delta \tilde{\omega}$, or plur., $\delta \dot{\mu} \mu \circ \ell$, $\delta \dot{\omega} \mu \alpha \tau \alpha$, was the building, and oixos the dwelling. Hence the plur. oixoc hardly occurs in Homer as meaning one man's house ${ }^{2}$. The component members of a Prince's palace, as most simply enumerated, are $\vartheta \dot{\alpha} \lambda \alpha \mu \circ \nu x \alpha i \quad \delta \tilde{\omega} \mu \alpha x \alpha \dot{i} \alpha \dot{v} \lambda \dot{\eta} \nu$; b where the word $\delta \tilde{\omega} \mu \alpha$, commonly used of the whole pile, probably means the large hall ( $\mu \dot{\varepsilon}$ zo@ov) which was its basis. To this last all others seea secondary. It was the abode of the family, and served for their common in-door life. The lord and lady slept commonly in a recessed portion of it, the $\mu v \chi o{ }^{\circ} .^{c}$. The $\mathfrak{v} \dot{\alpha} \lambda \alpha \mu \circ s$ might serve for varions purposes, as the work-room and sleeping room of the female slaves, the store-room, \&c. The male slaves slept round the fire-place, d towards the upper part of the hall, which had a smoke-vent in the roof, serving, as did the door, to admit light also. This hall had its porch, and the $\alpha v i{ }^{\prime}$, , "court", or "yard" also, which was in front of the hall, had often a purch and threshold of its own. This court served the open-air life of the family in various uses. A childless prince, like Paris, would find all his wants met in what is above described; as would one with infant children merely. When children grew up, chambers might be added round the hall, opening off from it; a story might be raised over it or part of it; a portico of considerable depth might be thrown out along its front towards the court, within which also, if the enclosure were on a large enough seale, other detached chambers or wings might be iucluded. The portico also might be carried round the court; and in any or all of these ways accommodation might be extended, and a more ornate aspect, by the mutual relief of parts, might be ensured. Hence,
 çorresponding members rising out of each other to the eye.
(2) Some or all of these extensions were in fact adopted. च夭́ $\lambda \alpha \mu n c$ clus-
 at (33); each portico, extending along the honse-front from the porch ( $\pi \rho o ́ v v \rho o v$ ). was called anciovovo $\alpha^{\prime}$ (Iig.I.CC). The whole of this front structure was named the $\pi$ pódonos. . The relative position of the parts in the more highly comples form, and the mode of access to each, often admits of doubt; particular phrases, ton, regarding the details of the structure are anhiguons. Another difficulty arisen from the looseness of Homeric phrase, in which the speceific names of the parts are not strictly used. We have just seen an instance of the whole siujuce used for a part: another passage gives $\mu \dot{\varepsilon} \gamma \alpha \rho o v$ xai $\delta \omega ̈ \mu c$ xai $\alpha \dot{v i \eta v},{ }^{*}$ where probably the dèj $\alpha$ xai $\alpha \dot{v i} \lambda \eta \nu$ would liave sufficed to convey the recaning: but the $\mu \dot{\text { frapor }}$ in emphatically before the poct's mith in

[^115]respect of the facts of which be speaks. In another, Iris personating Laodicê finds Helen ¿̛v $\mu \varepsilon \gamma \gamma \dot{\alpha} \rho \omega$, who, however, is said at once to go forth ${ }^{\prime} x$ $\mathfrak{q}^{\alpha} \alpha \lambda \dot{\alpha} \mu \boldsymbol{\sim} \_.^{\prime}$ Penelopê, again, tells Euryclea, that but for her age she would

 where a $\boldsymbol{\tau} \alpha \boldsymbol{\alpha} \mu \boldsymbol{\mu}$ in his fumigation passed into the $\alpha v i \lambda \eta$. Similarly $\dot{\varepsilon} v \delta o v \varepsilon v \alpha \dot{v} \lambda \eta_{\eta},{ }^{n}$ "the court on its inside ", is used for the $\mu \dot{\varepsilon} \gamma c \rho o \nu$, for one within the latter would be necessarily within the former.
(3) The question of materials occurs before going into the detail of parts. Stone for the walls, various kinds of wood for the door and its fittings, roofings, and pillars, copper for the threshold, and for platings or facings on some of the walls, gold, silver, electrum*, and ivory for some of the mural and portal decorations, ${ }^{p}$ are found. The doubtful xvovos furnishes copings or cornices to the walls; see App. F. I (19). The Phæacian palace is not to be taken as a fact to the poet's mind in the same sense as the Ithacan and Spartan are. The more magnificent decorations which mark it are a fancy-picture only, the others are enhanced imitations of a real state of life and manners. The specimens of ancient masonry in Ithaca, as elsewhere in Greece, consist of massive polygonal blocks ranged in the style called Cyclopic, without any trace of cement (Kruse's Hellas, Atlas Pl. VIII), nor is there in Homer's simile of the builder any mention of such a substance. It is difficult to think that, with his tendency to minute reality, he would have onitted to name cement had it been in use. "Helmets and shields built in like a wall" ", is even more exact when compared with that Cyclopic style, in which smaller stones wedge the interstices between larger ones. Homer's builder works with $\pi v x \iota v o \check{\sigma} \sigma \lambda i$ 'vocol, ${ }^{\mathrm{r}}$ and Hector's monument is strewn $\pi v x \nu o i \sigma \iota ~ \lambda \kappa \dot{\varepsilon} \varepsilon \sigma \sigma \iota .^{s}$ Odysseus built his chamber $\pi v x \nu \tilde{\eta} \sigma \iota \nu \lambda \iota \partial \alpha \dot{\alpha} \delta \varepsilon \sigma \sigma \iota .^{\text {t }}$ These builders are especially said to build loftily, and to guard against the force of the wind; and one of them, in so doing, uses $\dot{\alpha} \mu \varepsilon i \beta o v \tau \varepsilon s$, , "rafters crossed", to support the masonry or timber-work; see below at (14). So the towers being the loftier portion of the Greek line of defence, have jutting masses
 the palisades round the stone wall of Eumæus' lodge, driven ${ }^{\prime \prime} \not \approx \tau$ os; see below at (6).w The wall was topped in this last case with a fence of the prickly-
 pared. In Polyphemus' cavern we find a court in front with a similar fence on an exaggerated scale, "built loftily with earth-fast stones, with tall pinestems and stately oaks."
(4) Thus some of the masonry was uncemented; whether any was cemented it is impossible to decide; for where no such stockade was used, superior skill, in choosing and setting the stones, rather than the stability ensured by mortar,

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\ \Gamma.125, 142. . m \psi. 23-4, \chi. 494--7. n \delta. 74. ^ \eta. 83. p p. %2-3.
q II. 210-4. r П. 212. % S. 798. '% %. 193. " %. 712-3.
    M. 259. w \xi. 1נ-2. x ह. 10. У &. 185-6.
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 poros, ${ }^{\text {r }}$ though said only of such as formed a seat, makes it difficult for us to conceive that so near an approximation to the cement, which joins, as the stuceo which whitens, should have existed alone; especially when the art of cementing stone was so early known both in Egypt and in Asia. There is, however, equally little trace of the art of brick-making, though certainly known in those countries at the time. Nor need the epithets $\tilde{v} \psi \eta \lambda o v, \dot{v} \psi o \rho o \varphi o v,{ }^{\text {a }}$ and the like, shake our opinion of mortar not being used; for, though great height might not be attainable with walls of blocks, yet wood-work might easily be erected upon them to the necessary elevation. Thus the $\dot{\alpha} \mu \varepsilon i \beta o y-$ $\tau \varepsilon \varsigma,{ }^{\text {b }}$ may have sustained an upper-structure of wood. The timber named is fir, oak, ash, cypress, and, for finer work, cedar. ${ }^{\text {c }}$ The method of building with -plank-work engaged in the stone, or brick, or mud of the wall is common in most European countries. The stones are often particularized as $\dot{\xi} \varepsilon$ oroi, d i. e. dressed so as to present an even surface; porticoes so built are accordingly $\xi \varepsilon \sigma \tau \alpha i$. $^{e}$ For hásбGı @vzoío see (6) note *. The doors are con stantly spoken of as of planks, $\sigma \alpha v i d \varepsilon s,{ }^{\prime}$ which word often stands indeed for
 takes pains to tell us that the angles were dulyj squared by the rule. The metallic plating over stone would be such as we have still vestiges of in the so called "Treasury of Atreus", where holes, probably for bronze nails, are yet visible in the stone-work of the chamber. The floor was of native earth in Odyssens' palace, nor do we trace any other material in other floors. Thus a great mixture of rudeness and richness predominated, especially in the Spartan palace-hall, embellished with the gifts of Egypt and the spoils of Troy. ${ }^{1}$ From our knowledge of what Greek art was at its maturity we may be sure that adequate taste was not wanting in its early period, and that the grains of the wood and the outlines traced by the beams would be turned to account in giving finish and beauty to the interior. The roof rested on beams (oxoi), m and in the upward interior view of the palace timber seems predominant. ${ }^{\text {a }}$
(5) The order of parts should begin with the $\alpha \dot{v} \lambda \dot{\eta}$, "court". Its outer wall
 whole palace, $\alpha \dot{v} \lambda \dot{\eta}$ included, viewed as lying within the ह̊oxos. One descriptiou of it as "ornamented (enrioxqurat) with side-wall and copings" $p$, implies some degree of sumptuousness in its appearance. Outside Alcinous' court lay a large square orchard close hy the gates, with fountains, one of which pasned under the threshold of the court itself.q We may observe the predominance of symmetry in Homeric conceptions, ${ }^{r}$ and suppose the $\alpha \dot{v} \lambda \dot{\eta}$ to have been, like the orchard, quadrangular. Similarly, a local connexion between the cultivated estate (rérevos) of Odys. aud his $\alpha \dot{v} \lambda \dot{\eta}$ seems intimated in the fact that the manure (xóneos) for the former was gathered up from the latter and removed thither." On such a heap in the $\alpha \dot{v} 2 \dot{\eta}$, the dog Argus

[^117]lay as Odys. entered. The quantity of this refuse is accounted for by the constant presence in the $\alpha \dot{v} \lambda \dot{\eta}$ of the animals slaughtered for sacrifice or daily food; ${ }^{2}$ and by the horse-chariots \&c. which drew up there. ${ }^{\text {u }}$ This $\alpha v \lambda \dot{\eta}$ had a gate of its own, with $\pi \varrho o ́ v v \varrho \alpha$, or porch. In the first peaceful group
 $\sigma \tau \eta,^{\vee}$ to see the marriage train go by. Here the $\pi \varrho \circ \vartheta$. of the $\alpha v \lambda \eta$ seems intended, which would be nearer to an object passing outside than the $\pi \varrho \circ \vartheta$.

 and the sequel confirms it to be so. For Pallas finds, on entering, the suitors, who enter the $\mu$ é $\gamma \alpha \rho o \nu$ later, ${ }^{\mathrm{x}}$ now certainly in the $\alpha \dot{v} \lambda \dot{\eta}$, playing $\pi \varepsilon \sigma \sigma o l$ before the gatcs of the actual palace. Had the $\alpha \dot{y} \lambda \eta$ been empty, a guest would doubtless have passed through it towards those gates. But a pause at the outer $\pi \varrho o ́ v v \varrho \alpha$ gave more time for the host's courteous reception, as matters stood. Here, accordingly, the ov́dos $\alpha \boldsymbol{v} \lambda \varepsilon \iota o g$ is the actual entry of
 used of the actual palace gates, so called as leading into the $\alpha \dot{v} \lambda \dot{\eta}$; and so


 by the '̌oxos; see Fig. I. $A A A^{\prime} A^{\prime}$.
(6) The court might have porticoes along its front wall facing inwards, corresponding to those of the house. Odys. drags Irus out through the $\pi \rho^{\prime} \boldsymbol{o}^{-}$ $\vartheta v \varrho o v, \alpha v j \lambda \dot{\eta}$, and ontmost gates, and there seats him propped against the courtwall. ${ }^{\text {d }}$ Similarly in Phœnix' narrative of his escape, the first watch-fire was
 the corpses of the suitor's, to rid the hall of them. ${ }^{\text {f }}$ From Phoenix' tale we must suppose the court-wall to have been, where not lined with porticoes, not higher than an active man could vault ${ }^{8}$ perhaps not much above his own height; as Medon, apparently unseen, hears from without it the suitors' voices within it." This height included its $\vartheta \rho i \gamma x o t$, "coping-stones". If the wall were lined with porticoes and had a gate-way, it would no doubt, so far, be higher. This wall was of stone: it would perhaps be such an enclosure
 @vio. ${ }^{\text {i }}$ Similarly, the court of Eumæus' lodge is fenced @vioioıv $\lambda \alpha \varepsilon \sigma \sigma \iota,{ }^{\text {, ** }}$ and

\footnotetext{

* Explained by a Schol. a "stones which must be dragged", as too big for litting. But, probably, the word is the same as in the old Latin legal formula ruta casa; where the Pandects (XIX. I. xvii. § 6) explain ruta, as whatever material is dug (eruta) from the estate, "arena, creta, et similia", and cessa, as whatever is cut down upon it. Varro (de L. L. 9, p, 154, ed Bipont., 1788) expressly notes that the $u$ is long. Stones dug from the ground, as opposed to such surface fragments as might be picked up, may probably be the sense. Another 太chol. gives @vooíoıv as i. q. $q$ végéavolouv: but Homer would
 sides, there is the improbability of "polish" in the stones where all else was rough.

coped with the prickly-pear ( $\left.\alpha^{2} \chi \varepsilon \rho \delta o s\right)$, with palisades thick and close together,
 ontside (the masonry) right and left ",,$\quad i . e$. as viewed from the entry. This last resource probably assisted the rustic masonry, which, though massive, lacked compactness. It might not be needed in the more sikilful structures in towns. In the court before Odysseus' palace was a $\tau v x \tau \dot{o} \nu \delta \dot{\alpha} \pi \varepsilon \delta \delta \nu,{ }^{\text {m }}$ meaning probably "paved", for quoit-play \&c. The $\alpha v$ ? $\eta$ ' was a place of assembly for Alcinous' nobles, ${ }^{\text {n }}$ and in the Olympian palace for the deities, as well as the palace proper and its porticoes. In the midst of it stood the altar of Zeus ह̈exeloc. ${ }^{\circ}$ In Circê's palace the $\sigma v \varphi \varepsilon \iota o ́ s, " s t y "$, was probably in the $\alpha \dot{v} \lambda \dot{\eta}$, as she goes $\delta \iota \dot{\text { s }} \boldsymbol{\mu} \mu \varepsilon \gamma \dot{\alpha} \rho o l o$ to open P it. On the lamentations of the retrans-
 may point to $\alpha \iota^{\prime} \vartheta \frac{0}{}$ $\alpha v j \lambda \dot{\eta}$. In the Pylian $\alpha v j \lambda \dot{\eta}$ stood a voóvos* of polished stones before the palace gates.r Here the sacrifice to Athenê,s and probably ordinary household sacrifices, were performed: goats and swine fed there in the enclosure, ${ }^{\text {b }}$ and were there prepared for the banquet by the grests." Rumpf supposes (I. 7) seats joined to the wall of the $\alpha \dot{v} \lambda \dot{\eta}$ outside. This is probable, but not necessary, from $\pi \cdot 343-4$. The seats used may have been mere hides, as in $\alpha$. 108. In the $\alpha \dot{v} \lambda \dot{j}$, whether wholly detached from the main building or not, several $\vartheta \alpha^{\prime} \lambda \alpha \mu 0 \iota$ might stand. These will be further considered under $\vartheta \boldsymbol{\jmath} \dot{\alpha} \alpha \mu \mu \sigma_{s}$.
(7) Going from the cuंdウ่to the main building, the $\pi$ ¢ódouos would be passed through first; in which all the range of vestibule and adjacent porticoes seem to be included. Whether the restibule was wholly or in part walled off, or distinct by columns only, from the latter, may be doubted. The vestibule,
 the immediate front of the door, though not overhung by the roof of the vestibule. That the пןóv. closely adjoined the $\alpha \dot{v} \dot{\eta} \dot{\eta}$, is clear from the expression $\pi \varrho \rho^{\prime} v . \tau \varepsilon \alpha \alpha \dot{\alpha} \boldsymbol{v} \lambda \dot{\eta} v$, used when Melanthius is dragged forth thither." So the Centaur Eurytion was punished somewhat like him, evidently in the
 is laid slong ( $\alpha v \dot{\alpha}$ ) the $\pi \rho o ́ \vartheta$. of Achilles' hnt. ${ }^{8}$
(8) It is likely that the $\alpha \boldsymbol{\alpha} \boldsymbol{\eta} 0$ vadt projected beyond the vestibule, and that the space between them, whether overhung by it or not, was called $\pi \rho o ́ v v \rho \alpha(F i g . I . B)$. It was ample, since wo find the gods in the house of Hephrstus there assembled, ${ }^{2}$ and all able to view the interior of the palace; and, although the female divinities are absent, they are mentioned as though there was room for them too. The a'toovact in Z'us' palace, and in that of Alcinous, are used as places of assembly. ${ }^{z}$ The recurring line, of travellers departing, $z x$

* Voss conjectured that this stood 'outside the gate of the $\alpha \dot{v} \lambda \dot{\eta}$ because Telem. in $\gamma .484$ is not said to drive, as in $\gamma .493$ and $0.145,190$, ix $\pi \rho 0-$ ひैंpoto xal aitovinys foidovirov. Rumpf thinks this an error (I. i).

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that some part of the portico was used for a stable; a probably the part at either end remote from the main entrance. The arriving chariot naturally
甲 $\alpha$ vówvta; ${ }^{c}$ probably a facing of polished stone or wood work, or stones faced with metallic plate, se above at (3), forming the lower course of front masonry along the $\alpha$ ifovace and in the vestibule, see below at end of (16). The chariot, being low, would touch, as it stood, these lower courses only; hence Homer, precisely describing, speaks of it as resting $\pi$ eós évó $\boldsymbol{\tau} \iota \alpha$ rather than $\pi \rho o s ~ i o i ̌ x o v . ~ O n ~ d e p a r t u r e ~ t h e ~ h o r s e s ~ w o u l d ~ p r o b a b l y ~ b e ~ y o k e d ~ s o m e-~$ where in one of the $\alpha i^{\prime} \forall \begin{aligned} & \text { ovo } \alpha \iota \text { : thence, too, the chariot would drive out into the }\end{aligned}$ $\pi \varrho o ́ v v \rho o,^{e}$ and thence away. As final greetings were exchanged at the door of the $\mu \varepsilon \dot{\gamma}$. , the guest paused there after driving from the $\alpha \boldsymbol{i} \sigma=v \sigma \alpha$, and

 prossive of the tramp of hoof and din of wheel echoed by its roof. In other portions of the $\alpha$ i'vovo $\alpha$ it was customary to make up a bed for a guest or for a bachelor son. ${ }^{5}$
(9) That the $\alpha{ }^{\prime \prime} \vartheta 0 v \sigma \alpha$ was asteemed part of the $\pi \varrho o \delta \delta o \mu o s$, seems clear from the fact that Helen orders bedding to be laid in the $\alpha l^{\prime \prime} \vartheta$. for guests, who are said afterwards to have slept $\varepsilon \in \nu \pi \varrho o \delta o ́ \mu \omega .^{\text {b }}$ That the $\pi \varrho o ́ v v \varrho о \nu$ was also part of it, seems probable from the fact that Eumæus, who is found sitting in the $\pi \varrho o ́ \delta .,{ }^{i}$ rushes out $\propto \downarrow \dot{\alpha} \pi \varrho o ́ v$. to succour Odys. against the dogs. ${ }^{k}$ Naturally, also, a projecting porch would form part of the most prominent portion, which
 in regard to the out-door life of the immates and the reception of visitors.? 'The $\alpha v i j$ of Eumæus' lodge was chiefly tenanted by his swine, and fitted up with sties for the females, and also in the $\alpha \dot{v} \lambda \dot{\eta}$ ( $\pi \dot{\alpha} \rho \delta \dot{\varepsilon}$ ) were his dogs. Telem. is seen by them crossing the $\alpha \dot{v} \lambda \dot{\eta}$, and they bark not: Odys. also, within the lodge, hears his foot-steps there. ${ }^{\text {in }}$ In the $\alpha \dot{v} \lambda \dot{\eta}$, therefore, it was that they flew at Odys., and into it Eumæus rushed ává roóvvoov to drive them off. ${ }^{\text {i }}$
(1о) The proper name for the principal apartment is $\mu \varepsilon \dot{\gamma} \alpha \rho o \nu$, often used, especially the plur. $\mu \varepsilon ́ \gamma \alpha \rho \alpha$, as in the phrase $\varepsilon$ ह́v $\mu \varepsilon \gamma \dot{\alpha} \rho \circ \iota \sigma$, for the wholo pile. The access to it was directly through the main entrance, over the ovodos, "threshold", which seems to have been double, either an outer and an inner, or an upper and a lower ovjós; see below at (23). The doors, through whieh it was entered from the $\pi \varrho o ́ v \vartheta \varrho \rho v$, were probably double-leaved ( $\delta \iota x \lambda \iota \delta \varepsilon \varsigma$ ),** like those of the $\alpha \dot{v} \lambda \dot{\eta}$ in the palace of Odys. Loftiness and splendour ( $\dot{v} \psi \eta$ -

* These are not shown in the plan, but would be a little in front of $B^{\prime}$ in Fig. I.
** The preferable etymology of this is $\delta \iota-x \lambda i v \omega$, not $x \lambda \varepsilon i \omega$, as shown in the
 The word $x \lambda i v \omega$ is used in the seuse of to "incline" the doors to each other, in a passage where $\pi v \dot{\lambda} \alpha \iota$ stands for the gateway or entrance, and $\sigma \alpha \nu i \delta \varepsilon s$ for the actual doors. Here $\varepsilon$ é $\pi \iota ห \varepsilon x \lambda \iota \mu \varepsilon ́ v \alpha s$ is opposed to $\alpha \nu \alpha \pi \varepsilon \pi \tau \alpha \mu \varepsilon$ 'vos "flying', i. e. open, M. 120-2.

[^118]$\lambda \alpha i \quad \varphi \alpha \varepsilon(\nu \alpha \iota)$ characterized them. As a good view of the interior of the $\mu \dot{\varepsilon}$ $\gamma \alpha \rho o v$, including its $\mu v \chi$ òs at the upper end, could be had froin the $\pi \rho^{\circ} \boldsymbol{v},{ }^{\circ}$ the doorway would seem to have been spacious; see further at end of (23). Similarly, the augur Theoclymenus, looking forth from the $\mu \varepsilon \gamma^{\prime}$, sees the $\pi \rho o ́ v$. and $\alpha v \lambda \dot{\eta}$ full of ghosts hurrying to Erebus. ${ }^{p}$ Loftiness and spaciousness are the features of the $\mu \dot{\varepsilon} \gamma$. It was the room of state in a palace, but commonly used by the family. All the ancient commentators, including Eustath., suppose that there was a women's apartment of somewhat similar proportions on the ground floor. Voss, Rumpf, and many other German scholars follow this opinion. It is a figment, however, based on the habits of the later period of Atheniau splendour; and those commentators seem to have been beguiled by their familiarity with the usages of that later age.
(i1) Homer contains no passage in which such a gynateum need be assumed. Further, all the entries and exits, as well as fixed positions of Penelopê, Aretê, Helen, and Hecuba, testify against it, and the whole habit of social life, as shared by the sexes, is opposed to it. It suited the view of women's position and duties in the Thueydidean and Euripidean period, that they should be seclnded and remote from the men, whose keenly political instincts led them to affect a life in publie; and their extreme domestic abandomment, improper for the other sex, tended to a masculine isolation, which sentenced or privileged their women to a proportionally profound privacy. If further Homeric proof were needed, it may be found in the palace of Zeus, modelled on that of kings below. It is wholly opposed to the relation of Herê and the other goddesses with Zeus, to suppose a gynæcenm in Olympus. The whole episode of her fraud upon him in the fourteenth Hliad is against it. Her toilet-seene is in a private $\vartheta \boldsymbol{\imath} \boldsymbol{\alpha} \lambda \alpha \mu \mathrm{o}$ s made for her by Hephsestus, 9 which no other deity could open. She goes out of it and calls to her Aphrodite, with whom she converses "apart from the other deities", $i$. e. evidently, in that privacy.' Aphroditê departs $\pi \rho o{ }^{\text {ºs }} \delta \dot{\omega} \mu \alpha$, to the $\mu \varepsilon ́ \gamma \alpha \rho o v, ~ i . ~ e ., ~ o f ~ O l y m-~$ pus.' On her return, discomfited, to Olympus from Ida, Herê goes to the same $\Delta i o s d o \mu o s$, where she is exposed to the remarks and questions of the other gods, and where her statemeuts provoke the rash sally of Ares which Pallas checks." Here, then, we might surely expect a clear token of the gynseceum, if any existed; but here, on the contrary, is the amplest proof of a hall shared by male and female deities in common. Precisely in proportion as the gyneceum suited the advanced notions of historic Greece, it was repugnant to the simpler morals and manners of the olden time, and to the unchecked circulation of male and female thonght and feeling in the Homerie age. That age had a home: the later artificial period broke it up into a "liberty-hall" for the men and a prison for the women.
(12) The peculiar position of Penelope, as the mistress of a house besct by intranive revellers, and the willow-wife of one tom long inissing to be deemed its lord, craves for her an exceptional hubitat; and lience arises the prominnence of the $\dot{\sim}$ bpẹn in the Ody. This may perhaps loe regarded as the slepping apartinent of the female members of the family, slave or free.

[^119]save such as were of rank to enjoy，like Nausicaa，a separate $\vartheta \dot{\alpha} \boldsymbol{\chi} \alpha \boldsymbol{\alpha} \mu \mathrm{s}$ ，and as the working room of those who pursued sedentary labour．But，to descend to detail，Penelopê ${ }^{v}$ ，sitting $\varepsilon^{\prime} \nu \vartheta \gamma \alpha \lambda \alpha \mu \omega$ ，bids Eumæus summon the disguised Odys．to her，who postpones the interview till late，when the suitors would be gone．When on their departure，and that of Telem．，Odys．is left $\varepsilon v \mu \varepsilon \gamma \alpha \rho \rho$, she comes ह́x $\mathfrak{v} \alpha \lambda \alpha \alpha_{\mu} \mu \circ$ to see him．w Here，as she is seated awaiting him in the $\mu \varepsilon \gamma .{ }^{\mathbf{x}}$ the female slaves leave it，carrying away the tables，vessels， \＆c．of the previous banquet，and among them Melauthô reviles Odys．，who replies．${ }^{y}$ This is evidently in the presence of Penel．seated $\pi \alpha \rho \dot{\alpha} \pi v \rho i,{ }^{2}$ who hears the words，rebukes the offender，orders a chair for Odys．，and opens the conversation．Between the first message through Eumæus and this inter－ view she had visited the suitors，descending from the $\dot{v} \pi \varepsilon \rho \omega^{\prime} \iota \alpha,{ }^{a}$ and retired，
 on Eumæus return she speaks to him $\dot{v} \pi \dot{\varepsilon} \rho$ ovidon $\beta \alpha \dot{\alpha} v \tau \alpha{ }^{\text {d }}{ }^{\text {d }}$ which seems to show that some $v \dot{\alpha} \lambda \alpha \mu \sigma_{S}$ on the ground floor is meant．Probably a personal and private $\vartheta \dot{\alpha} \lambda \alpha \mu o s$ of her own，like that of Herê，should be understood
 Besides this，＂Eurynomê the stewardess＂＂is found mingling in the conversation before Eumæus is summoned．Now，her business ${ }^{\mathfrak{E}}$ certainiy lay in the $\mu \dot{\varepsilon} \gamma$ ． among the suitors；whence she might easily speak with Penel．in an adjacent $\vartheta \dot{\alpha} \lambda$ ．，but could hardly have gone up－stairs to do so．Further，Odys．in the $\mu \varepsilon \dot{\gamma}$ ．among the suitors，after her visit to the m ，rebukes tite handmaids for attending on them and bids them go to their mistress；



Now Penel．had only just before ascended to the $\dot{v} \pi \varepsilon \rho \omega^{\prime} \alpha$, of which fact，he was probably aware．＊It is plain，therefore，that the expressions，$\pi \rho o_{s} \delta \omega^{\prime}-$
 ceum，but to the jure＠⿱㇒⿻口丿⿴囗⿱一一儿丶ov itself．So Euryclea ${ }^{\text {i }}$ ，going to summon the waiting－
 the $\boldsymbol{v} \pi \varepsilon \varrho \omega$ ．，in which Penel．then was，is plainly meant．Further Melanthô，${ }^{1}$ in her flippant speech to Odys．，says，＂wilt thou annoy us here by roaming all night about the house，and peeping at the women？＂These words would be excellently adapted to the presence of a male stranger in the gynæceum，had any existed；

\footnotetext{
＊It is not easy to trace Penel．consecutively through all her movements in e．， $\sigma$ ．and $\tau$ ．At the commencement of $\rho$ ．she is with Telem．in the $\mu \dot{\varepsilon} \gamma$ ．Her words in $\varrho .102$ express 110 iutention of going up instantly，see note ad loc．； neither does she ascend till after Eumæus＇departure， 589 ；nor are we then told of her ascent；but in $6.158-207$ we tind her descending；and infer that she must have ascended some time in the afternoon with which e．concludes． She reascends in 6．302，and again we are not told of her descent，but find her again in a $\vartheta \dot{\alpha} \lambda$. adjoining the $\mu \varepsilon ́ \gamma$. ，doubtless that in which she had pre－ viously conversed with Eunæus；and，here again，Eurynomê is fonnd in at－ tendance．

and here, therefore, we might expect to find the scene so laid. But what is the fact? That the whole takes place in the $\mu \varepsilon ่ \gamma$, which the suitors have recently left, and where Penel. is already seated by the fire, ${ }^{m}$ like Aretê in the $\mu \varepsilon ́ \gamma$. of Alcinous, ${ }^{0}$ to hear the stranger's tale. And on her departure again to the virgecita she bids bim take a bed $\tau \omega \bar{\omega} \delta^{\prime}$ होil oixco, ${ }^{\circ}$ which, if spoken in the oixog of the women, ought to mean that oixos itself; but which means the common oixos or $\mu \varepsilon \dot{\varepsilon} \gamma \rho \rho \nu$ still, of which the roó $\delta o \mu o s$ is viewed as a purlieu, and in that moodouos his bed is accordingly made of the fleeces \&c. which lay about on the seats in the $\mu \dot{\varepsilon} \gamma ; ;^{p}$ and into the $\mu \dot{\varepsilon} \gamma$., whence it had been taken, he accordingly takes the bedding again in the mornin!g. F worther, as $^{\text {a }}$ he lay there, he marked the paramours of the suitors who had gune to their homes, ${ }^{r}$ going forth $\varepsilon x \mu \varepsilon \gamma \dot{\rho} \rho o o s$ to join them. ${ }^{s}$ This must have been through the same chief doors of the palace which Euryclea had previously closed.: Thns $\mu \varepsilon \gamma \dot{\alpha} \rho o \iota o$ has here its proper meaning; although in two passages just quoted it stands for the $\dot{v} \pi \varepsilon \rho \check{\rho}$ ov. *
(13) As regards the evidence from character and habits, though less critical stri-ss can be laid on such things than on the facts stated or implied in the narrative, it seems inconsistent that such a character as Nausicaa should have beeu reared in the hot-bed of a gynæcum. She acts most unlike what we should expect had such been her nurture; and this, in a poet on the whole so true to moral nature as Homer, should have its weight. The notion of a voung and high-born maiden driving out with no companions but of her own sex and condition to a distance from home, is out of the question when measured by such a scale of manners as the gynæceum implies. Her bearing on meeting Odysseus under the circumstances would be equally inconsistent with moral probability, and the independent self-possession with which she directs his movements, if possible, even more so. But indeed, the whole Phracian court atmosphere is one in which the women have rather more than less of their sex's usual influence. Homer has drawn the men effeminate, but the queen and princess with exquisite and equal firmness and yet delicacy of tone. But as regards palatial arrangements, he has one set for all, and applies it alike to Ciympus and to Scheriê, anil to the households of Hecuba, Helen, and Penelopê. But of all most unlike the life of the gynxceum is the reception of Nausicaa by her brothers on her return:



The ides of the young men receiving her and carrying in her clean clothes is irreconcileable with the manners of separation. And the mure we examine the arrangements of the sexes in detail the more extravagantly wide of pos. sibility will the notion of such a separation between them appear.

- In the view taken below (33). the ionspú. is suphosed to have heen buile over the $\pi p$ odopog, forming w.e front wilh it, as viewed from without, and, dike it, therefore, part of the $\mu \dot{\varepsilon} \%$. Thus, as reid bry olxo means the rpód., the word $\mu \dot{\delta} \gamma$. may with equal justice stund for tho $\dot{v} \pi \in \rho \in$.

[^120]81OR. OD. $\triangle P P$. 1
(14) The roof of the $\mu \dot{\varepsilon} \gamma$. was ordinarily flat; the only case precisely in point being the palace of Circê, shown by the fall of Elpenor from it.v The roof there appears to have been of the sort called solarium by the Romans - the terraced top so well-known in the East, and still used as a sleeping place in modern Palestine.* A simile in which the reciprocal grasp of the wrestlers' arms is compared to that of


is explained by a Schol. of "joined rafters ( $\sigma v \sigma \tau \alpha \sim \alpha \iota)$ which", he adds, "form the shape of the letter** $\Lambda$ ". And this idea is supported by the previous description of the attitude, $\dot{\alpha} y x \dot{\alpha} s \delta^{\prime} \dot{\alpha} \lambda \lambda \eta \eta^{\prime} \lambda \omega \nu \lambda \alpha \beta$ ér $\eta \nu \nu \quad \chi \varepsilon \rho \sigma i \nu \nu \tau \iota \beta \alpha \rho \tilde{\eta} \sigma \iota \nu$. There is a stratagem in the Cornish wrestling, in which each adversary grasps the other round the waist and endeavours to throw him over his shoulder, which may be here intended. The bodies thus lean on each other at their upper extremities while their lower ones stand apart ( $\delta \ell \varepsilon \sigma \tau \omega \tau \alpha s$ Eustath. ad loc.). This suits the $\Lambda$ form. Beams so set might combine to keep up a flat roof, although they suggest a pointed one more nbviously. Homer's usual word for roof is tévos, which appears also to bear by synecdoche a different meaning, see below at (16). The gen., vé $\gamma \varepsilon \sigma_{\text {, }}$, occurs five times ${ }^{x}$
 nor also fell xatavtıx@v̀ téreos, having forgotten to go back to the ladder or stair by which he had mounted. This does not mean that he fell over the edge, but, probably, down through the smoke-vent ( $\boldsymbol{O} \pi \dot{\eta}$ ), there being no other aperture. This was not vertically over the fire; see below at end of (20).
(15) The word ${ }^{\circ} \varrho \circ \varphi \eta$ is once found, of the roof as seen from within; ${ }^{\text {y }}$ the masc. 0 "○ooos, with epithet $\lambda \alpha \chi \nu \eta \eta^{\prime} \varepsilon \iota_{\mathrm{s}}$ "shaggy", also once in sense of "thatch" - that which covered the hut of Achilles before Troy, and was gathered from the meadow there. Eustath. on $x .559$ foll., supposes a flat roof overlaid with earth to be meant; but this is a hint which he probably borrowed from later structures. The principal feature of the roof was its central beam, $\mu \dot{\varepsilon} \lambda \alpha \vartheta \vartheta O \nu$, so explained by the Scholl., the name originating from the discoloration ( $\mu \varepsilon \dot{\varepsilon} \lambda \alpha_{S}$ ) through smoke, or, according to Eustath., through sun and weather; the one suggesting the inside, the other the outside view; but an overlying stratum of earth, tile, or other material, would, if it existed, intercept the latter influences. The derivation from $\mu \dot{\varepsilon} \lambda \alpha_{s}$ is favoured by a passage in which our present texts have,

* Comp. the precept of Deut. XXII. 8.
** Rumpf (II. II), to whom I am indebted for this quotation, adopts the view of the Schol., and quotes words from Hippocrates as interpreted by Galen, which signify, "the triangular vertical extension of the roof", in fact a "gable", being an explanation of $\dot{\varepsilon} \dot{\varepsilon} \tau \omega \mu \alpha$ there. The same slope-sided form of roof is alluded to by Aristoph. Av. 1110 under the term $\propto \in \tau o s ;$ but Hippocrates and Aristophanes are far too late for our purpose.

[^121]where $\alpha i \vartheta \alpha \lambda$. seems disjoinell by hypallage from $\mu \dot{\varepsilon} \lambda \alpha \vartheta \varrho \circ \nu,{ }^{*}$ to which Voss


 in the plane of the roof which it supports, but perhaps one iuclined at an angle to
 In the net of Hephrestus the light toils droop from the beams ( $\mu \varepsilon \lambda \alpha \sigma \rho o ́ \varphi \iota \nu$ ), like fine cobwehs, down into the $\vartheta \dot{\alpha} \lambda \boldsymbol{\lambda} \mu \mu \mathrm{g}$ and over the sleepers there. ${ }^{\text {c }}$ Epicastê destroyed herself by "fastening a vertical noose from the lofty ! ! $\lambda \lambda \alpha-$ ง९ov." ${ }^{\text {"d }}$ Demeter in Hy. Cer. 188, "with her feet inade for the threshold", wa' $\varrho \alpha$

 roof-beam, or rather the whole roof composed ( $\varepsilon \dot{v} \pi o \circ \eta \dot{r o v}$ ) of such is spoken of. The $\mu \dot{\varepsilon} \lambda \alpha \vartheta \rho \varrho \nu$ had a special sanctity attaching to it, in regard to hospitable duties, perhaps as overhanging the hearth and blackened by the fumes of its sacritice on their way to heaven. So Ajax appeals to it, say-

 nexion: where a lady of the family from the $\dot{v} \pi \varepsilon \rho \omega^{\prime} \iota \alpha$ enters the $\mu \dot{\varepsilon} \gamma$., we read, "she took her place $\pi \alpha \varrho \dot{\alpha} \sigma \tau \alpha \vartheta \mu \dot{v} v \tau_{\tau} \dot{\varepsilon} \gamma$. $\pi \dot{v}$. $\pi 0 \iota$." The foot of the stair by which she would descend might be in the $\mu \dot{\varepsilon} \gamma$. itself, and her standing $\pi \alpha \rho \dot{\alpha} \sigma \tau \alpha \vartheta \mu \dot{\nu} \quad x . \tau . \lambda$. might then mean "by an (engaged) pillar" of the wall, supporting the roof. More probably the stair would land her first in one of the千就 $\alpha \mu o \ell$, whence emerging in the $\mu \dot{\varepsilon} \gamma$. she would still become visible first at its wall. In the Hy. Ceres 186, the queen is seated with her infant $\pi \alpha \rho \alpha$
 or rooin, considered as roofed in; (Crusius sub voc.) Probably bere the

 from it (Fig. I. M), is meant. Now $\sigma \tau \alpha \vartheta \mu o i$ occur elsewhere simply as meaning door-posts; and the $\sigma \tau \alpha \hat{\jmath} \mu \dot{s}$ véy $\begin{gathered}\text { os may therefore well mean the door-way, by }\end{gathered}$ synecdoche, of that $\boldsymbol{v} \dot{\alpha} \lambda \alpha \mu o s$. So Pencl. sits spinning, to hear Telemachus' tale, $\pi \alpha \rho \dot{\alpha} \sigma \tau \alpha \vartheta$. $\mu \varepsilon \gamma \propto \rho о \iota i^{b}$ for the door-way, as leading from the $\tau \hat{\varepsilon} \gamma o s$ ( $=\hat{\sigma} \dot{\alpha} \lambda$. or $\dot{v} \pi \varepsilon \rho(\varphi) \nu$ ) into the $\mu \dot{\varepsilon} \gamma$., might be called the $\sigma \tau \alpha \vartheta$. of either. But where one has just emerged from the réros it may be viewed as pertaining thereto, otherwise to the $\mu \dot{\varepsilon} \gamma$.; see lelow at (32). Some take the $\sigma \tau \alpha \boldsymbol{\vartheta}$. $\tau \dot{\varepsilon} \gamma$. to mean an ordinary "pillar of the roof"; but the proper term for pillar is xicov. It is more consonant with queenly dignity in Penelope, and with mai-

[^122] 6. 209 ; $\varphi$. 64. 8 . 96 $_{6}$ हB. 413 foll.

## CXXXII

den modesty in Nausicaa, to suppose that neither advanced further than to be just visible to the party in the $\mu \dot{\varepsilon} \gamma$. That the $\sigma \tau \alpha \vartheta$. $\tau \dot{\varepsilon} \gamma$. was a door-

 $\mathfrak{v} \rho o v x \tilde{v} \rho \varepsilon$ หর́ $\eta, i . e$. her stature expanding, her head touched the main beam. Some take $\mu \varepsilon \lambda \alpha^{\prime} v_{0}$. here to be the lintel of the door; but, as the queen was sitting in the $\mu \dot{\varepsilon} \gamma$., though near its door-way into the $\vartheta \dot{\alpha}$. ., the door would be behind her, and one approaching her in front would not come under the lintel, although the brightness of the divinity approaching would cast a glory on the doors ( $\mathrm{v}, 189$ ). Those who will have a gynæceum in the rear of the $\mu \varepsilon ́ \gamma$. consider vé ${ }^{\prime}$ os to mean that apartment, and the $\sigma \tau \alpha \vartheta$. its door-way from the $\mu \dot{\varepsilon} \gamma$. This entry they think was at the $\mu v \chi o \dot{s}$, the door being at its further end, see at (34). Some take the $\sigma \tau \alpha \vartheta$. $\tau \varepsilon \dot{\varepsilon} \gamma$. to comprehend in lax usage the floor adjacent, as far as the hearth, and thus the spot where the queenly chair is usually set, so that the queen in Hy. Ceres 188 would sit where Penel. and Nausicaa on entering stand, and where Aretê also sits. ${ }^{i}$ The $\sigma \tau \alpha \vartheta$. $\mu \varepsilon \gamma \alpha \dot{\rho} \rho o t o$ also occurs, meaning the main entrance from the court without. There Odys., when his arrows are spent, tógov $\mu \dot{\nu} \nu \pi \varrho o$ лs
 seems to set down the bow on the threshold whence he had shot. Here, therefore, $\sigma \tau \alpha \vartheta$. may well mean, literally, the door-post, which the $\begin{gathered}\varepsilon \\ \nu \\ \pi \\ \iota\end{gathered}$ or "facings" of the vestibule would meet; and the bow set at their point of juncture may be described as resting against ( $\pi \rho$ òs) either or both. From the conspicuous feature of its various $\sigma \tau \omega \vartheta \mu 0 i$, one of which is described as

(17) The floor of the $\mu \dot{\varepsilon} \gamma$. has been described as of native earth; sce above at (4). It was duly levelled and hardened to what is called a xe $\alpha$ $\tau \alpha i \pi \varepsilon \delta o v o v ं \delta \alpha c .^{1}$ Damp in the climate of Greece is not much to be dreaded; and the floor's level, in order to ensure more support to the walls, may have been lower than that of the $\alpha \dot{v} \lambda \eta{ }_{\eta}$. This would give greater vantage-ground to one standing on the threshold. From its being the native earth we understand how the fire is thrown out on it from the $\lambda \alpha \mu \pi \tau \tilde{\eta} \varrho \varepsilon \varsigma,{ }^{m}$ how Telem. digs a trench along it for the axes in the bow trial to stand in, ${ }^{n}$ and how the same expressions $\xi^{\prime} \rho \alpha \xi \varepsilon, \varepsilon^{2} v$ novinoıv, ${ }^{\circ}$ which would suit out of doors, equally apply to it. Thus foot-cloths were spread below the more costly couches, as an additional compliment to a guest, but carpet there of course was none. The polluted surface is removed by scrapers ( 2 íceotol): ${ }^{p}$ the same tool is placed

(18) The $\mu \varepsilon \dot{\varepsilon} \gamma$. may be supposed a parallelogram with its short side to the $\alpha \dot{\imath} \dot{\eta}$. Of its size we have indications in the following incidents. The bow-

[^123]trial was meant to involve a feat of no ordinary difficulty. We must allow for a reasonable interval between the axes, and for a sufficient distancer between the nearest axe and the marksman. The weapons used against the suitors, arrows and spears, with the various charges of the combatants ${ }^{\text {s }}$, especially when we consider the length ascribed to the spear in the Il., ${ }^{\text {t }}$ imply a considerable range. Telem. also "runs", at his father's bidding, " from the central
 After the massacre Odys, looks about to see if any enemy is skulking anywhere. ${ }^{\text {r }}$ The suitors, above a hundred in number, ${ }^{\text {" }}$ daily banquetted there, each at a separate table, and room for their attendants had also to be found. Epithets of amplitude, as $\dot{\psi} \psi \varepsilon \varrho \varepsilon \varphi \varepsilon \varepsilon_{\varsigma} \mu \dot{\varepsilon} \gamma \alpha^{x}{ }^{\mathbf{x}}$ are applied to it; so also it is $\dot{\eta} \chi \eta \dot{\eta} \varepsilon \nu$, from its echoing walls, and $\sigma$ xióv, of somewhat doubtful import, whether through the shadows cast by figures from the fire, or the prevailing gloom caused by the absence of windows, and the admission of light only through tile smoke-oritice and the door. That there were no windows in the $\mu \varepsilon \gamma$. may be regarded as certain from the fact of no mention of such an important detail anywhere occurring in Homer, Hesiod, or the Hymns. In the attempts of the suitors to devise means of escape, ${ }^{5}$ the windows, had there been any, would probably not have been forgotten. They could not, had they existed, have been above reach from the floor, for how then could they have been closed and opened? They must have afforded an exit either into the $\alpha \dot{v} \lambda \dot{\eta}$, or into the street of the town, and in either case it would have been important to Odys. to close them up beforehand, as he does the door, or to the suitors to escape through them if unclosed. Even in the later Roman architecture, as shown in the remains at Pompeii, windows except in the upper story are rare. (Smith's Dict. of Antiq. 8. v. fenestra.)
(19) The aperture in the roof, and there may have been more than one, would be towards the further end from the door, in order to distribute the light through it* and the door more equally; even thus the sides of the room, remote from the central line through door and smoke-vent, would be very gloomy. This suggests the sense of oxióv. For this reason, if for no other, the greatest length of the room would probably be in this same line, and in the same line would probably be the three $\lambda \alpha \mu \pi \tau \eta \varrho \varepsilon s$ or fixed light vessels raised above the floor. ${ }^{2}$ The smaller portable one borne by Pallas being golden, these may be supposed to have beeft of copper, and so liustath. calls them $x \varepsilon \chi \alpha \lambda x \varepsilon v \mu \dot{\varepsilon} \nu \alpha$, and explains their position and form by the words $\varepsilon \sigma \chi \alpha$ -

 son commonly sits हैv $\pi v$ pós $\alpha \dot{y} \gamma \tilde{y}$, even when it is broad day-light (Jicss avjal) without. This seems to show that gloom prevailed but for the fire. Nearly on the same central line the group of principal pesions in the $\mu \dot{i} \gamma$. are to be looked for, in whatever palace interior the seene is laid. The pro-

* In Herod. VIII. 137 the sun is spoken of an looking down into (zoi $\chi(\omega)$ ) a honse, by the xamvodoxy, and throwing its light on the floor (ridafog).



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    8. \(30 \%\), cf. т. 63. a そ. 305 , cf. \(\psi .89\).
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vailing gloom is portentonsly deepened when Theoclymenus denounces woe against the suitors, but he alone seems to perceive it. They retort, "let him go ont of doors then, if he finds this so like night" $h$; the retort comes with greater force when we remember that a degree of darkness was the condition on which alone the comforts of in-doors could be enjoyed.
(20) The pillars cannot have been fewer than four in a quadrangular building, and may have been any number not too large. Those in Odysseus' palace secta to have been few, to judge from the fight which goes on there, which was as freely fought as if the stage had been clear. They probably stood in pairs, opposite to one another, and beams* may have run horizontally across the head of each of them to an opposite $\sigma \tau \alpha \vartheta \mu o s$ in the wall. Their only epithet is expressive of height, and once, in a simile,** stoutness is implied; but there is no hint of ornamentation, save that suggested in the last note, although they must have been very prominent objects. From their mention in conjunction with the fir beams, the $\mu \varepsilon \sigma o \delta j \mu \alpha L,{ }^{\circ} \& c$., it is probable they were the trunks of trees, barked and smoothed. The chair of state is placed against a pillar for Aretê "in the blaze-light of the fired", and her royal husband's close beside it. Similar seems the position of Penel. in the same "blaze-light" at the firther ( $\dot{\varepsilon} \tau \dot{\varepsilon} \rho o v)^{e}$ wall, $i$. e. furthest from the door.
 a fixed pusition there, not far from the principal x@ $\eta$ rin (see below at (22) Fig. I. $h$ ) and the ${ }^{\circ} \rho \sigma o v i v \rho \eta$, or opening into the side-passage; ${ }^{5}$ see below at ( 38 ). This was also near the $\mu v \chi o{ }^{\prime}$ or extreme upper end of the $\mu \varepsilon \varepsilon^{\prime}{ }^{\text {b }}$ The position of the host or hostess at that "further wall" is confirmed by the place of reception occupied by Achilles in his but, ${ }^{i}$ in the interviews with the ambassadors and with Priam, ${ }^{k}$ in which last his $x \lambda t \sigma \mu o s{ }_{s} \pi o \lambda v \delta \alpha i \delta \alpha \lambda o s$ is also specially mentioned. Hence the hearth scems to have been at the upper end of the $\mu \varepsilon ́ \gamma$., and Nausicaa's direction to Odys., $\mu \varepsilon \gamma \dot{\alpha} \rho \circ \iota o \delta \iota \varepsilon \lambda \vartheta \varepsilon \dot{\varepsilon} \mu \varepsilon \nu$, ő $\varphi \varrho^{\prime}$ थै $\nu \tilde{\imath}^{\prime} x \eta \alpha \iota \mu \eta_{i} \tau \dot{\varepsilon} \rho^{\prime}$ ह́ $\mu \dot{\eta} \nu{ }^{\prime}$ implies, perhaps, that a considerable portion of the $\mu \varepsilon ่ \gamma$. would be traversed to reach her. This confirms the view taken above of the smoke-vent, as not central, for, if central, it would be remote from the hearth; yet it need not have been vertically over it, for then a sudden heavy fall of rain might have damaged the fire. The zoxóp $\eta$, seems to have been always on the mere flat of the floor, like our "hearth-
 It was the place sacred to supplication, and bears in that relation the more solemn name of $\dot{\sigma} \tau i \eta$. From it the house derived its sanctity, to which it was as altar to temple. The stranger swears coupling it with Zeus." ${ }^{10}$ Odys.

[^124] seems that the fire on it was ample enough to shed its ashes on the floor around. Near it ( $\varepsilon v v$ xóvı) the house-servants slept for warmth's sake, probably not having bedding, and old Laertes in his woe slept so with them. ${ }^{\circ}$ Against another more central pillar the seat is placed for the minstrel $\mu \varepsilon \sigma \sigma \omega$ $\delta \alpha \iota \tau \mu \mu$ óv ${ }^{2},{ }^{\mathrm{P}}$ and his lyre is hung from the same within easy reach.
(21) Against one of the pillars (Fig.I. $F F$ ) stood the $\delta 0 v \varrho o \delta o \circ \eta$. Some question has been raised, whether this pillar was external in the $\pi$ Øoódonos or internal in the $\mu \varepsilon$ ǵq@ov. The former view, held by Rumpf, (I. 29) has been based on what is probably a $\pi \varrho \omega$ viveqœov; Telem. "set his spear against a pillar, and went in, and crossed the stone threshold". $q$ It is clear that the parts italicized are to be so inverted in sequence, and probably, as what stands last, the "crossing the threshold", is really first, so what stands first, the "setting the spear", is really last. In visiting Cumwus, Telem. gives his spear to a slave in the $\alpha \dot{v} \lambda \dot{\eta}$ and himself goes in \&c.r This may possibly have been because in that lodge the proportions were small, and the entry or interior too small to admit the weapon, if large, or there may have been no dov@odóx $\eta$, or Telem. may have wished to give the slave something to do for him. At most it is inconclusive. The spears which ldomeneus had gathered as spoil were certainly in the $\pi \rho o \delta v \rho \alpha_{0}{ }^{s}$ There is good reason why they should have been, as the incident shows which occasions the mention of them, viz. that they might be ready at hand for instant use; possibly, also, here again the dimensions of the weapon and of the hut may have occasioned the doveod. to be outside the latter. But in the Odyssean palace, the spear is deposited at a column after entering the $\mu \dot{\varepsilon} \gamma{ }^{\text {b }}$, and the $\mu \dot{\varepsilon} \gamma$. certainly contained spears. ${ }^{4}$ The explanation given by a Schol. $\alpha$. 128 of the fashion of the doveod. is not
 uivais may itoply some cavity or receptacle resulting from the action callerl $\dot{\alpha} \pi \dot{\varepsilon} \xi \varepsilon o v$, which must then be used in the unusual sense of "scooped". The later sense lies directly in Eustathius' words, on $\alpha$. 128, vグx $\delta 0 \varrho \alpha \alpha^{2} \omega v$
 dopara iovavzo. A fluted column with spears set in the flutings might easily be underatood from this; though soniething would still be wanted to catch one enl of the spear and steady it. Boarding pikes in a vertical rack used to be seen round the masts of ships, where, there being no grooves, they were se-

 App. F. s. 6. Kumpf ub. sup. explains the dovpod. as fixed between two columns, engaged, he probably means, in the wall.
(22) Close to the upper wall appeared a xyptre, prohahly of large size." We may suppose a stand for it. It is uncertain whether it lay left or right* of the central line from threshold to $\mu v \chi^{\circ} \mathrm{s}$, or it may have lain even in that line. A

[^125][^126]man who sat by it was $\mu v \chi o i ́ \tau \alpha \tau o s, i, e .$, probably, closest to the $\mu v \chi 0 g$ of all the guests. The spot whence the cup-bearer began his rounds $x$ is probably its place; from it he moved towards the right. Phemius, standing by the o@oovi just before, sets down his lyre, between the rejrịe and the chair of state. These were probably near the ह́cxóe $\eta$ but not in the $\mu v \chi o ́ s$. It seems likely that the chair was on the same side as the ógovíe $\eta$, as more convenient for the occupant's access to the $\alpha v i \lambda \dot{\eta}$ without, if needed; the xoŋije may then be assumed to be probably on the opposite side, and as the cup-bearer went towards the right, $i . e$. left of one entering the $\mu \dot{\varepsilon} \gamma$. from the $\alpha \dot{v} \lambda \dot{\eta}$, it would be more convenient to view the røךrท门 as itself on that side, and the chair and ópoov. on the right (Fig. I. $\hbar i$ ). This so far agrees with a Schol, on $\chi$. 126 , who places the óoov. "in the right corner".
(23) The threshold (ovoos) has been several times mentioned. It was the outer limit of the $\mu \varepsilon ́ \gamma \alpha \rho o v$ proper, as the $\mu v \chi \dot{o}$ s the inner, being the furthest
 of the $\mu \varepsilon \dot{\varepsilon} \gamma$, to the other". The threshold of Alcinous' palace was of copper ( $\chi \alpha \dot{\lambda} \lambda \varepsilon \varepsilon 0 \varsigma$ ), ${ }^{z}$ corresponding with the extravagant splendour of silver posts and lintel and a golden handle.a He himself styles it $\chi \alpha \lambda x o \beta \alpha \tau \varepsilon \bar{\xi} \delta \tilde{\omega}^{\text {b }}$, which is elsewhere applied only to divine abodes.c In the descriptici of Tartarus, characterized on the contrary by massive strength, we have a copper threshold and iron gates. ${ }^{d}$ There seems no doubt, as stated above at (ro), that the ov$\delta o s$, spoken of as of stone ( $\lambda \alpha^{\prime} i \nu 0 s$ ), and again that of wood, ( $\mu$ cilluvos, comp. also that said to be ס@viivos) belonged to the same main entry, and were both passed in going from the $\alpha \dot{v} \lambda \dot{\eta}$ into the $\mu \varepsilon ́ \gamma$. Rumpf (I. 29) supposes a passage or entry of some length, flanked by the $\varepsilon$ vं́ric , leading from the Nvidj to the $\mu \dot{\varepsilon} \gamma$., with outer doors on a threshold of stone and inner doors on a threshold of wood. As opposed to this may be noticed the seat placed for Odys. by Telem. within the $\mu \dot{\varepsilon} \gamma$., beside ( $\pi \alpha \rho \dot{\alpha}$ ) the stone threshold, where he might sit and drink wine among the company. ${ }^{\text {e }}$ It is equally clear that he had previously "sat upon the wooden (uslivov) threshold within the doors, resting against ( $\kappa \lambda \iota \nu \alpha \alpha^{\prime} \mu \nu 0$ ) the door post of cypress-wood".! The two passages can most easily be reconciled by supposing the wooden threshold superimposed on the stone one, which latter projected considerably further than it into the $\mu \dot{\varepsilon} \gamma$. inwards, and towards the $\alpha \dot{v} \lambda \dot{\eta}$ outwards. The wooden one would thus form a bench on which one might sit with his back against the door-post, his feet would then rest on the stone threshold forming a broad lower step, and a seat placed beside the latter on the floor of the $\mu \dot{\varepsilon} \gamma$. would be near enough to the company for the guest so seated to be counted as one of them. The two pairs of doors, which humpf probably supposes, may then have stood, one at each end of the higher wooden threshold. They seem distinguished as the $\pi \rho \tilde{\omega} \tau \alpha \iota \vartheta \hat{v} \rho \alpha \iota,{ }^{5}$ i. e. first towards the $\mu \varepsilon ́ \gamma$., and the $\alpha \dot{v} \lambda \tilde{\eta} \varsigma x \alpha \lambda \dot{\alpha} \vartheta \dot{v} \rho \varepsilon \tau \rho \alpha,{ }^{\text {, }}$ as leading directly to the $\alpha \dot{v} \lambda \dot{\eta}$. The width of the threshold may be inferred, not only from the general phrase $\varepsilon v v^{\circ} \varepsilon \dot{c} \alpha \mu \alpha^{\prime} \lambda^{\prime}$ govid, ${ }^{i}$ but from the fact of fuur men standing on it with space to wield

[^127]．their spears．${ }^{k}$ That of one of the $\vartheta \mathcal{\sigma}^{2} \lambda \alpha \mu 0 \iota$ may be gathered from an eagle with spread wings being compared to the width of the door of a lofty $\mathfrak{v} \dot{\alpha} \lambda \alpha-$ $\mu 0 \mathrm{~g}^{1}{ }^{1}$ The main entry of the $\mu \varepsilon \varepsilon^{\prime} \gamma$ ．would probably be wider still（Fig．I．EE）．
（24）It is always mentinned with an air of loftiness and size（ $\mu \dot{\varepsilon} \gamma \alpha \nu$ ov－ סóv）．m Persons upon it are upon an eminence．Philetius leaps $\xi^{\prime} \xi$ oixoo o o Əv́pa\}:, which means from the threshold. ${ }^{\text {n }}$ Odys．leaps upon it and shoots from it at the suitors．${ }^{\circ}$ The external threshold projected into the reóvvoov． The place of a beggar was naturally on the oviós；comp．the words of Me－ lantheus，that Odys．，in disguise，would＂rub his shoulders against the door－ posts（ $\varphi \lambda \iota \alpha \cap$ ）．P，Irus，quarrelling with Odys．，bids him quit the $\pi \varrho o ́ v . q$ ，who re－ plies＂this threshold will hold both＂，${ }^{r}$ and comes back to the ov́dos after

 suit either wood or stone．The same phrase is used for the internal threshold from which Odys．shoots a Odys．tells Irus that he will not，after being vanquished，return $\varepsilon^{\prime} \leqslant \mu \varepsilon ́ \gamma c \rho o v,{ }^{,}$meaning the palace generally，of which the ovdós was regarded as the outer limit；so Achilles says，＂all the wealth that the stone threshold（ $=$ the temple）of Apollo includes＂；${ }^{*}$ w and hence the
 old of the house of death；so Virgil places old age＂primis in faucibus Orci＂， En．VI 273 － 5.
（25）The $\vartheta \dot{\alpha} \lambda \alpha \mu 0 \iota$ might be added at discretion，but not in front．The $\pi \rho o^{\prime}-$
 round the sides of the $\mu \dot{\varepsilon} \gamma$ ．and opening into it，and as wings attached to it， or perhaps in distinct and deiached blocks，the $\mathfrak{v} \dot{\alpha}$ ．may have multiplied with the demand for them．They not only furnished private chambers for principal inmates，but were used also for household stores and treasures． The famous passage in which the $\mathfrak{\vartheta} \dot{\alpha} \lambda^{\prime}$ ．of Priam＇s palace are describedy enumerates fifty as tenanted by his married sons，and twelve others，disting－ nished as vé $\gamma \varepsilon o l$ ，by his sons－in－law．The fifty are said to have been $\dot{\varepsilon} v$

 each other＂．All alike are said to be of polished＂$\xi \varepsilon \sigma \tau 0 i o)$ stone．A Schol． on 2.248 interprets $\tau \hat{\varepsilon} \gamma \varepsilon 0<$ as meaning＂distinct and partitioned off from each other＂，so that there might be no thoroughfare，＂because＂，he adds＂they were

 by the interpretation $\alpha$ 人凶禸yelol（Rumpf III，73）．＊

[^128]＊sigzos，antiqui interpreter ad unum omnes explicant úrepãol（Rumpf I． 23．note 29）．

[^129]ment. The fact that the twelve $\vartheta \dot{\sigma} \alpha{ }^{\lambda}$. were "on the other side opposite", would require surely all alike to be either above stairs or below. The whole picture is otherwise marred, to say nothing of the comforts of the inmates. The whole must have been on the ground; the fifty were $\varepsilon^{\prime} v \delta o f \mu \omega$, the twelve
 as the palace, and the site of the other twelve is marked as being within the $\alpha \dot{v} \lambda \dot{\eta}$, but distinct from that pile, to which, or to the fifty $\boldsymbol{\imath} \dot{\alpha} \lambda$, which partly composed it, they stood opposite. This they were $\tau \dot{\varepsilon} \gamma \varepsilon \circ$, as having a roof of their own, distinct from the general palace roof. Their standing $\varepsilon \tau \varepsilon ์ \varrho \omega \mathcal{q} \varepsilon v$, "in the other (part or space)", is vague; but may be probably interpreted by the expression roíxov rô $\hat{\varepsilon} \tau \varepsilon \rho \rho \iota o$, explained above at ( 20 ) as being "at the further wall from the entry of the $\mu \varepsilon$ ' $\alpha \rho \circ \nu$ ". So, while Achilles sleeps $\mu v \chi \tilde{\omega}$ иג兀бins, Patroclus lies $\varepsilon \tau \varepsilon \dot{\varrho} \omega \omega v \vartheta \varepsilon v$, "at the further or opposite
 gates of the $\alpha \dot{v} \lambda \dot{\eta}$ without being incommodiously remote from the $\mu \varepsilon ́ \gamma \propto \rho o \nu$, or else blocking up its front view; whereas its polished porticoes plainly are seen. If they were disposed all on one side of the $\mu \varepsilon ́ \gamma \propto \rho \rho \nu$, this evacuates
 the one-sided aspect of such an arrangement would offend all symmetry.
(27) They might be supposed ranged, in two rows, facing the two sides of the central block composed of the $\mu \varepsilon \dot{\varepsilon} \gamma \rho o v$ with its contighous $\vartheta \dot{\alpha} \lambda \alpha \mu \circ$; but it is difficult to make $\hat{\varepsilon} \varepsilon \dot{\varepsilon} \rho \omega \underset{\varepsilon v}{ }$ include two exactly opposite positions, right and left, as if it had been $\dot{\varepsilon} \mu \alpha r \dot{\varepsilon} \rho \omega \vartheta \varepsilon v$. The phrase $\pi \lambda \eta \sigma \dot{\circ} \circ \circ \dot{\alpha} \lambda \lambda \eta^{\prime} \lambda \omega \nu$ $\delta \varepsilon \delta \mu \eta \mu \varepsilon ́ v o \iota ~ w o u l d ~ a l s o ~ s e e m ~ t o ~ e x c l u d e ~ t h i s ~ s e p a r a t i o n ~ i n t o ~ t w o ~ r o w s, ~ u n-~$ connected and out of sight of each other, and having the whole of the central pile between them. The only remaining supposition is that they were in the rear, but that their front elevation, seen full, outflanked the $\mu \dot{\varepsilon} \dot{\gamma} \alpha \rho o v$ with its contiguous $\mathfrak{V} \alpha \lambda \alpha \mu 0 \iota$, seen end-wise, so that they might be partially in sight as one entered the $\alpha \dot{v} \lambda \dot{\eta}$ at the opposite end. If we suppose the $\mu \dot{\varepsilon} \dot{\gamma}$. very deep from front to rear in proportion to its width, this might easily be the case. Those contiguous $\mathfrak{v} \dot{\alpha} \lambda \alpha \mu o \iota$ might be ranged five and twenty on either side of the $\mu \varepsilon \delta$., in the rear wall of which there might be a postern door for the access of the inmates of the twelve $\vartheta \boldsymbol{\sigma} \boldsymbol{\alpha} \alpha \mu \mathrm{ol}$. At the same time we may notice, that the number fifty, is used probably, in the feebleness of Homeric arithmetic and geometry, without calculating the extent of wallspace which so many would require. The elements of the reckoning float loosely in the poet's mind, as great items in a great total, and we are not to bring him to tale and measure and find fault with the result. See the plan Fig. II. It is difficult to read the description of Eumæur' lodge
 suggesting the feeling of a sort of parody on similar features in the palace of Priam. All we can say of these sties is that they were so arranged as
 lodge. The $\alpha \dot{v} \lambda \dot{\eta}$ and the swine-sties have, however, here the primary importance, the lodge was merely attached as convenient for the keeper. In the palace the $\alpha v i \eta \eta$ is subsidiary to the $\mu \varepsilon \delta \gamma$.
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{ }^{2} \text { I. } 663-6 . \text { घ. } 13-4 .
$$
(28) Herê retires to her $\mathfrak{v} \dot{\alpha} \lambda_{\text {. }}$, a place of perfect secrecy constructed by Hephæstus for her, and with a secret key, when about to make her toilet for Zeus. ${ }^{\dot{b}}$ Telem. bad a $\mathfrak{v} \dot{\alpha} \lambda$. in a part of the court, in a conspicuous ( $\pi \varepsilon \rho$ бхध̇zt ${ }^{\circ}$ ) spot there. ${ }^{c}$ Whether detached from the $\mu \varepsilon ่ \gamma$, or a wing of it, is not quite certain, bat probably the latter, from the fact of his going out from the hall ( $\delta$ (غ̇ $\mu \bar{\varepsilon} \gamma \dot{\alpha} \rho \circ \iota o$ ) to reach it after the main entry of the latter was shat for the night. ${ }^{\text {d }}$ Phœnix, the son of the hunse, like Telem.. had a personal
 the $\pi \rho o ́ \delta$. was before the door of his $\vartheta \dot{\alpha}^{\prime}$.e He needed not to enter the $\mu \varepsilon \dot{\varepsilon} \gamma$., therefore, in passing out. Still his $\vartheta \dot{\alpha} \lambda$. may have had another door iuto the $\mu \dot{\varepsilon} \gamma$., and that of Telem. may have had another door into the same. And of such a door there appears a trace; for, although in $\beta .5$ - 10 we do not know how he reaches the $\dot{\alpha} \boldsymbol{\gamma} 0 \rho \dot{\eta}$, in $v$. 124-46, going thither from the same $\boldsymbol{v} \dot{\alpha} \lambda$., he traverses the $\mu \dot{\varepsilon} \gamma$. and therefore probably did so in $\beta$. The situation of Telemachus' $\vartheta \alpha^{\prime} \lambda$., and of Phœnix', is easily understood to be the same, viz. in the angle
 The $\vartheta \dot{\alpha}$. $\ell$. built by Odys. for his own use, enclosing the olive tree, was probably a counter-poise to the $\vartheta \dot{\alpha} \lambda$. of Telem., or rather the latter was so to it. See Fig. I. 1 and $K$. This position would be adequate to what $\pi \varepsilon \rho c$ бxє́r re ह. \%. implies; as it would be in view both from front and flank, which the other $\boldsymbol{v}$ cilduol, save that of Odrs., would not.* The $\boldsymbol{\vartheta} \dot{\alpha}$. of Nausicaar may probably have been similarly situated to that of Telem. This would suit her encountering her father going forth from the $\mu \dot{\varepsilon} \gamma$. to the conncil.s. She might leave her $\mathfrak{v} \dot{\alpha} \lambda$. and come by the $\alpha \mathfrak{V} \boldsymbol{v}^{\circ} \sigma \sigma \alpha$, contiguous to it , to the palace doors, as he issned from them, or might have entered the $\mu \dot{\varepsilon} \gamma$. directly from her $\vartheta \dot{\theta} \alpha$. The $\vartheta \dot{\jmath} \dot{\alpha} \lambda \alpha \mu \mathrm{s}$ of Paris is enumerated as distinct from

[^130]the $\delta \tilde{\omega} \mu \alpha$, i. e. $\mu \varepsilon \dot{\varepsilon} \gamma \rho o v ;{ }^{\text {h }}$ and Paris and Helen are conveyed thither by Aphroditê, after his combat with Menelaus. ${ }^{i}$ Those who hold the view of a gynæceum find place for it here. But, even supposing Homer meant to draw a so far different view of domestic manners in the case of this Asiatic voluptuary, the exception would only tend to prove the rule as regards the simpler habits of Greek life. The $\vartheta \dot{\alpha} \lambda \alpha \mu \mathrm{os}$ may, however, have been only such an one as Odys. built for himself, and no gynæceum at all. Whether it is there or in the $\mu \dot{\varepsilon} \gamma$. that Hector finds Paris tending his armour with Helen and her handmaids, ${ }^{\mathbf{k}}$ is also uncertain.
(29) The $\mathfrak{v} \dot{\alpha} \lambda \alpha \mu 0 \iota$ of Odysseus' palace were several; as is shown by one being spoken of as हैँ $\chi \alpha \tau 0 \mathrm{~g} .{ }^{1}$ He had built himself one by enclosing a part of the $\alpha v i d \eta$ with a tree growing there. Of the store-chambers there were at least two; for we must suppose that the one in which Euryclea in person or by deputy "abode night and day", ${ }^{m}$ was different from that furthest ( ${ }^{\circ} \sigma \chi \alpha$ $\tau 0$ g) one which Penel. unlocks in person to find the bow. ${ }^{n}$ The one which is converted into an armoury by Odys., when clearing the $\mu \dot{\varepsilon} \gamma$. of weapons, is probably distinct from both. ${ }^{*}$. The one in which Euryclea and the women abide during the massacre is most likely the store-room in which she usually abode, as Telem. bids her not come forth if she heard any alarim, but "stay
 were mutually accessible, as seems clear from Odysseus' thinking that some of the women there ( $\dot{\varepsilon} v \dot{\mu} \mu \varepsilon \gamma \dot{\alpha} \rho o t \sigma \iota$ ) might have helped the suitors to weapons $q$ (Fig. I. $q q r r$ ). But the doors she is bidden to shat are those of the main entrance to the $\mu \dot{\varepsilon} \gamma$. $^{\text {r }}$ Eumæus conveyed the message to her to that elfect, ${ }^{s}$ probably by going round by the $\lambda \alpha v^{\rho} \eta,{ }^{\text {t }}$ into which doors may lave opened from these $\vartheta \dot{\alpha} \lambda \alpha \mu \circ \iota$, being the servants' way, we may suppose, to the offices in the $\alpha \dot{v} \lambda \dot{\eta}$ without passing through the $\mu \dot{\varepsilon} \dot{\gamma}$. and chief doors; and by the same unobserverl way she passed round and secured those chief doors, viz. the outer pair towards the $\alpha \dot{v} \lambda \dot{\eta}$ close to whichothe $\lambda \alpha \dot{v} \rho \eta$ terminated. ${ }^{n}$ This gave Philœtius time to go down and secure the further gates of the $\alpha \dot{v} \lambda \dot{\eta}$ before those from the $\mu \dot{\varepsilon} \gamma$, to the $\alpha \dot{v} \lambda \dot{\eta}$ were closed. ${ }^{\circ}$ The direction of Penel., when indignant and incredulous, to Euryclea, to go down and back to the $\mu \dot{\varepsilon} \dot{\gamma} \propto \rho o v,{ }^{\text {w }}$ must be taken as uttered on the supposition that she had come froin there, which Euryc. negatives subsequently. ${ }^{\mathbf{x}}$ The $\vartheta \dot{\boldsymbol{v}} \boldsymbol{\lambda} \alpha \mu 0 \iota$ were approached from the $\mu \varepsilon\left\{\right.$. by doors and a threshold of their own; ${ }^{\text {y }}$ that of the bow-chamber being of oak. ${ }^{z}$ From the word $\chi \alpha \tau \varepsilon \beta \dot{\eta} \sigma \varepsilon \tau o$ being used of a person going from the $\mu \dot{\varepsilon} \gamma$. to the $\boldsymbol{v} \dot{\alpha} \lambda_{\text {., }}{ }^{\text {a }}$ its floor must be supposed lower than that of the $\mu \dot{\varepsilon} \gamma$.

[^131]\beta.337-46. \mp@subsup{}{}{n}\varphi.8\mathrm{ foll. © т. 4, cf. र. 140-1. p 甲. 382-5, cf. 235-9.
q \chi. 151-2. r \varphi. 387, ef. 381-2. \&. 378-80. '\chi. 125-30.
a \chi. 137. v \varphi. 388-91, cf. 240-1. w \psi. 20, cf. 24. \ \psi. 40-2.
\chi. 155; %.42, ef. \zeta. 19. * ¢. 43. ` \beta. 337; 0. 99; Z. 288.

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In the \(v \dot{\alpha} \lambda\). of Nauricaa a fire is lighted and refreshment scrved.b The fire implies an escape for the smoke, probably into the \(\mu \varepsilon \dot{\gamma} \gamma \rho \circ v\), through some chink or opening left there; and so through the general smoke-vent see below

 These epithets probably imply that it had the height of the \(\mu \dot{\varepsilon} \gamma\). The \(\boldsymbol{v} \dot{\alpha} \lambda\). of Hephæstas, in which the \(\mu \varepsilon ́ \lambda \alpha \vartheta \varrho \circ \nu\) appears, was probably the \(\mu v \chi o{ }_{c}\) (Fig.I. H), at the further end of the \(\mu \varepsilon \gamma\), . \({ }^{\text {h }}\)
(30) These details of the \(\vartheta \mathcal{\alpha} \lambda\). bring out with great force the story of Meleager as told by Phœnix. \({ }^{i}\) It seems he had shut himself and his wife into his \(\vartheta \dot{\alpha}\).., while the embassy of priests, and his fatier heading them, were in the \(\mu \dot{\varepsilon} \gamma,{ }^{*}\) beseeching him in vain; \({ }^{*}\) the latter shaking the chamber doors, which Mel. had fastened, to urge his appeal. The \(\vartheta \dot{\alpha} \lambda\). is spoken of as \(x \eta \omega^{-}\)
 by that of material, xé \(\delta \rho i v o s ;{ }^{0}\) also as \(\pi 0 \lambda v \delta \alpha i ́ \delta \alpha \lambda o s,{ }^{p} \pi o \lambda v i x \mu \eta \tau o g . q\) Most of these refer to \(\vartheta \dot{\alpha} \lambda \alpha \mu \mathrm{o}\) tenanted by ladies of rank, and give one a high idea of refinement and rarity. More common-place are the epithets ziviryuzos, \({ }^{r}\)
 \(\mu\) но \(\boldsymbol{\nu} \varepsilon \boldsymbol{o i o}\), in sense of the chamber of a newly-wedded pair. \({ }^{\text {t }}\) The woman in attendance on the occupant is called \(\vartheta \alpha \lambda \alpha \mu \dot{\eta} \pi o \lambda o g . "\) We find an anulogy in the \(\vartheta \alpha \lambda \dot{\alpha} \mu \eta\), "cell" of the polypus," and in the name \(\vartheta \dot{\alpha} \lambda \alpha \mu \mu o\), given in later Greek to the lowest and darkest stage of the ship, the rowers in which were called \(\boldsymbol{\vartheta} \boldsymbol{\alpha} \lambda \mu \mu i \tau \alpha \iota\).
(31) The word \(\vartheta^{\boldsymbol{\alpha}} \boldsymbol{\alpha} \lambda\). is used for the \(\dot{v} \pi \varepsilon \rho \tilde{\rho} 0 v\) where Penel. slept.w She occupies, however, a \(\boldsymbol{v} \dot{\alpha} \lambda\). below, and in a burst of sorrow sits weeping on its threshold. \({ }^{\text {. }}\) She probably is sitting among her handmaids in one of the \(\boldsymbol{v} \boldsymbol{\alpha}\) \(\lambda \alpha \mu o c\) when Medon and Eumæus bring her the same message of Telemachus' return.y She was not in the \(\mu \dot{\varepsilon} \gamma\), for she goes thither to the suitors directly after; \({ }^{2}\) nor is it likely that the messengers went up to the \(\dot{v} \varepsilon \rho \varphi \overline{0} \nu\) to find
 when she hears a heavy blow struck in the \(\mu \dot{\varepsilon} \gamma^{\circ}{ }^{\text {a }}\) Thence she calls to her Ellmaus, who is in the \(\mu\) éy. \({ }^{\text {h }}\) After her private conversution with him he takes her message to Odys. and returns, and she addresses him \(\dot{v} \pi k \rho \circ \dot{v} \delta o \dot{v} \beta \dot{\alpha} \nu \tau \alpha,{ }^{c}\) meaning the "threshold" of the door from the \(\mu \dot{\varepsilon} \gamma\), into the \(\boldsymbol{\vartheta} \dot{\alpha} \lambda\). This \(\vartheta \dot{\alpha} \lambda\), wac probably that into which the stairs ( \(\quad \lambda i \mu \alpha \xi\) ) from the \(\dot{v} \pi \varepsilon \rho \bar{\omega} 0 \nu\) descended, see below at (32). Hence this \(\mathcal{F} \dot{\alpha} \lambda\). in connexion with the \(\dot{v} \pi \varepsilon \rho\). is sumetimes apparently spoken of as in itself an oi:ng, or a partment more frequented by the women. \({ }^{\text {d }}\)
(33) The inepøov, virepciov, er plur., - \(\rho \alpha\), - \(\dot{\omega} \alpha\), was on the first story from the ground, reached by a ladder or stairs ( \(x \lambda i \mu \alpha \xi\) ). P'enel., though fre-

\footnotetext{
* Or perliaps in the \(\pi\) oódouos, if, as is supposable from the serguel, \(\mathfrak{v i \alpha}\). dauos \(\pi\) eixa Büliszo. v. 588 , the vcil. was, like that of Telem. and the private one constructed by Odys, accessible from the avilij. by way of that reod.



 - d. 802, cf. 787. d. \(718 . \quad \pi .335\) foll. in. 413. e 5056 , ef. 493-3. © Q. \(80 \%\) © Q. 575 foll. © ©. 356, \(360-2\).
}
quently appearing below, mostly lived, slept, and worked in it. © A Schol. on
 women, but the \(\boldsymbol{v} \pi \varepsilon \rho \underline{\rho} 0 \nu\) that of widows and maids. \({ }^{\text {' }}\) Penel. lived, therefore, as a widow. The name \(\vartheta \dot{\alpha} \lambda \alpha \mu o s\) is given to it, \({ }^{\circ}\) and such by use it was; that of \(\dot{v} \pi \varepsilon \varrho(\underset{o}{0} \boldsymbol{v}\) relating to its situation merely. The arrangements were such that the minstrel's voice below in the \(\mu\) '́ \(\gamma\). was audible there above, \({ }^{\text {h }}\) and the sound of Penel. weeping above was audible to Odys. in the \(\pi\) pódouos. \({ }^{1}\) Whoever descends from the \(\dot{v} \pi \varepsilon \varrho\). stands \(\pi \alpha \rho \dot{\alpha} \sigma \tau \alpha \hat{\jmath} \mu \dot{o} \nu \tau \varepsilon \dot{\varepsilon} \gamma \varepsilon 0\), , on emerging in the \(\mu \dot{\varepsilon} \gamma\). The same place is taken by Pencl. when appearing in the \(\mu \dot{\varepsilon} \gamma\). among the suitors, although she has not descended just before. \({ }^{k}\) It is probable that she reached the \(\mu \varepsilon \dot{\gamma}\). by the same entry as if she had so descender, and that she came from one of the \(\vartheta \dot{\alpha} \lambda \alpha \mu \circ\), as above stated. If this be so, it seems nearly certain that the foot of the descent from the ijefẹov lay in some such \(v \dot{\alpha} \lambda \alpha \mu o s\); and that is more reasonable than to suppose that the women could not leave their \(\dot{v} \pi \varepsilon\) ép. Without coming fully into the \(\mu \dot{\varepsilon} \gamma\). and into view of all there assembled. From such a \(\vartheta \dot{\alpha} \lambda\). the \(\mu \dot{\varepsilon} \gamma\). would easily be reached, and the station \(\pi \alpha \rho \alpha \dot{\alpha} \sigma \tau \alpha \vartheta \mu\). \(\tau \varepsilon \dot{\gamma} \gamma\), explained above at ( \(\mathbf{1 6}\) ), was probably the nearest part of the \(\mu \dot{\varepsilon} \gamma\). to that \(\mathfrak{v} \dot{\alpha} \lambda\). In fact one standing there would not have passed over the threshold of the \(\vartheta \dot{\alpha} \lambda\)., if we may judge from the last descent recorded of Penel, to meet Odys. Then only she does not

 \(\alpha \dot{v} \gamma \tilde{\eta}\) roíxov to \(\tilde{v} \dot{\varepsilon} \tau \dot{\varepsilon} \varrho o v{ }^{1}\) It may be inferred that her pause \(\pi \alpha \rho \dot{\alpha} \sigma \tau \alpha \vartheta\). \(\tau \dot{\varepsilon} \hat{\gamma}\). in other cases, then, is a pause on the threshold, which opened from a \(\mathfrak{v} \dot{\alpha} \lambda\). somewhere on the side of the \(\mu \varepsilon \dot{\varepsilon} \gamma\), not on the roĩxos \(\varepsilon \quad \varepsilon \varepsilon \rho o s\), or end-wall.
 that every threshold had the two layers of stone and wood described above as forming that of the main entrance. From the \(\dot{v} \pi \varepsilon \varrho \tilde{\omega} o v\) rose perhaps the further stair-way, mounting to the actual roof, which Elpenor missed. But the question what the \(\dot{v} \pi \varepsilon\). rested on is doubtful. The roof of the \(\mu \dot{\varepsilon} \gamma\). was certainly that of the whole pile, and not the floor of the \(\dot{v} \pi \varepsilon \rho(\underline{\omega} o v\). If we suppose an \(\dot{v} \pi \varepsilon \rho\). partly covering the \(\mu \dot{\varepsilon} \gamma\), , the æsthetic difficulties are great on any but a directly front view. It may have been a story raised on the deep portico which fronted the house, and which, including the porch, is
 of the \(\mu \dot{\varepsilon} \gamma\). There can be no reason indeed why this range of portico should have more than the height sufficient for the door; or, if we allow the door ten feet and this twelve, every purpose of use would be satisfied. Now, as these porticoes were used for men to sleep in, see above at (20), the same width above might suffice for the women's apartment, and the iree. might thus stand on the reódouos, forming the upper part of the general front elevation. This is favoured by the fact of Penelopê's weeping above being heard by Odys. in the reód. below. \({ }^{m}\) The greatest length of the \(\dot{v} \pi \rho\). would thus be equal to the width of the \(\mu \dot{\varepsilon} \gamma\). including, perhaps, that of some adjacent \(\vartheta \dot{\alpha} i \alpha \mu \circ \iota\); for, if they were less high than the \(\mu \dot{\varepsilon} \gamma\)., some of them might

\footnotetext{
* \(\beta .35^{8}\); ס. \(751 ;\) e. \(101 ; \tau .594\) foll.
\({ }^{\text {§ }}\) B. 514 . \& \(\delta .802\), cf̂. 787.

}
support a continuation of the \(v \pi \varepsilon \rho\) ．along the upper parts of its sides as well as in front．Thus in the plan Fig．I．the space included by the dotted lines represents the \(v \pi \varepsilon \varrho\) ．，extending over the \(\alpha\) i＇vova \(\alpha\) in front and four chambers on either side．It has the epithet \(\sigma \iota \gamma \alpha\) дósvz \(\alpha\) expressiye of polish

（34）A few details of the structure remain to be noticed．The \(\mu\) voos ap－ pears to have been a recess at the upper end of the \(\mu \dot{\varepsilon} \gamma\) ．userl as the chief sleeping chamber for the lord of the palace and his wife．It was not so used in Odysseus＇palace，who had made a separate \(\vartheta \dot{\delta} \lambda\) ．for himself，\({ }^{n}\) and Penel． in his absence used the \(\dot{v} \pi \varepsilon \varrho \dot{\rho} 0 v\) ．Hence the \(\mu v \chi \dot{o}_{s}\) there appears to have no separating wall or door，and the suitors，shrinkiug and worsted，retire thither．\({ }^{\circ}\) Bnt in the palaces of Nestor，\({ }^{p}\) Menel．，\({ }^{q}\) Alcin．，\({ }^{\text {r }}\) and in Achilles， hut，\({ }^{5}\) and in the palaces of Celeus（Hy．Cer．143）and of Hepbostus，\({ }^{\text {t }}\) see above at end of（29），it was so occupied，and must be presumed so ent－ closed．Thuse who support the notion of a gynaccum make the \(\mu v \chi\) os the passage between it and the inen＇s apartment（Rumpf III，76－7，80），the ＂stone threshold＂，which Penel．passed in \(\psi .86\) ，that of the gynæceum，and
 passage（ilid．81）＊．In the Trojan palace Andromachê weaves \(\mu v \chi \tilde{\omega}\) dó \(\mu \mathrm{ov}\) ．＂
 of the arms deposited there by Odys．and found by Melanthius．Whether any exact recess is here intended，or only the furthest，most retired，part，as in the Cyclops＇cave \({ }^{\text { }} \& \mathrm{cc}^{2}\) ，（cf．Hy．Venus，26．3）is doubtful．In the latter sense we have \(\mu v \chi \dot{\omega}\)＂Aej \(\boldsymbol{\varepsilon o g}^{\text {y }}\)＂to describe the situation of Corinth and of Ayisthus＇abode． The chair of state for the mistress stood by it，close to the blaze of the hearth．\({ }^{2}\) （See Fig．I．\(H\) i．）The word is akin to \(\mu v i \omega\) to close，cf．\(\mu v i \sigma \alpha \nu\) oै ofes．\({ }^{\text {a }}\)
（35）The pioves \(\mu \varepsilon \gamma \dot{\alpha} \rho o 0^{b}\) offer a difficulty of which no satisfactory solution has been found．The senses given by the ancient interpreters are mani－ fold．Rumpf（III．4i－8），chiefly following Favorinus， 1628 ， 3 foll．，gives the following，1．The passages in the upper story，or even passages in the palace generally；2．the ópoovíp ，or sidedoor，itself；3．windows（an inter－ pretation followed by many）；4．steps to ascend，or a ladder；5．some read \(\dot{\alpha} v \alpha p \rho \tilde{y} \gamma \propto \varsigma\) ，rendering it，＂up the narrow places＂，and in Sophoc．Philoct．937，


\footnotetext{
 XXIV．15．，and oi xoila xhjvpu sinph．CEd．Tyr．1262，as being a＂recessed docr－way＂or＂enclosure＂．
 Evंpv̀ z̈ \(\beta \alpha v\) ；with him \(\mu v \chi o s\) is a most favomrite exprossion for any retired place；Isthm．I． 56 Pyth．X．8．and V．64．（＇omp．also T＇ćpropa．．．\(\mu v \chi^{\bar{\omega}} \chi^{\boldsymbol{v}}\) ó－ vos zupvodzins，and \(\mu\) ．vクロ由̈v ípúcov，Hes．Theog．119， 1015.
 explaing it to mean some part of the roof－limber whi redon hirds may roost，and
 probably a confusion of \(\chi\)－2．39 with \(\chi\)－14．3．Lint there is no goound for thinking


8． 236 ，cf．v． 363 ；6．6．y Z． \(152 ; \gamma\) ． 263 ．\＆รे． \(305 ; 7\) ．133；8． 55 ； ४．89．－ .6 .638 म x．14．3
}
covering of the roof．All these，however，alike presuppose that the \(\boldsymbol{\forall} \dot{\alpha} \lambda \alpha \mu o s\) of arms was somewhere in the \(\dot{v} \pi \varepsilon \rho \omega i \alpha\) ，and that its elevation had in some way to be surmounted；hence their various notions of \(1,3,4,6\) ，all implying ascent．It is plain，however，from a comparison of \(\tau\) ．4－40，where Odys．and Telem．deposit the weapons，with \(\chi\) ．101－141，that the \(\vartheta \mathcal{\sigma}^{\prime} \lambda\) ．is on the ground－ floor，or perhaps a step down from the \(\mu \dot{\varepsilon} \gamma\) ．The rapid evolutions in the lat－ ter passage are not suitable to the notions of a staircase traversed and a height attained．I conceive the \(\mathfrak{v}^{\alpha} \lambda\) ．to have opened either by a side－door into the \(\mu \dot{\varepsilon} \gamma\) ．in which the fight goes on，or into the \(\lambda \alpha v^{\rho} \eta\) ，or possibly both ways；and I conceive that by \(\dot{\alpha} \nu \dot{\alpha}\) 欠 \(\tilde{\omega} \gamma \alpha \boldsymbol{s} \dot{\alpha} \nu \dot{\varepsilon} \beta\) ．some mode of ingress into the \(\vartheta \dot{\alpha} \lambda\) ．at a higher elevation is intended．No positiveness of statement as to what that mode was is admissible．Let us consider，however，＠́worcs here， from a nom．of which the compound form \(\dot{\alpha} \pi \sigma \rho \rho \omega^{\prime} \xi^{c}\) occurs，comparing
 ＂rent and gaping＂．The meaning＂gaps or chinks＂will well suit the noun， but the way in which gaps \＆c．could assist the ascent is not obvious．We may glean，perhaps，from structural considerations some hints，which may suggest a possible meaning．
（36）The \(\mathfrak{v} \alpha^{\prime} \lambda \alpha \mu \circ \boldsymbol{\circ}\) ，if arranged sideways along the \(\mu \dot{\varepsilon} \gamma\) ．，must have suffered greatly from want of light．The \(\mu \varepsilon \dot{\varepsilon} \gamma\) ．itself was sombre，and，as there is no reason for supposing windows in it，so neither is there in the \(\boldsymbol{\gamma} \dot{\alpha} \boldsymbol{\alpha} \lambda\) ．It is un－ likely that there was a separate vent－hole above in the चैól．Still，we hear of a fire lighted in that of Nausicaa．In this \(\boldsymbol{v} \boldsymbol{\alpha} \lambda\) ．of arms there was not often a fire，to judge from the removal of the weapons thither from the \(\mu \varepsilon \gamma\) ．， in order to be，as alleged，＂out of the smoke＂．Nothing is more－likely than that gaps to allow the escape of smoke，as also to admit such light as was admissible from the \(\mu \varepsilon ́ \gamma\) ．，should be left in the wall parting it from the \(\mathfrak{v} \dot{\alpha} \lambda\) ． An active man might then，likely enough，especially with the help of com－ rades，climb up to these \(\oint \tilde{\omega} \gamma \varepsilon s\) and into the \(\vartheta \dot{\alpha} \lambda\) ．，and might so be said \(\dot{\alpha} \nu \alpha\)－ \(\beta \alpha i \nu \varepsilon \iota \nu \dot{\alpha} \nu \dot{\alpha}\)＠̂́̃ \(\gamma \alpha\) s．Telem．does not appear to have marked Melanthius＇ entrance，but supposed it was through the door left by himself insecure．＇If that entry was，as supposed，from the \(\mu \dot{\varepsilon} \gamma\) ．itself，the fact of the sides of the \(\mu \varepsilon \dot{\gamma} \gamma\) ．being less lighted than the central line，sce above at（ 19 ），or the inter－ vening obstacle of a pillar，might easily conduce to conceal his clinbing up．
 would agree with this．Suidas gives＂a kind of stone＂for＠⿴\zh11⿰一一⿲⿺𠄌⺀⿺𠄌⺀㇂ cognate with rumpo；see Rumpf，III．50－1，who traces also some curious verbal analogies in favour of another sense，＂gratings，cross－bars，\＆ce．＂，as evolved from the meaning of＂shoots，sprouts，fwigs＂，which belongs to a kindred form＠ózos．He adduces also＠órol from Hesych．，as meaning ＂barns＂，and suggests that \(\oint \tilde{\sim} \gamma \delta \varsigma\) might be a part of a dwelling－house simi－ lar in structure；but all these considerations are of light weight．Favorinus \(u b\) ．sup．notes that some took \(\varrho \tilde{\omega} \gamma \alpha{ }^{\circ}\) to be，like x\(\tilde{\omega} \alpha \varsigma\) ，a neuter noun．
\(\oint \omega \gamma \alpha{ }_{\rho}\) connected in meaning with \(\pi \dot{\varepsilon} \varepsilon \varepsilon v \varrho o s\) ；and its occurring to the Scholiast＇s mind in connexion with \(\alpha i \approx \alpha \lambda\) ．is probably，therefore，a mere mistake．

\footnotetext{
 \({ }^{\text {\＆}}\) ※． \(155-6\).
}
(37) Of the other senses 5 . arose from one party among the ancient commenta tors always doubling the initial liquid in arsis after a final vowel, while others left it single; later copyists, ignorant of this, seem to have written two such words, where the sense allowed, in one, coining thns new compounds, such as \(\dot{\alpha} \nu \alpha \varrho \varrho \omega \bar{y} \alpha \mathrm{~s}\). Also 2.* is unlikely in the extreme. For why, in points of detail, should two names so different be given to one and the same thing, especially as
 could Odys. have been puzzled to know how the arms could have been brourht in, if the way \(\dot{\alpha} \nu \dot{\alpha} \varrho\left(\omega \bar{y}\right.\). had been the same as \(\alpha^{\alpha} \nu{ }^{\prime}\) ó \(\rho \sigma o v=\dot{v} \varrho \eta \nu\), for of the latter he was plainly cognizant, and knew, doubtless, what access it afforded. Further, if Melanthius knew that Telem, had brought the weapons out for Odysseus' party by the \(\lambda c v^{\circ} \eta\), supposing that the armoury were entered from it, he would think that the door int.s that armoury from the \(\lambda \alpha v^{i} \rho \eta\) (Fig. I. qq), and therefore from the oŋбov., which is merely the upper exit of the same passage, was in possession of the enemy and presumably unavailable. We know that in fact that door was unguarded, and prohably Melan., finding it open, returned from the \(\vartheta \dot{c} \lambda\). by it, - an easier way for one heavily laden - and so by the ópoov. back to the \(\mu \dot{\varepsilon} \dot{\gamma}\). Thus Melan. is observed in the armoury by
 ports, and asks if he slall seize and bring him back (probably by the same way), and finally lurks with Philoetius on either side of that door, where they both seize him while crossing the threshold. \({ }^{6}\) (See below at (40).
(38) The óeoovín occurs in two places. \({ }^{\text {b }}\) Phemins stands by it when the suitors are siain, and from the sequel he must have stood near the \(\mu v\) xos at the upper part of the hall. In a passage just before it is said to have been "in the well-built wall", and to have communicated by a side-passage, into which it led, with the main doors of the palace, close heside the threshold ( \(\alpha\) neótatov ovंdov) of which it opened. By this exit Odys. bids Fumæus keep guard, seeing the two openings were so close that ne could do this without quitting the other. If the suitors could have infeed it, they would have been at once in the \(\alpha v \lambda \dot{\eta}\) and might have raised the city. The opoovivip at the one end coresponds apparently to the \(\sigma \alpha \nu i d \varepsilon s \quad\) ev \(\dot{\alpha} \rho \alpha \rho v i \alpha\), at that towards the ovdog. The clearly marked difference in the name seems aleo to denote a different form of door. Whether it be for \(\dot{v} \varrho \vartheta\) ovicy (ópờs), an "upright door", or (from ô \(\rho \nu v \mu \iota\), ő óow) a "raised door", or whether a mere single door, in contradistinction to the \(\bigoplus\) vipat dindiofs, is not important. It appears to have been at the leight of the threshohl abose the flour of the \(\mu \dot{\varepsilon} \%\). This would account for \(\dot{\varepsilon} v{ }^{\prime}\) bofov. \(\alpha \boldsymbol{\nu} \alpha \beta \alpha i \eta\); for, as there was no threahold to moant by, there mas have been some other mode, as ashort ladder, to reach it. (See Fig. I. k.)

\footnotetext{
* This. it alombll be added, is the view taken by the Felmen. Vu!g. at \%. 220

 may perhaps have guggeated this wes.



}
\[
\text { E. } 181-3 . \quad \text { i. } 126,333 i \text { ef. } 340 \text {. }
\]

HUR. OD. \(A P B\).
(39) That there was no threshold would be further confirmed, if we could rely on a Schol. on Eurip. Med. 135, quoted by Rumpf, in which a person standing ęnl voṽ \(\dot{\alpha} \mu \varphi \iota \pi v v^{2} o v\) hears voices in the hall; the Schol. says that this \(\dot{\alpha} \mu \varphi i \pi\). was so called as having two doors, one the regular one ( \(\tau \dot{\eta} \nu\)
 \(\dot{\alpha} \mu \varphi \iota \pi\). of Eurip. with the ס́œoov. of Homer is very questionable. The absence of threshold, however, agrees with the account given by Hesych. in
 The ó@бо才. seems to have been in the wall of the further part of the \(\mu \varepsilon \dot{\varepsilon} \gamma\), near the \(\mu v \chi o \dot{s}\), to judge from the station of the minstrel there, and from his lyre being set down between the reŋtウ@ and the voóvos \(\alpha \rho \gamma v \varrho o ́ \eta \lambda o s ; ~ f o r ~ t h e s e ~\) were near the \(\mu v \chi o s\); and that further part was also least exposed to Odyssens' arrows. If the \(\lambda \alpha v^{\prime} \eta\), into which it opened, followed the outer line of the house-wall, the \(\lambda \alpha \dot{v} \rho \eta\) may have run throngh any \(\mathfrak{\vartheta} \dot{\alpha} \lambda \alpha \mu \circ\) on that side of the building, or may have gone outside the \(\mathfrak{v}\) ' \(\lambda\)., as in the plan Fig. I, in which case light would reach it more easily. The Schol. gives the \(\lambda \alpha v\) ve \(\eta\) the former direction, but assigns only one chamber to that side, viz. the armoary. It is probable that the \(\lambda \alpha \alpha^{\prime} \rho \eta\) was used by the women from the \(\dot{v} \pi \varepsilon \rho\). , and the servants generally, in order to reach the \(\alpha \dot{v} \lambda \dot{\eta}\) without passing through the \(\mu \varepsilon ́ \gamma\). Hence it was probably connected, see above at (29), with that \(\vartheta \dot{\alpha} \dot{\alpha} \lambda\). which formed the female servants' hall, and by a \(x \lambda i \mu \alpha \xi\) with the \(i \pi \varepsilon \varrho \tilde{\omega} o v\). If that \(\mathfrak{\vartheta} \dot{\alpha} \lambda\). had, as supposed above at (32) the stair-foot in it, the connexion of these related portions of structure would be clearly made out. But probable suppositions are the utmost that can be advanced. For reasons why the ópoov. may probably have lain on the right of the central line from the threshold inwards, see above at end of (22). It is quite uncertain whether the \(\lambda \alpha \dot{v} \rho \eta\) was, as Rumpf (III. 6I) supposes, unenclosed above (subdialis), or roofed in, with, as must then be supposed, apertures only to admit light. If it passed through a range of \(\mathfrak{V} \alpha \alpha_{\alpha} \mu \nu \circ\), it would of course be so far strictly enclosed (Fig. I. \(l l\) ).
(40) The exit ( \(\sigma \tau \dot{o} \mu \alpha\) ) of the \(\lambda \alpha \dot{v} \varrho \eta\) was along the topmost ( \(\alpha\) 'x@ó \(\tau \alpha \tau o v\) ) threshold, that of wood, close to the main gates of the palace ( \(\alpha \boldsymbol{v} \lambda \tilde{\eta} s\) \(\tau \varrho \alpha)\) (Fig. I. \(m\) ). \({ }^{i}\) These during the massacre were shut, but the suitors did not necessarily know it. Hence Agelaus thinks some one could escape by the \(\lambda \alpha \dot{\rho} \rho \eta\), the бrónc of which seems to have been just inside those gates. It was necessary to guard that opening, as otherwise a party eutering the \(\lambda \alpha v^{\rho} \eta\) by the ópoov. from near the \(\mu v \chi o{ }^{\prime}\), might fall upon the rear of Odys. guarding the inner threshold. Eumæus therefore, thus guarding it, would be slightly in his rear, yet near enough to cooperate in spearing the suitors from that inner threshold, \({ }^{k}\) the doors of which may be supposed open the while. It has been supposed possible that the \(\lambda \alpha v^{\circ} \eta \eta\) led to the armoury, so that one might return from the latter either to the main-gates, as did Eumæus, or to the ó ¢боэ. and further end of the \(\mu \varepsilon ́ \gamma\)., as did Melanthius. The fact of the \(\lambda \alpha \alpha^{\prime} \varrho \eta\) opening on the upper threshold would give it a high level, and account for the use of \(\dot{\alpha} \boldsymbol{v} \dot{\alpha}\) in describing the entry into it by the ópoov., which couid not have been at a lower level than it. Thuse who hold that the threshoids
\[
x \cdot 136-7 . \quad{ }^{1} \quad \chi \cdot 267,279-84
\]
 ovंd. "beside the outmost threshold", yet still allow this view of the \(\lambda \alpha \dot{v}\) ? \(\eta\) in connexion with the ó@боэ, and armoury. The \(\sigma \tau \rho_{\mu} \mu\) is described as \(\alpha \rho-\) joileov, so that one stout champion might hold all assailants in check. Its narrowness was presumably such, therefore, as to admit persons only in single file.
(41) Another word little elucidated is \(\mu \varepsilon \sigma o \delta \delta \mu \alpha \iota\), as applied to a house; for its sense in sing. as part of a ship see App. F. 1. (6). The \(\mu \varepsilon \sigma o \delta^{\delta}\), are conjoined with walls, beams, and pillars, and again with walls only. \({ }^{m}\) The following authorities should be cited.

Three Scholl. on \(\tau\). 37 interpret \(\mu \varepsilon \sigma o \delta \delta\)., alleging Aristarchus' authority, as \(\mu \varepsilon \sigma \dot{\sigma} \sigma v \lambda \alpha\), "intercolumnar spaces",* adding that others take it to mean the "intervals between ( \(\delta \iota \alpha \sigma \tau \eta j \mu \tau \alpha)\) the beams."

Another Schol. ibid. says, the "fillir. 8 -up ( \(\delta \iota \propto \varrho \varrho \alpha \gamma \mu \alpha \tau \alpha)\) between the pillars inserted about ( \(\pi \varepsilon \rho i\) ) the walls to suppost the ends of the beams".

Eustath. p. 903, 49 (Rumpf.) says, "some say they were masses ( \(\sigma \tau \eta\) ' \(\lambda \alpha\) s) projecting, called \(\dot{\alpha} \nu \tau \eta \dot{\eta} \rho \iota \delta \varepsilon \varsigma "\). He evidently has in view \(\sigma \tau \dot{\eta} \lambda \alpha \varsigma \pi \varrho \circ \beta \lambda \tilde{\eta} \tau \alpha{ }^{\text {. }}{ }^{\text {. }}\) We find \(\dot{\alpha} \nu \tau \dot{\eta} \rho \iota \delta \varepsilon \varsigma\) in Thucyd. VII. 36, where "beams to resist crushing blows on a ship's bow" are meant, also in an unknuwn drannatic fragment.** Thus \(\alpha^{*} \nu \tau \dot{\eta}-\)
 in a sense which amounts to this.

Other senses of \(\mu \varepsilon \sigma o \delta \delta \mu \eta\) from writers quoted by Rumpf, III. 30-4, are 1. a great beam passing (as often in old houses still) across a room from wall to wall. Hippocrates directs in a case of dislocated hip that the patient be slung up to it by the legs. 2. A partition, let down apparently from this beam, dividing the interior into two compartments. 3. A shed, booth, or other small erection; 4. any hiatus or void space in the midst. I. nccurs also in Q. Sinyrnæus XIII. 451, where a blazing uEf. falls on a fugitive.

 \(\lambda \iota \psi\) by \(\mu \varepsilon \sigma \dot{\delta} \delta \mu \eta\). Now \(x \alpha \tau \tilde{\eta} \lambda \iota \psi\) is also explained as \(\mu \varepsilon \sigma\). by Hesych., who adds, "a partition" ( \(\mu \varepsilon \sigma o \dot{\tau} o c \chi o v\) ), "a beam supporting the roof", (which are senses 2. and r. given above) and further, "the raised-flooring (ixpico \(\mu \alpha\) ) in a house, which is better". This suits Aristoph. Ran. 566 है \(\pi i\) vijv x \(\alpha \tau \eta\) '
 \(1239,36-45\) adds nothing to the ahove shades of meaning, save some unimportant ones as regards a ship. 3. comes cluse to the sense given to \(\mu \in \sigma\) óбivia by Ducange, as quoted in the last note.
(42) Rumpf gives an elevation of a \(\mu \varepsilon \sigma\). in his plans at the rad of IKl, precisely resembling that of a gallery, as familiar to us in a church, sup-

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* Or, Rumpfsays, "rooms or sheds built in such spaces", referring to Dueange Gluas. p. 914, who gives, s. v. azooiotvia, tabernep in interculummies exstructe, or tabulata interrolumniis a/fiaz.
 p. 112. 26. The \(\mu\) blacopoy is nsed for the same purpose in llomei 2. \(2 ;{ }^{8}\), inpo

}
ported between a wall and a row of pillars. Such a row of pillars he thinks rau parallel to the end wall and marked off a small end-section of the \(\mu \dot{\varepsilon} \gamma\)., the middle of which end-section would be the \(\mu v \chi o s\). He thinks the galleries were hung between those pillars and that end wall, right and left of the \(\mu v \chi o s\), which would be perceived between them. Thus he prefers the \(\mu \varepsilon \sigma o \delta \sigma t v i \alpha\) interpretation of \(\mu \varepsilon \sigma\), according to Ducange's view of it. I think that any such complexity of structure is wholly inadmissible in Homer's age. We have no hint of the use of such galleries, nor can they have served any useful end. Sleeping rooms and store-rooms lay elsewhere in sufficient abun. dance. Galleries are the devices of architects driven to economize space.

The sense which meets every condition of suiting the poet's general tenor, agreeing with the word's etymology, and having sufficient supnort from authority, as well as offering an analogy to the same word when used of a ship, is that of an interval or recessed space between a pair of engaged columns. Thus the sequence of "walls, beams, and pillars" with the \(\mu \varepsilon \sigma\). becomes evident; the notion of a middle space, not built ( \(\delta \varepsilon \dot{\varepsilon} \mu \omega\) ), but left by building, \(i\). e. by raising pillars, is etymologically just; whilst the glosses given above of \(\mu \varepsilon \sigma o ́ \sigma \tau v \lambda \kappa\), , \(о \varkappa \tilde{\omega} \nu \delta \iota \alpha \sigma \tau \dot{\eta} \mu \alpha \tau \alpha\), and especially 4. that of "a hiatus or void space in the midst", go exactly to the point required. Rumpf also quotes, in regard to the analogy of the ship, the word \(\mu \varepsilon \sigma\) ónotiov from
 \(\mu \varepsilon \sigma\). of the ship has also the Homeric epithet noil \(\eta\), meaning (see App. F. 1. (6)) a socket-frame of two uprights and a third at their back, to receive and sustain the mast, when hoisted, from tumbling forwards. A pair of wooden balks near together, supporting and supported by a wall, gives exactly the corresponding image of the hiaius medius in the palace. They might be multiplied along the wall to any extent, and so form a relief of its surface. Thus they occur again in connexion with the voixor. \({ }^{\mathrm{P}}\) This mural decoration is widely common, and probably highly ancient.
(43) An expression varionsly written \(x \alpha \tau \dot{\alpha} \nu \tau \eta \sigma \tau \iota \nu, x \alpha \tau \alpha \dot{\alpha} \nu \tau \eta \sigma \iota \nu, x \alpha \tau^{\prime}{ }_{\alpha}^{\alpha} \nu \tau \eta-\)
甲@ov, was listening to the words of each man \(\varepsilon^{\boldsymbol{v} v} \mu \varepsilon \gamma \dot{\alpha} \varrho o \iota \sigma\). In favour of
 Ant. 512 , Herod. VI. 103, 118, and \(x \alpha \tau \alpha v \tau \alpha \dot{c} \omega\) Polyb. 30. 14, 3. In favour of
 \(\nu \tilde{\omega} \tau \pi \pi \lambda \tilde{\eta} \xi{ }^{\text {. }}{ }^{\text {t }}\) The question of \(\sigma \tau\). or \(\sigma\) in the last syllable, may probably be decided, by the argument of the more difficult being more likely to suffer corruption, in favour of the \(\sigma \tau\), which is the reading of all the miss. of Homer (Rumpf III. 84) with insignificant and probably corrupt variations. Still the Etym. Mug. p. 112,17 in viewing \({ }_{\alpha}^{\circ} \nu \tau \eta \sigma \tau \iota v\) as the accus. of a noun, has
 from reทŋi \(\uparrow \omega \pi \rho^{\prime} \omega\). All the grammarians, however, regard it as an adverb, not a noun (Doederlein \(\eta_{\gamma} \circ_{j}\) ). It is not so easy to soparate \(\boldsymbol{x} \alpha \boldsymbol{\tau}^{\text {' }}\) from it, as if in tmesis with \(\mathfrak{v} \varepsilon u s i v \eta\), as Doederiein suggests, comparing \(\tau\). sor, v. 259 , because \(\alpha^{\prime} v \tau r_{j} \sigma \tau, y\) alone is not easily jnstified as an adverb by analogy, un-
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less we go to the Latin，as confestim，viritim，and the like．The meaning， however，seems plain．Penel．in the fólouos，see above at（3r），sets her chair near its door－way into the \(\mu \dot{\varepsilon} \gamma\) ．，so that，without being seen，she could conveniently overhear（Fig．I．p）．This seems to me a further incidental argument against a gynspellm，in which Rumpf，following the Schol．，would place her （III．83）．For it would not be so easy to hear voices in conversation，so as to catch what each aaid，in a gyneceum placed as he places it，viz．a further apart－ ment beyond the \(\mu \varepsilon \gamma\) ．and its \(\mu v \gamma o s\) ，as in a chamber on the side；for the length of the \(\mu \varepsilon \dot{\varepsilon} \gamma\) ．was considerable，its breadth less su；although in either case she might equally be said to sit uん兀óvtทбтtv，i．e．＂right opposite to＂the party in the \(\mu \varepsilon \dot{\varepsilon} \gamma\) ．More especially would her hearing be difficult，if we in－ terpose such a cratitium opus and such \(\mu \varepsilon \sigma o ́ \delta \mu \alpha \iota\) as Rumpf supposes between her and that party．
（44）The word \(\dot{\alpha} \nu \tau \boldsymbol{\vartheta} \boldsymbol{\vartheta} v \rho o v\) occurs in a single passage．Athenê there，atter Eumæus has left his lorige to go to the city，draws near and stands x \(\alpha \tau^{\prime}\) \(\dot{\alpha} \nu \tau i \vartheta\) ．xגıoing．\({ }^{\text {a }}\) Odys，and Telem，with the doga are within．＂Telem．does not recognize her，Odys．and the dogs do．The dogs slink away whining to the further side through the lodge．She then beckons Odys．forth，who groes out of the \(\mu \dot{\varepsilon} y \alpha \rho o v\) of the lodge，to the side of the fence of the court，and there stands before her．The reason why Telem．does not perceive her is that he is not favoured，as his father，with the gift of vision．\({ }^{x}\) Now since， but for this，he would presumably have seen her，she must have been stand－ ing in the line of the lorige－door，but so far without it as to be at or near the court－wall．Ody3．，probably，on going forth stands before her a little out of the same line，as at the moment of his transformation，which follows，he is probably unseen by his son．Thus \(\dot{\alpha} \boldsymbol{\nu} \boldsymbol{\imath} \boldsymbol{\vartheta} \boldsymbol{\vartheta}\) ．seems not to inean any distinct space specially so called，but merely the general position＂opposite the door＂，and any point in the line of view through the door frum within would
 \(\sigma \tau \alpha\) ，is probably＂the parts of the palace opposite to，i．e．on the further side from，the door＂，from the analogy of \(夭 v \tau \iota x \nu \eta \eta^{\prime} u \alpha\)（Aristoph．Ach．219）＂the part opposite the shin＂，\(\dot{\alpha} v \tau i \sigma \tau o u o s\)＂having the mouth opposite＂．Rumpf（II．15）quates a passage from Lucian，Aleamander c．16，where the soldiors pass in by the door to take a last look at their dying king，and pass out by an aperture
 the door；i．e．opposite to but inside it：in Homer opposite but outside is what the sense requires；see the line \(B B^{\prime}\) in Fig．I．
（45）The violog is mentioned unly where Telem．executes the faithless wo－ men－Bervants．In that passage orrurs twice the line \(\mu \varepsilon \sigma \sigma \eta \gamma v i s \varepsilon\) vódou xal

 there was no possibility of ascape＂．The volos then stood near the fener wall of the court，the narrow gpace being，don，biless，that hetween the tiv． There were twelve women，and it seems implied that they were all eacocied at once，being hugg with lalters from ：calle stretched froin a fillar of tho

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\(\alpha \dot{v} \lambda \dot{\eta}\) to the \(\boldsymbol{v}\) ólos.* This would require probably a width of not less than 18 feet for this narrow space. This suggests a standard of measurement for the court itself. For this interval of 18 feet to have been relatively narrow, we can hardly suppose the distance across from the fólos to the opposite further wall of the court to have been less than four times that space, or \(7_{2}\) feet, giving a total of 90 feet, besides the diameter of the चóloś itself perhaps amounting to 10 more. This gives 100 feet for the minimum length of the court, and probably it may have been larger. The height of the \(\vartheta\) ólos was probably not less than that of the fence-wall and al'धovo \(\alpha\), which may reasonably be put at about 10 feet. The fact of the women being in a space whence there was no escape suggests an obstacle effectually closing it on one other side. This was probably the palace itself or one of its outlying vórouou. In short the vód. would stand best in the angle made by the front-line of the main-pile with the fence-wall. It was, according to the Schol. round (xvndote@グs), and was used to put away household vessels and furniture in daily use. The historical \(\mathrm{V}^{\circ} \mathrm{d}_{\mathrm{l}} \mathrm{os}\) at Athens was round, and was the dining hall of the Prytaneum (Plato Apol. XX. Andocid. de myst. 7. 11.). For these parts of the structure see Fig. I. \(D\) and \(C^{\prime} C^{\prime}\).
[The essays referred to above as Rumpf I, II, and III, are respectively entitled de aedibus Homericis pars Ina, de æed. Hom, pars altera, de interioribus Homericarum addium partibus. To Dr. Rumpf I am indebted for most of the references to the Etym. Mag., Hesych., Q. Smyruæus, Pollux, Ducange, Suidas, Eustath., and Schreiber, given above; and I wish to acknowledge his courtesy in sending me a copy of one of his essays which was out of print.]

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 to favour the rendering; "having made it fast from a large pillar he passed it round the vólos". The following, \(v \neq 0 \sigma^{\prime} \notin \pi \varepsilon v \tau \alpha \nu v \sigma \alpha s\), would suit either pillar or \(\vartheta\) ódos, but the latter best, as the nearer noun. Its top perhaps tapered so that a cable might be passed round it. A pillar of the \(\alpha \dot{\nu} \dot{\eta} \dot{\eta}\) indicates an \(\alpha i^{\prime \prime}{ }^{\prime} 0 v \sigma \alpha\) on that face of it next which the \(\vartheta\) ódos lay, but which face of the \(\alpha \dot{j} \lambda \dot{\eta}\) that was, we cannot determine. It was not improbably the same \(\alpha{ }^{\prime \prime}{ }^{\prime}{ }^{\circ} 0 v \sigma \alpha\) as that under which the corpses of the suitors had been deposited, จ. 449. The height of 10 or 12 feet, assigned above (33) to the \(\alpha\) ' and its pillars, would give an ample distance from the ground to satisfy the requirements of \(\chi .467,473\)
}

FIG.I. ILLUSTRATING APP. F. 2.


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EXPLANATION OF PLAN
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FIG. I APP. F 2 .
}
\(A A A A\) The court ( \(\alpha \dot{v} \lambda \dot{\eta}\) ) before the palace.
\(B\) The parts in front of the door ( \(\pi \varrho o ́ v v \rho \alpha\) ): any object in the line \(B B^{\prime}\) is said to be situated

 lace-front.
cecc Its supporting pillars: to the furthest of them hnrses might be tied when a chariot was put up against the wall-facings ( \(\varepsilon v \dot{\omega} \pi \iota \alpha \delta\) ঠ. 42) of the portico, and the mangers might be set for them at either end.
\(C^{\prime} C^{\prime}\) A side-portico in the court with similar pillars from one of which the cable was stretched to the the rotunda \(D\) in \(\chi 473\).
\(D\) The rotunda ( \(\boldsymbol{v}\) ólos). This position for it, although not certain, is justified in App. F. z (45).
\(E E E E\) The threshold (ovidos) at the main-gate of the palace, the shaded portion representing the upper layer of wood, the margin round it showing that of stone below of ampler size. The strong black lines across the shading represent pairs of folding doors, inner and outer.
FFFF The pillars supporting the roof of the hall ( \(\mu \dot{\varepsilon} \alpha \rho \rho \nu)\) which is the interior large oblong around them. Six pillars are drawn, but the number is not a definite one. On one near the door the \(\delta 0 v p o \delta o x \eta\) should stand at \(F^{\prime}(20)(21)\).
\(G\) The bearth (éवर्夭 \(\rho \eta\) ).
 either side of it.
\(h\) The larger wassail-bowl (หрクrท่e).
\(i\) The seat of state ( ©póvog ápyvoórios).
\(k\) The aide-door (opoovipy) leading from the rear right-hand corner round the flank of the pile by the passage ( \(2 \& \dot{v} p \eta\) ).
1111 The nide-pussage ( \(2 \alpha \dot{v} \eta\) ) having itn exit (oró \(\alpha\) ) in the vestibule between the pairs of doors.
\(m\) The exit of the sidepanage. Here Eumulus kept guart, and pansiug along the passage saw Melanthius in the armoury at \(N\).
\(n\) Outer threshold of Telemachus' chamber under the portico (28)
0 o The vertical lines at the side of the shaded block are the facings
\(\left.0^{\prime} 0^{\prime}\right\}(\dot{\varepsilon} \nu \omega \in \iota \alpha)\) of the walls flanking the main entry between the pairs of doors.
\(H\) The recess ( \(\mu v \chi \dot{o} s\) ) at the remote extremity of the hall.
1 The chamber of Odysseus, described in \(\psi\).
\(K\) The chamber of Telemachus. That of Phœenix (I. 469) and that of Nausicaa were perhaps similarly situated.
\(L\) The furthest ( \({ }^{\prime \prime} \sigma \chi \chi \tau 0 s\) ) chamber which Penelopê unlocked to find the bow ( \(\varphi\). 8-9).
\(M\) The store-chamber where Euryclea abode and was with the female servants during the massacre ( \(\beta\). 337-346, comp. \(\varphi .382-5,235-9\) ).
\(p\) F'enelopê's seat ( \(\alpha \alpha \tau \alpha v \tau \eta \sigma \tau \nu v\) ) to hear the conversation in the hall; near this was probably the foot of the stair ( \(x \lambda i \mu \alpha \xi\) ) by which she descended from above.
\(N\) The chamber into which the weapons were conveyed ( \(\boldsymbol{\tau} .4\), comp. \(x\). 140-1).
\(q q\) The threshold leading into the side passage, at which Melanthius was seized ( \(\chi\). 180 foll.).
\(r r\) The similar threshold of the store-chamber door into the side-passage.
ss Doorways connecting the chambers with each other.
000 Chambers used for miscellaneous purposes, chiefly perhaps for stores.
PP Chambers in the rear of the palace one on either side of the recess. Their existence is very uncertain as the recess might have existed without them.
\(N B\). The dotted line represents the ground plan of the upper story projecting over the portico, and over some of the chambers on either side of the hall, see ( \(3^{2}\) ) (33).

FIG.II. ILLUSTRATING APP.E.2


THE DETAILS OF THIS INTEAIOR ARE TO BE UNDEASTOOD AS BEINO OENERALLY THE SAME ASINFIGI
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\begin{tabular}{|c|c|c|}
\hline Author Homer. & Odyssey 27374 & LGr Hiobinxta. 2 \\
\hline \multicolumn{3}{|l|}{Title The Odyssey of Homer, ed.by Hayman. Vol.l.} \\
\hline date. & NAME OF BORROWER. & \\
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\end{tabular}

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[^0]:    
    
    
     See also the description of an upright king as $才 \varepsilon 0 v \delta \dot{\eta} s, \tau$. 109 foll. Many other passages may be found in Nuggisbach, V., die praktische Gotteserkemutniss. HOM, OD. 1.

[^1]:    2 As that its structure being essentially one, and such as could not have been pieced together out of any pre-existing epics, goes far to exclude the Wolfian hypothesis; and that the natural process would be, first to study the simpler of the two poems (the Odyssey), and then to apply the conclusions thence deduced as a means of explaining the other. "If it had happened that the Odyssey had been preserved thus alone without the Iliad", Mr. Grote thinks, "the dispute respecting Homeric unity would never have been raised." Grote, Hist. fir. I. 1. xxi, Pp. 549, 543, 544. So Friedliander (I) p. 23: "Wäre die Odyssee uns allein erhalten, die Frage nach ihrer Einheit wäre vielleicht nie anfgeworfen worden. Denn oine durchdachte Composition, eine Concentration des Interesses auf einen Haupthelden, der gegenwärtig und abwesend den Mittelpunkt der Handlung bildet, dem alle Ereignisse und Personen des Gedichts subordinirt sind, auf den sich alle beziehen etc." Sce, however, for a contrary opinion Hermann Opuse. V. 546, de interpoll. Hom.

[^2]:    7 In 1712 Addison wrote with easy confidence as follows: "Homer lived near 300 years after the Trojan war; and as the writing of history was not then in use amung the fireeks, we may very well suppose that the tradition of Achilles and IIysses had brought down but very few particulars to his knowledge; tho' there is no question but lie has wrought into his two poems such of their remarkable adventures as were still talked of among his contemporaries". In 1713 appeared Bentley's Remarks elc. Iny Philpleulheras Lipsicensis, in which (VII. p. 18) occurs the following remarkable anticipation of a part of the Woltian view: "Homer wrote a segual of songs and rlapsodies, to be sung by himaelf for small earnings and good cheer, at feativals and other lays of merriment; the Ilias lie mado for the men, the Odynsein for the other nex. These loone nongs were not eollected together in the from of an rpic porm till I'inintratus's time above 500 yeara after" Wolfa froletg. \& xvii. The degree io which theses divergent views nuarly tuuch each other in point uf time, is remarkable.

[^3]:    8 "During' the last ten years", says Mr. Grote (I. i. xxi. p. 54r) writing in $184^{6_{5}}$, "iv contrary (to the Wroifian) tendency has manifested itself; the Wolfian theory has been re-examined and shaken by Nitzsch, who, as well as O. Müller, Welcker, and other scholars, have revived the idea of original Homeric unity undra certain moditications. The shange in Cötlie's opinion, coincident with this new direction, is recorded in one of his latest works." He also notices (ibid) its recent revival by Lachmann. Friedlander ocerpies medium ground on the question, as does Mr. Grote himself. Mr. Gladstone contends not only for unity, but for the poet's substantial tidelity as regards historical fact. On this last point I advance no opinion; but as regards his dictum, "that we should assign to the Homeric evidence a primary rank upon all the subjects which it touches"
    
    

[^4]:    32 There was among the early edd. in the hands of the Alexandrine critics nne known as the Aiodıx $\dot{\eta}$ or $A i o \lambda l_{s}$, but there is no reason to suspect the designation of any ather than a local force, as in the case of the 'Agroilx $\eta$ etc.; see schol. on Od. $\xi$. 280, and Buttmann's note there.

[^5]:    46 Baumeister in his ed. of the Hy Leipsic 1860, p. 187 , remarhs on the atithor of the Hy. to Mercury. "dighmma non novit sed alignot locis esempla llomeri secutus cas voces in hiaru pusitas hainet, imprimis of et fejce". Ia that to Ceren $v$.
    
     ard in word-forms are also noticed hig Banmeister ub, sup. p. $2 ; 8$.

[^6]:    81 A. 549,676, O. $272,2.292$.
    821 am inclined to think that the digamma is ineonstant in loos, and that. $x$ iot is dissyll. in $t, 42,549$.
    \% $_{3}$ 丹. $470,508,525, \mu .3, v .94 ;$ cf. Aทroṽs in A.9.
    $8_{4} I^{\prime} .402, \psi_{0} 8_{4}, P .435,0.23, \xi \cdot 354, \chi \cdot 384,362, \Phi .503, \xi .474, \chi .3^{8} 4$.
    $8_{5}$ A vast number of close and open, short and long, etc. forms in the two puens might be raked together, which ocemr with suffecient promiscuousness in both, but it is likely a close sifuer might deteet some confinel by mere chance to
    
    
    
    
    
     $\eta$, and we have a large vatiety in forms of promuman and their possessiven. It would be a work of some time to complete the lint. But when romplete it might be easily matched alike from Chaucer and from Sliskspeare.

[^7]:    I Schol. Ven. B. on $\Upsilon .67$; whether that on $A .3^{8 \mathrm{r}}$ speaks of the same man is not cler.

    2 Plato, Iun 530 D .

[^8]:    6 Called also that हैx $\tau 0 \tilde{v} \nu \dot{\alpha} \rho \vartheta \not \eta r o s$, from the casket, literally "hollow reed", in which Alexander the Great, for whose use the poem had been revised by his great master, carried it with him. The casket was really one of the most precious amongst the personal spoils of Darius whose unguents it had held. Wolf refuses to allow that any reading ascribed to Aristotle belongs to this revise. The point is one which can never be proved. But it ought to be remembered that when Aristotle cites Homer, he cites a work on which he himself bestowed literary care; see Schol. Ven. on B. 73,447 , $\boldsymbol{\Phi} .252,455$, where readings etc. of his are mentioned. His ed. as well as the Sinopian and the Massiliotic had been previously known by name from Eustath., the others are mentioned from the Schol. Venet. and Lips. (Wolf Prolegg. §xxxix and xl, p. clxxxiii, note 46). Athenæus, lib. XIV. p. 620, has a tradition to a similar purport regarding Cassander, King of Macedonia,
    
     rather than critical skill applied to his text. Villoison Prolegg. in Il. p. xxvi.

    7 "Publico jussu illas factas esse vel servatas publice, cave cuiquam ante credas, quam probabili argumento demonstratum fuerit, ejusmodi instituta olim in civitatibus Græciæ obtinuisse, quæ res, meo quidem judicio, non cadit in ista tempora." Prolegg. § xxxix. On the other hand Villoison, Prolegg. in 1l. p. xxiii, views these as "editiones quas curaverant nonnullæ civitates"; and .p. xxxvi in-

[^9]:    1 have to thank for the assistance which their replies to my enquiries have furnished, the librarians of
    the Ambrosian library at Milan, the Imperial library at Paris, the Marcian library at Venice, the University library at Heidelberg,
    the Public library at Hamburg,
    the Catholic library at Louvain,
    the University library at Leyden,
    the Public library at Amsterdam,
    the Royal library at Madrid,
    the Imperial library at Vienna,
    the Royal library at Breslau,
    the Medicean library at Florence, Cains College Cambridge,
    Corpus Christi Coll. Cambridge
    the Royal library at Berlin.
    The above arrangement follows the order in which their replies were received.
    I have also to thank the 'Rev ${ }^{\text {d }}$. H. Bradshaw of King's Coll. Cambridge, and especially the Borleian Librarian in the University of Oxford, by whose permission the specimen of the MS. of the scholia on the Odyssey was copied, for valuable help which they have afforded in prosecuting the rescarches necessary for the purpose.

[^10]:    I See, however, page Lxxxy. n. 6.

[^11]:    3 For the two facsimiles of MSS. see pref. p. Lxxxiv. n. 2, 3.

[^12]:    242. ïrver. is not iound in I1., but uscd in Ody. with active, as well as passive force (mar.). We have $\pi v \boldsymbol{v}$-,
    
    
    243. Fur Dulichsum see App. D. 7. Sume is in B. 634 Samus, and, with Za. cynthis, part of the dominion of ()ilys., not sis Dulichium, which belongs to Phileus, B. 625. H. scans $\xi$ and $\sigma x$, cuumencing proper names, as single
     $\delta p(t)$, E. 36 .
     is only here read, ulthougls aiduotróबs aisu) vec:ars mar. and uhaotóv is neut.
     oef, voc:at., is applied liy Achilles in vehement passion wllector. Out of this the Traceiliana, especially in the forms cidćoreop, cèceoropos, developed a tragie diphlo of mraning, whic:h far tranmewuls :ir- Homeris idea, allhough the diaot ut A hillom, "accursed wroteli", cu!fra gearest to it. No shlimiarliors deri. Yetron has leeen suggested: tha: of u hovícen may loe rejecied willuut
[^13]:    a cf. $9.67,105$,甲. 53.
    b \%. 399. ク. 315,
    I. 418, , §. 720
    c ㄹ.. 188, cf. 166.
    d $\eta .90, \varphi \cdot 46-7$, 138 , A. 111.
    e ס. $53 \mathrm{~s},=168$
    ת. 455.
    f $\boldsymbol{N} .599,716$; cf.
    2. 434, I. 661.
    g $x$. 111 .

[^14]:    a \%. 404 ot al...
    ช. 428 , A. 477
    d. 400 mar.
    b) $x .320$, ข. 155
    c $\gamma .405, \delta .306$ seqq.
    v. 124-6; cf
    O. 580 .
    d cf. $\omega .88, \gamma .110$
    I. 59.
    e B. $44-45$.

[^15]:    239－40．veueaig．（mar．），in sense of＂be angry＂this verb takes dat．of persons or accus．of thing，or both；in

[^16]:    $\begin{array}{lll}\text { a } & \gamma . & 294 . \\ \text { b } & 203\end{array}$
    b A． 223.
    c O． $128, \xi 464$.
    d 4 S．791，Y． 356 ， ঠ．698，v． 15 ；
    cf．$\pi$ ． $88-9$ ．
    e v． 42, Э． 355 ，
    A． 580 ．
    f $\chi .45$.
    g $\Delta .386$ ，cf． $\boldsymbol{x} .452$
    $h$ p． 209 mar．
    i т． $462-3,=501$ ，川．42－3．
    k $v .280$ ．
    $1 \chi$ ．317，416，$\delta$ ． 339,310 o． 130 ， 131．т． $55^{\circ} 0, \Delta$ ． 396.
    m 1．63，N．739；
    ef．$\pi .88$ ．
    $11 v .385, \sigma, 170$ ，
    v．37，$\chi \cdot 486$
    －a 274，$T_{*}$ 277， A． 487.
    р E． 878 ，B． 775.
    4 $\pi .355, \alpha .85$.
    \＆阝．2ง6，อ．68－9．
    \＆ 9.180.
    1 a．408， 414
    u $\pi$ ． 347.

[^17]:    255－7．ótw r．兀．ג．，＂I rather think， etc．，＂，said ironically in derision of the want of decision attributable to Telem．

[^18]:    367．oj $\boldsymbol{i} \boldsymbol{\sigma} \sigma \sigma \omega$ as ő $\boldsymbol{\pi} \imath \vartheta \varepsilon \nu 270$ ，where see note．
     A． 9 （5）on this change of moods．

    373－4．$\mu v \vartheta \eta \eta_{0}$ ，see on 280 sup． $\pi \varrho i v \gamma$ ，the full form is $\pi \rho i \nu \eta \eta^{\prime \prime} \tau^{\prime}$ $\alpha \geqslant$ Donalds．Gr．Gr．$\S 583$（e）；$\pi \rho i v$ may be followed by a subjunct．（or， tense so requiring，by an optat．）when a negat．，as $\mu \eta$ 373，has preceded，by an infin．whether affirm．or neg．has pre－ ceded．غ̀vסモxcity u．т．ג．；cf．Hor． Sat．II．VI． 40 septimus octavo propior $\ldots$ ．．．annus，and our similarly formulaic way of speaking＂the eleventh or twelfth＂．So the tenth day，$i$ ．e．the ninth with one complementary，is the
    most frequent Homeric reckoning（mar．）； cf．Hes．Theog．802－3．Telem．here takes fuller measure，perhaps to allow for unforeseen impediments；so does Menel．，in the spirit of hospitality，$\delta$ ． 588，when pressing his stay．
     ๙ $\pi \varepsilon \varepsilon \pi \varepsilon \iota i v$, which sometimes $=\varepsilon i \pi \varepsilon i \tau$ strengthened，so $\alpha \pi o ́ \mu \nu v \mu \iota$ in Thucyd． V． 50 is ő ó $\nu v \underset{\sim}{ }$ strengthened，but never so in $\mathrm{H}_{\text {．}}$ ．

    380．\％$\lambda$ ¢ $1 \tau \alpha$ see on 290 sup．
    384－5．Comp．with this the proceed－ ings of Odys．in the Grecian camp， B． 189 foll．

    385－92．ayẹźv⿻儿口 is 2．aor．，as
    

[^19]:    a v. 296, N. 292
    b X. $\mathbf{X} .16$.
    c d. 157, ef. 140, $\gamma 122$.
    d $\gamma .69$ mar.
    e e. 318, N. 728.
    f c. 215, 2. 570.
    gr d. 255.
    h A. 250-2.
    i f. $177,602$.
    h $\tau$. 221, P. 213,
    \%. 460 .

[^20]:    a I． 381 ，E．790， O． 640.
    b e． 173.
    c $\gamma .376$ ，ঠ． 362,
    ข． 71 ；ef．9．566，
    v．174，П．671，
    $6>1$.
    it $\alpha .285$ ，p． 214.
    e $\gamma .19,20$.
    f $\alpha, 213$ mar．
    g A． 475 ，๕． 225 ，
    c． $168,558, x .185$.
    h 阝．251，ס． 743 ，
    ク．227，T． 186 ．
    i $\gamma 390, \varepsilon .93, \sigma .123$.
    к $\gamma$ ．6．43， $51,55,178$.
    1 阝．355，ฑ．158，
    v． $13 \$$ ．
    me． m ก．
    и \％． $1!\Omega, 2.57$, ．
    26, ข． 241.
    ก $\sqrt{2} 76$.
    p I．194：3． 124.

[^21]:    a d．505，K． 47 ， ク． 76.
    1）$\alpha$ ．146－s mar． if． $270-3, A$ ． $470-1,5.1 \div 1-7$
    с $\Gamma$ ．265－70．
    if $\sigma .425 ;$ cf．$\varphi$ ． 141.
    e $\mu .218, \varphi_{0} 34 ?$ ， 400, H． 238,0 677.
    i $\gamma .445,522$ 428 ，©． 263.
    of $\gamma .33$ ？
    I $\gamma .446, \xi .422$.
    i \％．395，\％．181，
    k $\alpha$ ． 113
    $1 \alpha .6$.
    ni X． 366.
    n $\delta .50$ ）ع．22？，$x$ ．
    542，そ．4i8， 0 ． 3.31 ；ef．e．St 179，v． 244.
    －2． 189 ，r． 337 ； cf．ס．297－301．
    p $\gamma .349$ mar．
    4 $\varepsilon .211, B .276$ ，
    A 365, N．ol3， cb． 564
    r $\gamma .64$
    s v．74．$\mu .414,0$. 293， 5.52.
    1 cf A． 88.
    11 E． $154, \approx 455$.
    Ү $\eta$ 1！0．
    พ 9．32，§． 153, v． 245 ，¢． 113 ．

[^22]:     372．Fet $\delta 0 \mu \varepsilon ่ \nu \eta$ ．

[^23]:    BOM．OD．B．

[^24]:    158．v£ $\mu \varepsilon \sigma \sigma .$, a Schol．says that $158-60$ had been viewed as suspicious， yet they account for Pisistr．，who is only the $\pi 0 \mu \pi \dot{o}$ ，speaking first；and are characteristic，as he，unlike Telem．，is evidently forward，ready of speech and busy．Thus he prefaces his welcome to the guests with some suitable remarks， and manages，rather than Nestor，their reception in $\gamma, 36-50$ ；and thas he re－ calls his host from the burst of un－ measured sorrow in 190 inf ．So，here， it is quite natural that he should thus slightly patronize Telem．and compli－ ment Menel．by the way．The use of $\nu \varepsilon \mu \varepsilon \sigma \sigma$ ．for $\alpha i \delta \varepsilon i \tau \alpha \iota$ is objected to；but the feelings are closely akin，see on а．117－23．

    159．toे T＠ãtov should go with ह́A－
     as he has come＂．ExEGBoえ．，＂over－ tures＂；the noun occurs nowhere else in H．Its elements are ëros $\beta \alpha \alpha^{2} \lambda c o$ ；
    

    160．var，i．e．Telem．and I：it does not appear that Pisist．，who had not been at Troy，was previously known

[^25]:    874．véबбer，see App．A．19，＂would have settled for him＂，i．e．assigned for his dwelling，a city．Ni．says Me－ nelaus＇intended offer＂could only have been a flight of friendly fancy＂．The offer indeed was one which Odys，could not have accepted，even if it lay in the other＇s power to make；but，he adds，＂it contradicts our notions of the relation of king to people，as we find it among the Achreans＂．This is true；but Menel．，as a wanderer not long come home from Asia，Egypt，etc．， may not limit his feelings at the mo－ ment by strictly constitutional notions， but talk with the uncalculating ar－ dour which characterizes him：see App． E． 8 （19）end．What would have be－ come of the townsmen whom he pro－ pesed to turin ant（ $\left\langle\xi \alpha \lambda \alpha \pi \alpha \xi \alpha \alpha_{\xi}\right.$ ？Pro－ hably II．means that Menel．did not ask himself the question．If any answer be givon，it should seem that thoy

[^26]:     cixecg is suspended by a parenthesis devoted to the praise of Nestor and his sons，as far as V．211，when it appears
     r＠oyevearepog eỉn is an adjectival clanse coupled by rai to xexvvนย่ขog in 204．In 206 O ＂is＂wherefore＂，by el－ Jipsis of $\delta i \alpha$ ，see Liddell and S．S．v．ôs； ef．for the sentiment 611 inf ．and note．

    208．juнéovei te jetv．te，＂at his marriage and at his birth＂；a zpcov̂vをepov which Ni．illustrates by d． $733, x .417, \mu .134, A .251$ ，where rearing precedes birth； $10 \gamma .467, \delta .50$ ， 8． 264 etc．Bek．here and in the pa－ rallel passages（mar．）edits $\gamma \iota \gamma v o \mu$ vico in the same sense．The text is sup－ ported by the Schol．B．here wbo，how－ ever，mistakenly renders it rexvoṽvet ＂begetting＂，to be in kecping with yóvos avipos（20\％）and vitas（ais）．Authority， however，is against the pres．yeivouat in this sense（abee Crusiun s．e．，Ni．arl ioc．，Donalila．Gr．Gr．P． 286 s．v．，Jelf． Gr．Or．361．S．obs．3）；Buttm．（ir． Verbs s．Vo，howover allows it，but cites
    no passage：see further App．A． 20. We may for the sense compare Hes．
    
    
     หако́ข $\tau \varepsilon$ ．

    210．2eлん＠ผ̄g，$\lambda \iota \pi \alpha \varrho o ̀ s ~ e x p r e s s e s ~$ （mar．）＂in holiday trim＂，as the suitors， or＂dainty＂e．g．a lady＇s veil，so $\lambda \iota$－ $\pi \alpha \rho о$ рŋं $\delta \varepsilon \mu \nu 0$ ，of Charis；cf．$\lambda \iota \pi \alpha \rho \alpha$ s
     639．In Latin nitidus most nearly ox－ presses it which Virgil applies（Georg． III．437）to youth，as II．does $\lambda i \pi$ croos to sach old age as Nestor＇s；see also
    
    
    

    212－5．ウ̇ueís dè，see on 304 sup． お隹位EREV，＂to have our talk out＂， סi $\dot{\alpha}=$＂thoroughly＂，not＂to speak in turn，converse＂；so ह． 47 סia $\begin{gathered}\text { है．}\end{gathered}$ ppode．In thin form the word occurs in H ．only hero；but forms，in which， as not uncommonly in $\langle\pi-8 / \pi$－and thuir derivates，the $\mathcal{F}$ is lost，almo oc． cur，as dizingiv etc．（mar．）．

[^27]:    252．גóov，the var．lect here should be noticed．Bathing the guest（see on $\gamma .464$ ）was sometimes the office of $n$ danghter of the honse，here Helen is represented as doing it．Her curiosity may have been roused，we will sup－ pose，by the suspected presence of i）dys．，and such attendance gave her the opportunity of private conference． He refused，however，to gratify her euriosity，until he had bound her by an oath；see App．E．1（1）note，and iti．The poet doubiless intends here and is 143－4 sup．to ascribe to Helen the quality of quick discernment．
    ${ }^{254} \mu \dot{\nu} \mu \dot{1} \nu$, Bek．here again adopts anv，as if hy a canon of his own； sitiers $\mu$ iv．It may be urged that $\mu$ ì $v$ adds little or nothing to the sense，and indeed oै $\mu$ oces $\mu \dot{\eta}$ without $\mu$ tv or $\mu \dot{\eta} \nu$ occurs in $x .343-4,0.35-6$ ；bus our present teat undeniably uncs $\mu \ell v$ for

[^28]:    292 －5．\＆iycov，＂sll the more sad！＂i．$e$ ．to think of his brave deeds， which could not save him，although they preserved others（v．288）．The single word has grest force．ov́d＇Eí x．t．久．，＂not oven if his heart had been of iron，wd，this have availed ápxeбcu
     tion of being covered，overwhelmed with sleep．Fa．compares E．493，甲íd $\alpha$
    
     ขข่ะをยย．

    297－9．This bed is meant to be of the most luxurious kind which H．knew：
     comprahensive of the whole，of which S＇́yse ．．．resviras．．．zlalvas are the parts．In v．a－4 Odys．sleops（as here in the rpodou．＝ $\boldsymbol{=} l^{\prime} 0$ ovou；see on 302 inf．）on a bull＇s lide snd many floeces， ran，it seems．from the animals lately

[^29]:    a $\beta$ ． 261 mar．
    b $\in 438$, A．359， 495
    c Z． 182.
    d A．${ }^{432}$ ．
    ${ }_{\text {e }}^{2}=4.6 .615$, d． 442 ， 4．6．
    f $\zeta .31, \eta$ ．222，$\mu$ ． 24，$\xi .266$.
    g d． 440 ．
    h．$\delta .530,666, \vartheta$ ． 36，$\omega$ ． 105 ．
    i d． $160, x .289, \rho$ ． 248. k $\Omega$ ． 577 ． 18． 404 mar． mi $\psi$ ． 359 ．
    n $\boldsymbol{v}$ ． 21 is．
    －E．4． 7 ．
    $\begin{array}{llll}\text { p } & 0 & 632 . & \\ q \\ q & \gamma . & 153, & \text { ef．} \\ \text { r }\end{array}$ 159 mar．
    r $\Gamma$ ． 418.
    s 5.197.
    t $x .484, \xi, 33$ ；cf． a．309， 315 ．

[^30]:    487. ei, Bek. reads $\bar{\eta}$, thinking (Hlomer. Blaut. PP. $59-61$ ) (i) that हl and $\eta$ are only dialectic varieties of
[^31]:    a 8.79.
    b $\eta .2 \cdot 6, \mu .167$.
    c $\delta .5 \leqslant 5-6, \varepsilon 167$ o. $34, \varrho 148$.
    त ع. $463,2.354$
    e $\omega .46, \tau .362, H$.
    426, II. 3, P.
    $437^{\prime}-8 . \Sigma^{\prime} 17^{\circ}$
    235.
    f 9. $450, v .33$,
    333; cf. є. 466.
    g. 4. 275.
    h Ppp. E. 5. mar.
    ס. 129, 九. 202, $\omega$.
    2i4, T. 247; cf.
    ㅇ. 69, M. 433,
    X. 209.
    k Z. 112, © (6: 174,
    O. 487, П. 270,
    P. 185.
    1 J. 24. 679.
    m. d. 455
    n §. $217-8, z$.
    $1 \times 8-9 n$, of $i$.
    195, - $1391-6$,
    N. $2: 6-7$

    - ס. 408 mar., $I$.
    521, T. 193.
    p Y. 407
    q ミ. 22 .
    r a. 37.
    K. 487, 11. 270, $\boldsymbol{P}$. 185.
    m. 8. 455.
    n छ. $217-8, z$. $1 \times 8-9 n$ ef 1. N. 276-7.
    - J. 408 mar., $I$.
    Y. 407
    $\begin{array}{ll}\mathrm{q} & \mathrm{Z} \\ \mathrm{a} .37 .\end{array}$

[^32]:    a 4 ． 332
    1）$\varphi .229$.
    c cf．$\delta$ ． $575-9$.
    d $\boldsymbol{\eta}$ ． $301, ~ \alpha .209$ ， 321.
    e d． 530 nar．
    （ $\alpha$ ． $2 \times 0$
    g $\mu$ ． $367, \quad$＿, 151 402，564，v．（6i） o． 205.
    If $\sqrt{2} .51-4, \delta .577$ － 8 mar．
    i cf． 9.37.
    k 9.34, A． 480 ； ef．App．F． 1 （10） （13）mar．
    $1 \pi$ ． 326,360
    m 0． 215.
    n 9.55 ；cf．$\mu .317$ ， ב． 77 ．
    o $\boldsymbol{\gamma}$ 11；cf． $\mathcal{A} .811$ ，
    － 4 ． 715.
    p $\xi$ ． 347, H． 466.
    q a．422，б． 305.

[^33]:    * The firsi of the eighteen days of his run is the twelfth of the poem's action, and is further marked as the fifth from the commencement of the work of raft-building ( $\varepsilon, 263$ ): see notes on $\varepsilon, 262-3,279$. It is not absolutely certuin, perhaps, from $\varepsilon, 278$ that that fifth day, on which he starts, should not be reckoned distinct from the eighteen, instead of coincident with the first of them; yet I think it safer on the whole to regard it as so coincident.

[^34]:    ล A. $1-2, T .2$ B. $48-9$ : if. (3) 1, v.94, यद. 226 -
    b $\delta 188$, e. 121,0 250.
    c A. 1, N. 689.
     $2,439-45, \quad$ Y. 4 $-11$.
    e $\psi .331$, A. [35̆4
    f $\alpha, 70, B, 118$.
    g J. 452, $\mu .165$, т. 203.
    h $2.376,5,185,197$.
    i T. 314 .
    k \&. 426, 554.
    I 9. $306, \mu .1371$.

[^35]:    a $\pi$. 219, $\chi, 111$.
    b $\Psi$. $2 s 2$
    d i. 132-3.
    e $\boldsymbol{v} .106, \tau .59,102$.
    cf. $\lambda .71, \mu$. 56 ४. 139, こ. 129 .
    f cf. $\mu, 8 i-\varsigma, \Delta$ 539, N. 343.
    g 9. 17.
    h 9.368 ; ef. $\varphi$. 301.
    i e. 43 mar
    k o. 132.
    I e. 237, 337, N. 32. ${ }^{\mathrm{m}}$ A. 537, B 807 , N. 28.
    n $\boldsymbol{\alpha} .1$, e. sapius, C. 29 .

    - J. 376, 382, 348, x. и. sеріия, $\sigma$. $130,197$.
    p cf. E. 127-8.
    q d. 811 mar.
    r d. 143 mar.
    s e, 58 mar.

[^36]:    a 8. 706.
    | b т. 269.
    c ef. ס. 612 mar.
    d cf. $O .175$
    e e. $155, x .573, \chi$.
    31, $\omega .310$.
    f d. $511,1.227$. 470, $\mu$. 23i6, 241, 431, 0. 244.
    g $\gamma .5$.
    h т. 366 , ß. 307 , M. 320.
    i e. 137-8.
    k K. 344 ; ef. $\boldsymbol{v}$. 291.
    I II. 737.
    m cf. 2. 216, v. 33,
    n o. 1118, A. 505 , Y. 532.

    0 g. 240-2.

[^37]:    196．＇EQu．，in 4．389－90 we have a mention of some other conversation， both between Hermes and Calypsô and between her and Odys．，than is here recorled；see the passage．Otherwise there is nothing to show that Odys． know at this time of Hermes＇visit．

    197－9．ala agrees with Ejoodrv taken collectively；see also note on 136 sup．We may observe that she waite on Olys．；but the attendant nymphas（ $\delta \mu \omega \alpha i$ ）on her．The whole action may be compared with that of Circe（ $x \cdot 348-73$ ），where the nymphs perform mubordinate ministrations only， the goddess herself attending to his hali，anfl foml．The personal graces of heroic hoppitality are aniformly pre－ served．For $\dot{\mu \mu \beta} p o \sigma i n g$ see on d． 44：－50

    208．rolg is used where one speaks to an individual only；soe mar．

[^38]:    a $\omega$.
    b e. 213 mar
    c 5. 125. T. 107 ; ef x. 136, 2. 8, $\mu$ 151), 449.
    d ef. $\lambda$. 304
    e cl. $\delta$. 36 !
    f 2. $582.593, \rho$. 142, E. 395, $\stackrel{\rho}{P}$ 415.
    g e. 353.
    h $\beta .353, \eta$. 20,9 . 197, v.2!2, $\Gamma$ 386, T: 350, $\boldsymbol{X}$ 227, if. 66 .
    i A. $35 y, 496$.
    k $\gamma$. 1 .

[^39]:    Hunt on．\％

[^40]:    * It always nccurs in the verme enting $\dot{\alpha} v \dot{\alpha}$ óv $\alpha \mu \dot{o} v \dot{\alpha} \nu \delta \rho \omega \tilde{v}$; there is rea. son to think with Ahrens de hiofus legitimis quibusilun generilus, and J. La Roche fiber den fiatus und die Fivion, that in what they eall the "bucolie dierenis" ${ }^{\text {, }}$. . whore the $5^{\text {th }}$ and Gilh feet are separate in word or words fom the $4^{\text {th }}$, the hiatis betweern the $4^{\text {th }}$ and $5^{\text {th }}$ fuot insy stand. $\alpha .6,60,61,26,3$ are examplea of it, on the other hand see $\alpha, 209,397, \beta, 26,51$, for elisimin in the same place.

[^41]:    * It is remarkable that at Nestor's suggestion the meeting of the $\beta$ ov $\lambda \dot{\eta}$ here takes the form of a banquet, as perliaps most likely to smonth the passage of unpalatable advice, $I, 70,89-90$. The topic discussed, involving' a retractation on the part of Agam., was too delicate to be treater! in pubiic.

    4. a B. $214-6 ; 220-4 ; 247 ; 250$ b B. $272-7$. c B. $250 ; 322$; cf. ©. 29 . d B. 246. © H. 381 foll. i I. 30. bI. $50-1$. h B. 53. i $\beta .14$. k $I .78 . \quad{ }^{1}$ I. $9-13 ; 70-6$.
[^42]:    * I do not follow Mr. Gladstume in his criticism upun the "Drunken Assembls" on the brak up of the victorions (iroels armament" 'p. 1.30-2!, as, when fisshed will viciory and witue, they may hase exceedoul constitutional limits. Perhaps the Epie aspect of the Acharan cioogi, wan, that in opinion it wan never dividod save when under this bad intluence.
     * 1.168 \& $\beta .191$ © $\gamma$. 139-68.

[^43]:    ${ }^{v} \beta .252-4$ w $\alpha .90-\mathrm{I} . \quad$ х $\pi .375-82$. у B. $95-100$.
    comp. B. 11 and $50-2$; $\alpha .272 ;$ ヲ. 7-15. A 9. 157 . b
    
    z A. 54-6;

[^44]:    * Athenarus I. 14 has a story, that the mitors played areanoi to see who would win Penelope, giving her name to the single central pieee, and that Eurymachus had hitherto won. He understands it as a game in which counters were thrown.

[^45]:    ${ }^{\text {b }} \mu .28 \mathrm{I} ;$ K. 98 . \& E. 203. d П. 48ı, cf. $\alpha .92$ mar. e A. 88. f I. 489 .
    g $\sum .280-1$. ${ }^{\prime}$ T. 402, i $\varepsilon, 290$. k T. 423.

[^46]:    
     Ф. 444, 446. d ס. 644. e $\Sigma$. 550-60. ' §. 32 . \& M. 433-5.
    ${ }^{\text {¢ }} \varphi .213-16$. ${ }^{\text {i }}$ o. $330-4 ; \pi .248 ; v .160$. \& $0.321-4$. ' o. 313-4.
    

[^47]:    ＊On Esch．Agam．i90，Mr．Paley＇s note，reforring to Aristoph．E＇q．814，
     of the cup reached some way helow the actual hrim．The Homeric phrase $2 \pi i \quad \chi$ rilea rexp．fuvours thes view，the gilding would probably cover an upper section of the cup，not be a mere edging．

[^48]:    The diajunctive might of eonrse be redncel to the hisputhitic:al form. when the protsais would apper; … "If ron do not fiml him alise, Oriates will have killal bim". Here the fut perf. is slown.

[^49]:     4) 283. \& $\beta$. $290,349,379$ i 九, $164,204$.
    
    ${ }^{1}$ I. 4).

[^50]:    * N. b. Bekker always ignores $\alpha \ell$, writing $\varepsilon l$ for it. Surely this is wrong.

[^51]:    4. 135-9.
[^52]:    
    

[^53]:    
     - I 495. म है. 327-9. \& ef. $\gamma .15 ;$ t. 102, 377: 2. 93 -4i A. 202 3i v. 418.

[^54]:    
    ค $\pi .383-6$. E. 484. © X. 232-2. © J. 97. \& $\Omega$. 580-1.
    8 』. 582 -6. ${ }^{\text {b }}$ E. 163 -4. | II. 647 -51.

[^55]:    
    
    

[^56]:    * With this use of the optat, ironically or derisively, to insiuuste a doubt of an event's happening, we may comp. the I:nglidh vernacular, "I wish you may get it".

[^57]:    

[^58]:    
     common with participles, (Jelf Gr. Gr. §707-711) an anacolouthon involving interchange of cases, but rarely if ever found with another part of speech;
    
     stion. Buttman Lexil. 13, ( $\mathbf{1}$ ) thinks that Homer's use of $\alpha^{\prime x} \dot{\varepsilon} 0 v \sigma \alpha$ etc. is a mistake! Malo cum Homero errare.

[^59]:     9 権. 16 foll.

[^60]:    "Perhaps the expressive phrases "the high sea" and "the great deep" may proportionately represent the proper force of $\pi$ óvzos and $\pi \dot{\varepsilon} \ell \alpha \gamma 0$ s respectively.
    
    

[^61]:    ${ }^{\text {b }} \delta$. $386-7$ c \&. 229-49. d \&. 365 foll e cf. $\alpha$. 117,$402 ; \beta$. 53,287 ;
    

[^62]:    *This does not sufficiently represcht the law moral tone of some of the deedn and words of Athene; see further under App. E. 4. (2) . . (i).

[^63]:    * But see the last note.
    ** Among the professions or demiurgic functions enumerated $\rho .383$, viz.
    
     Apollo, (3) under those of Pallas. To these Gladst. II. 65 would add the $\pi \varrho \eta x-$ the or merchant, but this seems an unwarranted addition, and Hermes is clearly the deity to whom that function pertains. Mr. Gladstone's theory of "secondary" deities has perhaps carried him too far in making Hermes a "secondary" of Pallas, and the reŋиurge thus a function pertaining to her.

[^64]:    
    8. A. ${ }^{285}, 388$, $391 ;$ E. 804,$807 ; K .388 ; \Psi .680 ; \lambda .275-6 .{ }^{\text {b }} \Delta .406$. c 4. 409 ; Z. 223. d 4. 397 ; Y. 680. e ג. 260-5.

[^65]:    * $\alpha \dot{v} \delta \dot{\eta}$ appears to be the distinctive voice by which we recognize an indi-
     "f lier onon," $i$. e. distinctive of either in her own class, and as belonging to it; comp. "nee vox hominem sonat. O Dea certe". Virg. Aen. 1. 328. Hence it signifion "poice" or "speceh" in its most dignified aspect, as that of NeBhor A. 249, the oracular voice with which Here gifted the horse Xanthus, T. 407, 419, and the minstrel's voice eompared to a god's, $\alpha, 37$, 九. 4. It is ohservable also that only once does audrizes, and only once a form of the
     noun is invariably sing.

[^66]:    \$0. 297-8.
    4. A. 782. A. 781-26.
    5. $\alpha, 41 \%$

    HOM. OD. $A P P$.

[^67]:    b $\pi .426-7$.
    
    7. $2 \alpha .246-7 ; \iota, 24 ; \pi \cdot 123-4,247-51$.

[^68]:    * Völcker 8. 3.3. P. 57-60 asnigns to Duliph. a site further S. covering lilis on the W, side: his argumonts are weak here, but his comelnsion is said to he confirmed by a modern tireak legend that the old lonlieh. lien eovered by the sea near that position.
    
    

[^69]:    * An argument in Gladst. I. ii. 515 views Ephyrê as the name of the primitive Hellic (as Argos of the Pelasgian) settlement, as being the original proper Hellic name for the terre, or walled places, founded by that race; and re-
     as $=$ Helli in a ruder and more barbarous stage (p. 511-3). It would make the Ephyrê whence Heraklês carried off Astyocheia, ${ }^{i}$ to be that in Thessaly; lightly setting aside (p. $522-3$ ) the geographical difficulty that no river Sellêis is there mentioned; and the Ephyrê of the Ody. to be that in Elis, not noticing the argument based on the route by Taphos back to Ithacâ; and, more strangely still, supposing that Tlêpolemus migrated from some Ephyrê to Rhodos, though it is distinctly said that the quarrel ${ }^{k}$ which led to his expatriation was with his father's family, and though Ephyrê is merely mentioned as the place whence that father "carried off" his mother.

[^70]:    * His name may be derived from xavpoos, P. 5, or may be an Asiatic natme barod directly on the word which in the Hebr, is 71:? name of a musical instrument.

    $$
    \begin{aligned}
    & { }^{1} \text { E. } 330,422,458 . \\
    & \text { 11. * 0. } 418,415 \text { b Y. } 74.3-4 \text {. Z. } 289-91 \text {. \&. } 83-4 \text {. }
    \end{aligned}
    $$

[^71]:    
     seems to describe it in summer, when the volume of water is so slender, that a high wind will blow it about in the air.

[^72]:    8. $185 ;$ O. 37. ※. 515. B. 755. 8. $185 ;$ Q. $369 ;$ O. 37.
    
[^73]:    * Not in perjury, which Homeric morals repudiated (T. 264-5), and which in $\Delta$. $66-125$, is contrived by the poet to deepen the guilt of Troy, but in the use of the oath, hy exacting which Odys. commonly guards against suspected danger ( $\varepsilon, 1 ; 8, \ldots, 34,3, \mu .288, \sigma .55$ foll.). Thus Menelaus, aggrieved in the chariot race, tenders the oath to Antilochus, $45.5^{81-5}$. Hence the xhentog. ame the opx. are the offensive and defensive sides of the same character. What were the limits of xifntog. in the Homeric moral system need not here be settled; the dealings of Odys. with the Cyelops, and his various personations and disguises are examples of it. But he differs from his Homeric fellow prinees not in being lens scrupulons, but in heing more wary and ahle. The moral limit of xiftrog. sank with the moral standard of the age, and the Odyasean character with it; see Gladst. vol. III. iv. 600-2.

    $$
    \begin{aligned}
    & \text { ' A. } 311 \text { foll. \& B. } 169 \text { foll. is B. } 180 .
    \end{aligned}
    $$

[^74]:    * His words to her are
     - їभ

[^75]:    * Pallas becomes a leading character in the poem, invincible and, save during the sea wanderinge of Odys., (accounted for perliaps $\xi .325-3.31$.) ever at hand to overwholin opposition. That the poet was partly cullscious of this seems likely from $\boldsymbol{\chi} \cdot \mathbf{2 , 3 6 - 2 4 0 ; ~ s e e ~ A p p . ~ E . ~ 4 , ~ ( 3 ) . ~}$

[^76]:    * Homeric honour for the pursuits of peace, the épo of men when there was no fighting to do, is here manifested. His heroes were not of the kind which, when not at feud with men, must needs find solace in warring on the beasts. Homer speaks, too, of a time when the "division of labour" had hardly begun, and when lord and slave might help till the same furrow.
     ${ }^{w} \pi .233-307$; $6 .{ }^{1} 149-50 ;$ т. $1-13,31-41 ;$ v. $5-43$; 甲. 379-93, 431.
     ${ }^{\text {c }} \chi$. 424-5. ${ }^{\text {d } v .5-7 . ~ © ~} \chi$ 417-77.

[^77]:     220-5. ई $\delta .675$ \&c.; v. 83-7. है ס. $762-6$; е. 59,60 ; б. 202-5; т. 535-50; v. 60-82, 88-90. Һ ס. 795 \&c. i $\pi .328-32$; е. 41-44.
    

[^78]:    * Pallas says of him (y. 332-7,) that he will "make trial of his wife" before disclosing himself to her. True as this is, it is still more markedly true that l'comel. equally makes trial of him; see $\psi$. $137-2.30$.
    
    
    
    
    
    
    
    * $\pi .418$-23. ${ }^{1}$ 0. 41-4.

[^79]:    ${ }^{2} \psi \cdot 105-10$. *. 260-2, 285-7. b $\alpha .29-43,298-300 ; \gamma .248$ \&c.;
    d. 512 \&c.; 2. $400-34,439-56$. c $\gamma .265-6$. d $\gamma .264-75$.
    3. $\alpha$. $1144^{-7}, 135,161-8,220,233-42$.

[^80]:    *Mr. Gladstone remarks that she and he "understand one another thoronghly", I should be inclined to quaiify this, and limit it to the rtatement that she thoroughly understands him.

[^81]:    y $\pi .186-215 .{ }^{2}$ б. 405 \&c. a v. 315 \&c.; ef. $\pi .106-10$. b. . 397.
    
    " $\varphi .381-5 . \quad \chi$. 154-6. * $\chi$. 101-4. 1 ג. 462-4; comp. 443.
    "' $\omega .511-2$. n $\omega .514-5$ - $\gamma .195$ \&c.

[^82]:    ** As in Hector's fall, for whose goodness, valour, and piety she shows no spark of the compnssion shown ly Zeus, and whom she beguiles to his doom.
    
     25, 26.

[^83]:    * So is the reason which she assigns for befriending him; (v. 3.30 foll.) "That is junt like you", she says, after he had expressed his dunbts whether she was not imposing upon him, "that is why I cnnnot abandon yuu amidst your minfortunes, because you are so slirowd, so ready, and have your wits about you so. Any one else would go home at once to see his family and wife, but yous will aound and prove her first." (For this meaning of ह $\pi \eta r \eta \xi_{\text {see }}$ Crusius s. v. $)$ The contidential tone in this trle it tele is what makes thene wurila so forcible. We acan the features closely because the mask is off.

[^84]:    - Q. 370-3. i X. 170-8. j ©. 406. 420 full. * v. $221-440$. 1 0. $344_{1}-8$;
     (E. $845^{\circ}$

[^85]:    

    - 8. 14: e. 37: T. 282; s. 699. - T. 358 . b E. 2, 124, 136; 1. 254;
    

    HOM, OU. $\triangle P P$.

[^86]:    

    - Z. 298-302. p 1.714 . q $\gamma .417-63 . \quad$ r B. $546-51 ; \eta .80-1$.
    s A. 328-30. ${ }^{t} \Omega .2^{5}-30$. u A. 551 et passin. , A. 55 et passim.
    * A. 206 et passim. ${ }^{\times}$A. 200; Ф. 415. y Z. 273. ${ }^{2}$ そ. 41. a A. 199-200. ${ }^{\text {b }} \boldsymbol{\pi}$. 158 . с $\nu .429$; $\pi$. 172 ; cf. . $_{2}$ 237-8, 293, 319. d Z. 273 .

[^87]:    * Welckar, Cirierh. Gintlerl. vol. I. p. 300, conamets Avivク, however, with atorip, aiJo, as personifying the pure clemental fire; the ending - $\eta \nu \eta$ being
     ignem. Thin may be so, but no existing from of myth indicates it.
    e T. 41. FE. 733-44 \& D. 400-1. b E. 835-6. I Ф. 403-8.
    
    

[^88]:     *e. 483-7. x. 49-33i cf. $\alpha, 3^{85}$-6. y \%. 9-25.
    
    
    9. 328-2. © ©. 245-9. © ©. 325 . ©. 354-5.

[^89]:    * See some valuable remarks by Mr. Giladstone vol. II. S vili, p. 426.

[^90]:    
    
    ** Doubts have been raised about the latter verse which marks the sentiment as Menelaus'; compare with it Diomedes' words to Pallas, $\alpha^{2} \lambda \lambda^{\prime}{ }^{\prime} \varepsilon^{\prime \prime} \tau \iota \sigma \varepsilon \varepsilon^{\prime} \omega v \mu \dot{\varepsilon} \mu \nu \eta \mu \alpha \iota$ $\dot{\varepsilon} \varphi \varepsilon \tau \mu \varepsilon \in \rho v, E$. 818. The right interpretation seems to be that, in the hurried and ill-advised break-up of the armament after victory, much neglect of sacred duties took place. In the shock of joy at recovering Helen, and the sufferings of friends on his account being ended, even he might have forgotten the gods. The $\dot{\varepsilon} \varphi \varepsilon \tau \mu \alpha i$ were probably some warnings given by Calchas or such like seer. Of course it is not told us what they were, for we have not a professed history of the war in toto. Yet as Pallas and Herê had promised him triumph and had kept their word, a special recognition was doubtless due. Zenodotus rejected the v. I can see no reason for his scruples.

[^91]:    
    ${ }^{n} H_{0}$ 101-2. $\quad$ N. $631-5 . \quad$ p $\delta .70,76$. q $\delta .78-9 . \quad$ r $\delta .352-3$.
     ${ }^{\vee}$ N. $624-5, \xi .283-4,389, \iota .270-1$.

[^92]:    
    ${ }^{6}$ P. 669-72. © P. 4-5. dP. 133 6. \& P. 137-9. т P. 3.36-9. 564. ${ }^{8}$ P. $570-3 . \quad$ B. $P \cdot 685-91$.

[^93]:    ${ }^{2}$ y. 141-5, cf. ס. 352-3.
    c Z. 55-65. \& Z. 62 .

    - $\gamma .311 ;$ cf. 249-57; $\alpha .286$.
    b Z. 45-54.
    ${ }^{\text {b }}$ §. $190-5$ i $\delta$. $18 \%$.
    

[^94]:    
    

    * 「. $283-5$. थ1. $570-8$. b K. $37-41$. © K. $43-59$ \& K. $61-3$. -K. $6 \mathrm{~g}-71$. PP. 248, $652-5,716-28$.

[^95]:    g K. 37-41. i K. 204-17. i P. 652-5. is P. 691-3. i $\Sigma$. 18-21.
    m P. 709-11.

    $$
    \begin{array}{cccc}
    \text { н } K .204-17 . & \text { i } P .652-5 . & \text { k } P .691-3 . \\
    \text { n } \delta .116-9 . & \text { o } \delta .120-37 . & \text { p } 0.169-71 .
    \end{array}
    $$

    $$
    \text { q P. } 12-7
    $$

[^96]:    * H. 94-102. "P. 91-106. * P. 238-45. इ A. 404-10. ₹ P. 570-2.
    
    H. 373-4, P. 249-50, T. 310. *A. 16. 『 ミ. 426; O. 337.

[^97]:    * I am indebted to Mr. Gladstone's elaborate vindication of the character of Helen for many of the details of this article, but on one broad ground I differ from him. He seems to me make her a penitent with nothing - one may almost say - to repent of.

[^98]:    * Mr. (lladstone considers that the expression of Paris ('夭otágos) implies such violence un totally excludes guilty complicity on her part and conclusively decides in her favour the questions "whe her the fatal act of quittiag her

[^99]:    * We ought, however, to remember, that it is the assertion of Menel. that she made her voice sound to each chief like that of his own wife. He, at any rate, may be supposed to have known her voice as his wife's. For the rest, his sanguine temperament may perhaps be supposed to have overinterpreted their feelings. But on the other hand, in the Hy. Apol. Del. 156 fol. (referred to by Nitzsch on $\delta .279$ ), it is stated that the Delian maids, $\mathfrak{v} \dot{\varepsilon}$ $\varrho \alpha \pi v \alpha \iota$ of Apollo, have the gift of so imitating all voices that each would think the voice his own. This, taken in connerion with the $\delta \alpha i \mu \omega v$ favourable to the Trojans in $\delta .275$, who is probably to be understood as Apollo, may suggest that that god gave Helen's voice a polyphonic power. Nitzsch suggests (ub. sup.) that the $\delta \alpha i \mu c o v$ influenced her by rousing eager curiosity and impatience, so that, knowing her friends to be there, she wished to hear their voices at whatever risk to them and herself. Such childish trifling, however, at so critical a moment, need not be imputed to her. What seems clear is, that she had at least no treacherous intent towards the Greeks; for, had she harboured any, it would have been simpler to have divulged to the Trojans what, it seems, she knew, that the «้ㅇotoc were concealed within the horse ( $\delta .278$; cf. 256).

[^100]:     261-4, 296-9. i $\delta, 123-6,131-5,219-20$. k o. 125-9. © 0. 169-78.
    
    ${ }^{\text {r }}$ ס. 289.

[^101]:    ＊Odys．rides on the keel and mast，lashed together，when his ship founders；
     chosen the keel，had there been one．
    ${ }^{\text {a }}$ ع．239．b B．135．© E．234．d E．245；ef．O． 410 －11．e E．237．
    ＇ع． 246.

    $$
    \begin{aligned}
    & { }^{\text {g }} \text { 九. 384-6. }{ }^{\text {b }} \sigma .196 .{ }^{\text {i }} \chi \text {. } 174 \text { et alibi. j } \delta .255 \text { et alibi. } \\
    & \text { k \&. 249-50. } \quad 1 \text { \&. 130, } \mu .42 \mathrm{I}-2, \tau .278 \text {. m } \eta \text {. } 252 .
    \end{aligned}
    $$

[^102]:    ＊In the tale（o）Penolope the disguised Odys．unites somo features of both his actual voyuges．Accordingly he says（ $\boldsymbol{\tau}$ ． $2 ; 8$ ）that he reacholl the Phasacian coant $\mathrm{b}_{\mathrm{ri}}$ rpónios，wholly omitting（＇alypsi＇s isle．So loe tells Vumseus that
    

[^103]:    

    $$
    \text { 1. } 813-8 . \quad \text { \&. } 578
    $$

[^104]:    
     2. 573. ข v. 113-5. v. 84.

[^105]:    * It is likely that the $\varepsilon \pi i \tau 0 v o s$ was slipped on ( $\beta \dot{\varepsilon} \beta \lambda \eta \tau 0$ ) by a loop over the head of the mast before erecting it. When it came down at length on the $\tau \rho$ órıs, and the sides parted from the latter, it woald be easy to slip off this loop and lash the mast on to the keel, to which the lower end of the हُлit. was, perhaps, permanently fastened.
    * ८. $70 . \quad \times \quad$. 424.
    
    ${ }^{2}$ o. 288-90. a $\mu .179$.
    b B. 424, o. 289.
    c $\beta .425, \mu .409-10$.
    ${ }^{\text {d }} \mu .422-3$. $A$.
    
    j $\lambda .10$.

[^106]:    ** By reference to this may he understond a diffientt expression in Eapip.
     voyage, meaning the white sail-pimers were untred so as to form the sail.

[^107]:    
    ＊＊This phrase，with the line in which it stands，is rejected by Bek．and Dind．in $\mathrm{d}^{2} .783$ ，but retained by both in $\mathfrak{V} .54$ ，with exactly the same context． The reason would be stronger against it in the latter passage than in the former．For in the latter if it be retained，the ship，after having sails，oars，\＆e． put on board all ready for starting，is left in that needlessly early state of preparation for a whole night and part of a day，moored vi廿oṽ $\begin{gathered} \\ \nu\end{gathered}$ votíc． Moreover，Alcinous anticipates a calin（ $\eta, 319$ ），and the sails are in fact not used in the voyage of $v .76-85$ ，for which $9.52-4$ is the preparation． Possibly they might be taken by custom in any case；and as $\alpha v \dot{\alpha} . . . \pi \varepsilon \in \alpha G-$ $\sigma \alpha \nu$ only means unwrapped，the ship with the sail，in that sense，$\pi \varepsilon \tau \alpha \sigma \vartheta \mathcal{v} \nu$, might be easily left moored in $\delta, 783$ ，while the crew supped．In accordance
     to take ove with $\gamma \eta \boldsymbol{\eta} \dot{\sigma} \sigma v \nu o s$, not with $\pi \dot{\varepsilon} \tau \alpha \overline{0}$＂as if＂spread to the gale＂
    

[^108]:    
    ${ }^{\text {d }} \mu .325$－6．© o．496．\＆\＆． 260. 8．$\delta .783$, ข）． 54 ．
    ${ }^{6}$ ィ． $\boldsymbol{7}^{2}-72$ ．
    －$\varepsilon .269$.
    N． 82 ．

[^109]:    * 8. $74-6,82 ; x, 28,80$, ' $\mu$. 279 foll. mo. $49^{8}$; A. $436 ;$ e. $13 i$
    
    $M C N$. OD. AVP。

[^110]:    - A coin engraved in Smithis Dictionury of lire Biahe p. 45, shows a rudile represented which illuntrates this shovel-shape.
    (8. 419 et alibi. - E. 146; ®. 325. '9. 37. 8 ס. 782; จ. 53. b © .
    
    
    
    T. 43. - 0. 558 62.

[^111]:     $\sigma \alpha \nu \tau \varepsilon \varsigma$, $\varepsilon \pi \varepsilon \sigma \varphi i \gamma \xi \alpha \nu \tau 0 \delta^{\prime} \dot{\epsilon} \tilde{\alpha} \sigma \iota \nu$. In later ships the contrivance for keeping the $\pi \eta \delta \alpha^{\alpha} \lambda l o v$ in its place was called a $\xi \varepsilon v j \gamma \lambda \eta$ "couple". (Paley on Eurip. Helen. 1535.)
    ** This interpretation of $\pi$ ó $\delta \alpha$ will also suit Soph. Antig. 715-6 vaós öбtes
    
     ${ }^{\text {b }}$ O. 388,677 . $\quad$ ィ. 469 -70; 2. 4 ; A. 431 , 439. d. 487 . © O. 677 , ef. 388. r $O .389,678$. g 1.256 , ef. $260 ; N .497$, cf. 503,$509 ;$ A. $469 ;$. 565.
    

[^112]:    

[^113]:    * A statement in Herod. 1II. 58, that "anciently all vessels were painted red", may as well relate to this part only as to the whole ship.
    
    
    
    B. 524 et alibi. h i 125; B. 637. i ג. 124; భ. 271. \& A. 277 .
    ${ }^{1}$ ८. 482; O. 693 et alibi. m $\gamma$. 299. n $\Omega .93$-4.

[^114]:    - Perhaps the oldgst historical trace of this feature is that in Heroul. III. 59 who speaks there of the extremities of the gallegs, which had prows like boar snouts, being knocked off and hung up as trophies in the temple of Athene by the Eginetar; where, though metal is not mentioned, it is unlikely that wood should have been so honoured.
    
     et alibi. ${ }^{3} \beta .153, \quad$, A.629. ${ }^{8} \mu, 243 .{ }^{1}$ A. 283.

[^115]:     ©. 266. B. 244-8. © \&. 362, B. 514, el alibl. Я. 57, 1. 471 el atihi. J'8. 303, ह. 5, 0. 5, 466, v. 1, 143. *2. 494.

[^116]:    * See note on $\delta .73$ on the meaning of $\eta^{\eta} \lambda e x \tau \rho o v$.

[^117]:    

    - 0.6, , 210-1, 253, Z. 244, 248. Z. 243. 1 M. 121. ह1. I. $5^{8} 3$ ef. ४. s94. © $\varphi .164$. ' $\beta$ 344. J e. 341, 甲. 44. * $\varphi .120-2$; ef. 8. 63
    
    

[^118]:    
     k §. 34. i $1.77 \%$ m 0. 4-5. n §. 29 foll.

[^119]:    

[^120]:     - v. 6-13. ${ }^{1}$. 30. ${ }^{11}$ ク, 3-6.

[^121]:    
    

[^122]:    * In the prayer of Agam. that he might set on fire the palace of I'riam that very day, $\alpha i J \alpha$ dóev is joined to $\mu \dot{\delta} \lambda \alpha \vartheta \rho o v$, " perhaps, however, as a spcondary prodicate, describing the effoct of the fire.
    * There is much doubt abont this station of the cagle. Was he inside or
     pression covering the specific sense $\ell v$ critit. Some of the heam-conds many have projected on the palace front; centain ornamentations of the boric atyie are said to be nothing but beane ends, conventionalized in sculpture, so piojecting over a porch; on one such the bird may be supposed fitcthed.

[^123]:    * Rumpf (III. 80-1) interprets $\mu \varepsilon 2 \alpha \dot{\alpha}$. here as a wooden structure (cralitii operis) erected on the $\mu v \chi \dot{o}_{s}$ and laterally connected with $\mu \varepsilon \sigma \sigma^{\prime} \delta \mu \alpha \iota$ on either side of it, in his view, "galleries", hanging between the end wall and a parallel row of pillars thrown out in front of it, see (4x). He views the $\mu \varepsilon$ $\lambda \alpha \dot{\gamma}$. above and the $\mu v \chi \dot{\circ}$ below as together making up the $\tau \dot{\varepsilon} \gamma o s$.
    
    ${ }^{n}$ 甲. 120-1. ${ }^{0}$ \% 20, 329,
    ${ }^{9}$ a. 227.

[^124]:    * The position of Melanthius, when hauled up to the top of a pillar, is close to the beams (dóal); this, however, is in the $\vartheta \alpha \lambda \alpha \mu o s$ or armoury, $\chi$. 192-3.
     グvire xicov, $\psi .191$ : this increases the probability that the pillars were treetrunks. They seem to have had some protuberance, the rudiment of a capital perhaps, at top, as otherwise there would be nothing to fix the rope by which Melanthins was slung.
    
     cf. $\eta .139-4 \mathrm{I} . \quad \mathrm{m}$ §. $158-9$; @. $155-6 ;$ т. 303-4.

[^125]:    * Schreiber and Rumpif place it on the righi silo, Eggers on the left; see the plans, Rumpf part. i ulf fin.; of these Rumpi places it within the $\mu$ oxós.

[^126]:    
    

[^127]:    
    
    

[^128]:    126：It seams to savour of assurance，perhaps，to withstand this array of anthorities，yet the plain sense of Homer is irreconcileable with their judg－

[^129]:    
     －6．14．I． 404 ：X．60：』． $4^{87}$ i o．348．y Z． 247 poll．

[^130]:    * Doederiein, 2353, wrongly, I think, takes $\pi \varepsilon \varrho \iota \sigma$ иє́ $\pi \tau \omega$ as meaning i. \%. бx\&rriotc, "sheltered". There is a clear difference in sense between oxénto-
     by the addition of $\alpha$ to, possibly, the same root, $\sigma x \varepsilon \pi-$. These latter forms always have the meaning of "shelter", as in Homer, oxغ́ $\pi \alpha_{S} \alpha \nu \varepsilon ́ \mu o \iota n$, \&. 44.3, and $\alpha \nu \dot{\mu} \mu \omega \nu \sigma x \varepsilon \pi \dot{c} \omega \sigma \iota \ldots x \bar{v} \mu \alpha, \nu .99$. said of headlands "sheltering" frum the
     doubtess the apoc. piur. of $\sigma x \dot{\pi} \alpha$, though he deniesit. oxध́rचouct means to "look
     $\nu \dot{v} \nu \ldots \alpha \bar{l} x \in v$ ion $\alpha$, , and heace to "espy", as the result of such watching;
     360. One pasaage, П. 360 -1, seems capable of the meaning "sli ltered him
     xai סov̈ँov बxóvrcov. But, as he is covered as to his erpéas ẅ $\mu$ ovs, he is manifestly looking ont over the top of the shield, as is further showu by $\dot{\eta}$ $\mu i v \quad \delta \dot{\eta}$ virvoooxe x. 2. 2. in 362 , "he clearly marked the turn in the tide of battl.". Nor is any trace of oxertos in scuse of "sheltered" to be found in pmost- Ilomeric fireek. Further, in what sense the $\hat{\forall} \dot{\alpha} \lambda$. of Telem. could be more "sheltured" than any other foulding in the $\alpha \dot{v} \dot{\lambda} \dot{\eta}$ it is not easy to see. Thes same expression is used of Eumans' longe, and of Circe's palace, which, though approached by eliff and forest, might easily have atoed in a clearing, so as to be conspicnots when renched.
    - E $166-90.425-6$ e 8. 47, cf. 30 8. 469.

    15. $13-7$. 6. 54.
[^131]:     that these $\vartheta \dot{\gamma} \lambda \alpha \mu \circ \iota$ had mutual communications (Fig. I. ss), and that Melanthius, entering $\dot{\alpha} \nu \dot{\alpha}$ @்́̃ $\alpha \alpha_{s} \mu \varepsilon \gamma \dot{\alpha} \rho o \iota o$ and passing out by the door, would pass through
     $\pi \eta \dot{\eta} \tau \omega \nu$. For $\oint \tilde{\omega} y \alpha s$ see below at (35). So Euryclea tells Penel. she was $\mu v \chi \check{\circ} \vartheta \boldsymbol{\vartheta} \alpha \alpha \mu \omega v \psi \cdot 41$, during the massacre, being perhaps the last of the range.

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    h Z. 316. i \Gamma. 382. k Z. 318 foll. 1 \varphi.8-9.
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